Śrīdaksināmūrtistotram—A Study based on the Mānasollāsa and the Tattvasudhā with Sanskrit quotations from the Prasthānatraya and other standard texts on Advaita and translations thereon in English. *Author:* Sri D. S. Subbaramaiya. Published by Dakshinamnaya Sri Sharada Peetham, Sringeri–577 139 (Karnataka, India). Pages: xxxvi+722

First Edition 1988

Copies can be had from

Sri Surasaraswathi Sabha
5/1, Shankara Math Road
Bangalore–560 004
(India)

This work is sponsored by

SRI SHANKARA VIDYA KENDRA
Vasant Vihar, Paschimi Marg
NEW DELHI–110 057 (India)

Printed by D S. Krishnachar at Prabha Printing House, 22-A, Dr. D. V. Gundappa Road, Basavanagudi, Bangalore-4



over three decades. A naiṣṭhikabrahmacārī, he studied Vedānta under great traditional masters and he is at present teaching Vedānta, leading a life of piety and contemplation.

This stupendous work offered with deep devotion at the Lotus Feet of Their Holinesses was very much appreciated by His Holiness Śrī Śrī Mahāsannidhānam and His Holiness Śrī Śrī Sannidhānam. As per their direction the work is being published in two volumes the first of which is coming out now.

Sri Shankara Vidya Kendra, Paschimi Marg, Vasant Vihar, New Delhi-110 057 has sponsored the publication work and the interest shown by the institution in bringing out the volumes by sponsorship deserves appreciation.

The printing work has been co-ordinated by Sri H. N. Narasimhiah and with the co-operation of Sri H. C. Srinivas, Sri V Subrahmaniam, Sri S H. Subbanna and a team of other devotees, he has been able to organise effectively donations and subscriptions and to get the volume printed. The help extended by Sri H. N. Subba Rao, Aravinda Parimala Works, Mysore and Sri H. S Subramanya, I. R. S merits special mention Sri D. S. Krishnachar of Prabha Printing House, Bangalore has taken special care and interest in printing this volume in a very attractive style in a short time deserving rich appreciation.

It is hoped that this masterly work will appeal to the minds of researchers and critical thinkers in Oriental philosophy and that it would act as a valuable guide on Advaita

V. R. GOWRISHANKAR
Administrator
Sri Sringeri Math and its Properties

Sringeri
25-9-1988



श्रीः

॥ श्रीगुरुभ्यो नमः ॥

चन्द्रशेखरयोगीन्द्रविद्यातीर्थगुरूत्तमौ ।
नमामि नौमि ध्यायामि समानगुणतेजसौ ॥

PREFACE

Śrīdakṣiṇāmūrtistotram, the Supreme teaching, is a precious gift from the Ācārya *Śrī Śrī Śaṅkarabhagavatpāda* to the humanity seeking a way out of the turmoil and strife in the ocean of samsāra in which it is immersed. The Śruti which shows the way out proclaims—that it is only to him who has Supreme unalloyed devotion to Īśvara and likewise to the Guru that what is said by way of instruction would give rise to enlightenment, resulting in emancipation—

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ।
तस्यैते(ऽ)कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ (Śve. U.)

To secure this end one has to be clear about what is conveyed by the terms Deva, Guru, Parābhakti, oneself and the like. Ātman alone is undoubtedly the 'dearest' as is evident to everyone. If by Parābhakti, this supreme love is what is meant, the question arises as to how this can be directed at all to the Deva i.e., Īśvara, or the Guru if they are different from oneself. Moreover, Īśvara or the Guru, if regarded as other than oneself, would be relegated to the status of non-Self, the insentient; and seeking enlightenment from such 'objects' would be futile—

शिव इत्यहमित्युभौ न भिन्नौ शिव एवाहमहं शिवस्स एव ।
यदि नैवमनात्मता शिवस्य प्रसरेदप्यशिवत्वमात्मनोऽपि ॥

Also the relation between the enlightenment that is sought and this Parābhakti should be clear if one has to take to sādhana assiduously. Where has one to start and how to proceed? Such hurdles are cleared and the whole course rendered smooth by the hymn which centres basically round the notion that Īśvara, Guru

and Ātman are one and the same, though appearing as different in parlance—

ईश्वरो गुरुरात्मेति मूर्तिभेदाद्विभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

It is this One Consciousness, which is *Śrīdaksināmūrti*, the Brahman-Ātman that is the Self of the seeker, as also the goal that is sought after, the Self-effulgent Shine that confers the required knowledge as well As addressed to this One Consciousness, that is Oneself, the seat of Supreme Love as well, about the Existence and Shine of which there is no veil, doubt or illusion, the Supreme devotion and the search for the Supreme Knowledge are brought together in an effortless manner, rendering the progress easy As the eighth śloka points out, one has to shun all concoctions obtaining in parlance, such as cause-effect and other relationships and differences etc., and one has to take his stand on what is supremely beloved and 'well known' in order to fathom the so-called 'unknown' The notion of Māyā provides the key to the puzzles one is confronted with.

The hymn shows all these very clearly though it employs statements that are laconic in the manner of sūtras. The conferring of Knowledge in 'devotional language' enables a sādhaka to develop with adoration the traits of Kṛtārtha, emanating from the realised one who sets the model, whose outpourings are this hymn Abounding in such aspects, the hymn conforms to the usual style of Śri Śri Ācāryapāda, to unravel whose meaning Great Ones have to be approached. In this regard the commentaries—the *Mānasollāsa* by Śri Śri Sureśvarācāryapāda with the tīkā by Śrī Rāmatīrthapāda, and the *Tattvasudhā* by Śrī Śrī Svayamprakāśayatīndrapāda—help in a large measure

This venturesome attempt at understanding the hymn and making it accessible to the modern mind has been undertaken at the explicit command of *Their Holinesses Śrī Śrī Jagadgurumahāsvāminah* of *Śrī Śṛngeri Śāradāpītham,* who desired that it should take the form of a vedāntaprakaranagrantha Though one feels



श्री श्री सुरेश्वराचार्यपादाः

unequal to the task, being aware of the inadequacy of the equipment—literary, philosophical and spiritual—it has been undertaken being certain of the continuous guidance and inspiration from *Śrī Śrī Mahāsvāminah*, verily the One Consciousness Śrī Śrīdaksināmūrtisvarūpa, appearing variously in the Guruparamparā Matchless is the loving care of the Guruparamparā bestowed in respect of developments in spiritual and secular aspects of my life, all the while blessing me with personal instructions. So is the abounding Grace in handing me over to the care of erudite scholars, Āsthānavidvān Ve Br. Śrī Mallikere Subrahmanyaśāstrinah and Mahāmahopādhyāya Panditarāja Ve Br. Śrī V. S. Rāmacandraśāstrinah, śāstraic studies under whom have lasted continuously over a long period, as also in securing for me by mere wish a team of devoted friends working assiduously in the guise of students.

The hymn is too well known and has all along been held in great reverential adoration by the wise In a short compass of ten verses, Śrī Śrī Bhagavatpāda has graciously brought out the essentials of Vedānta in a concise form, at the same time in an inviting manner. Pointing at every step to Brahmavidyā, the Mahāvākyārtha, the basic but hidden experience, the endeavour of the hymn is to establish the ardent seeker in Sarvātmatva as proclaimed by the hymn itself. It draws attention to the vedāntic method—सोऽन्वेष्टव्यः, स विजिज्ञासितव्यः —which is to search and find out directly as to wherefrom the knowledge of anything whatsoever stems. All other systems, in the guise of enquiry as adopted by them, invariably forge one aspect of the objective universe with another like the cause-effect relationship etc., drawn from parlance.

To facilitate the search, the mind must be cleansed of its accretions which have crept into it on being exposed to the viewpoints of other systems, atheistic as well as theistic. This is done by pointing out that the other systems are all based upon fallacious arguments due to ignorance. Reorienting those very concepts in which the seeker is entangled, is to serve the intended purpose of liberating him from all concoctions by the method of

superimposition and negation. While the hymn is addressed primarily to the seeker of the highest competence, the method of accommodating those of lesser calibre is also indicated

The present study of the hymn based on the commentaries is an attempt at understanding the significance of the hymn in greater detail. Incidentally, this might help in making the teaching of the hymn accessible to sincere seekers who have not had the opportunity of studying the originals in Samskrta and who are influenced by the modern thought With this in view, the English language has been chosen The ideas and concepts brought in in this detailed exposition are sought to be supported by pramānas quoted from the Prasthānatraya and the Bhāsyas thereon, Sūtasamhitā, Vivekacūdāmani, Vārtika, Sanksepa-śārīraka, Svārajyasiddhi, Advaitasiddhi, Sarvadarśanasangraha, Pañcadaśī, Siddhāntabindu, Vedāntasiddhāntamuktāvali, Guru-gītā and several others

English translations of all Samskrta passages are also given. Original passages are quoted profusely to arouse interest in Samskrta-knowing readers The intention is to introduce the seeker to the source-books in Advaitaśāstra and to provide an access to the most important passages in them on all topics dealt with.

It is by no means an easy task to fathom the depth of meaning hidden in the apparently simple language employed in the hymn. Every topic discussed, starting from its usual aspect in parlance, is shown by enquiry, to culminate in its absolute aspect, Brahman-Ātman, with a view to redeem those who are victims of partial views. All faculties of the mind—intellectual, emotional and volitional—are thus sublimated. The last three stanzas have been taken up for detailed discussion earlier, since they speak of the goal viz , Sarvātmatva, qualifications of the seeker and the methods of sādhana The topic of Yoga, Nādis, Cakras and meditations pertaining to them, which has been dealt with in the Mānasollāsa, has not been considered here in all its wealth of detail The intricacies thereof may have to be learnt directly from the preceptor.



HIS HOLINESS JAGADGURU
SRI SANKARACHARYA
SRI SARADA PEETHAM, SRINGERI
CHANDRASEKARA BHARATHI MAHASWAMIGAL

More so is the Supreme Grace of the preceptor vital in this path of enquiry. Doubtless it is that the accomplishment of this work is due entirely to the Blessings and benign care of Śrīdaksināmūrti Himself, accessible to us in the form of our Jagadguruparamparā, the dust of whose holy feet helps the disciple to cross the ocean of samsāra—

यदीयसंपर्कमवाप्य केवलं वयं कृतार्था इति नात्र संशयः ।
जगत्सु ते तारितशिष्यपङ्क्तयो जयन्ति श्रीसद्गुरुपादरेणवः ॥

Nevertheless, even as flooded by His Grace, one is just like fish in the ocean which can take in only a small measure of water—

अपि महति जलार्णवे निमग्नाः सलिलमुपाददते मितं हि मीनाः ॥

(San. śā. 1–9)

It is not for the sake of name, fame, gain or adoration that this work has been taken up. The author is very well aware that he is in no way competent to sound the depth of this magnificent hymn. However, it has been undertaken in implicit obedience to the command of Śrī Śrī Jagadgurumahāsvāminah, in the spirit of dedication bearing in mind the glorious example set by Śrī Śrī Sureśvarācāryapāda—

न ख्यातिहेतोर्न च लाभहेतोर्न चार्चनायै विहितः प्रबन्धः ।
नोल्लङ्घनीयं वचनं गुरूणां नोल्लङ्घने स्याद्गुरुशिष्यभावः ॥

(Mādhavīyaśaṅkaravijayam 13-55)

All the ideas presented herein are too well known having been expressed already in the Śāstras. The same tenor, the same words with the same meanings have been retained –तान्येव शास्त्राणि, त एव शब्दाः, त एव चार्थाः —though arrangement—विन्यासविशेष—in respect of the subject matter has been decided to suit the present day requirement.

It is in Their infinite Grace that Their Holinesses decided to have this work published by the Mahāsamsthānam.

Particular mention must be made, of the devoted services rendered by Sau Manikarnikamma over the years in respect of discussion as also of arrangement of topics and writing down

the script, and of Dr Sampatūr Rāmaswāmy (Department of English, Bangalore University), Chi. D. K Śivaguru, Chi. V. Subrahmanyam and Chi K. Śrīnivāsan, in getting the script ready for the printers.

The author considers this a great opportunity for purifying and stabilising his own understanding by the testimony of the Enlightened Ones—

स्वबोधपरिशुद्ध्यर्थं ब्रह्मविन्निकषाश्मसु ॥

The commendable aspects in this work are to be attributed solely to the Grace of Their Holinesses, the shortcomings are to be traced to the inadequacy on the part of the author, which may be generously forgiven

श्रीसद्गुरुचरणारविन्दार्पणमस्तु

AUTHOR

162/19, 13th Main, I Cross
West Extension
Vasanthanagar
Bangalore - 560 052
(Karnataka, India)

25th September, 1988

विभव स. भाद्रपद पूर्णिमा



श्री श्रिंगेरी जगद्गुरु श्रीमदभिनवविद्यातीर्थमहास्वामिनः

DEDICATION

This blossom is placed with utmost devotion

at the Sacred Feet of the Revered Sadguru

ŚRĪMADABHINAVAVIDYĀTĪRTHAMAHĀSWĀMIPĀDA

by His humblest sishya



॥ तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

AUTHOR

ॐ

॥ श्री शृङ्गेरी श्रीजगद्गुरुसंस्थानम् ॥



श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण यमनियमासन-प्राणायामप्रत्याहारधारणाध्यानसमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्त्यनाद्यविच्छिन्न श्रीशङ्कराचार्यगुरुपरम्पराप्राप्त षड्दर्शनस्थापनाचार्य व्याख्यानसिंहासनाधीश्वर सकल निगमागमसारहृदय सांख्यत्रयप्रतिपादक वैदिकमार्गप्रवर्तक सर्वतन्त्रस्वतन्त्रादिराजधानी–विद्यानगरमहाराजधानीकर्णाटकसिंहासनप्रतिष्ठापनाचार्य श्रीमद्राजाधिराजगुरुभूमण्डलाचार्य ऋष्यशृङ्गपुरवराधीश्वर तुङ्गभद्रातीरवासि श्रीमद्विद्याशङ्करपादपद्माराधक श्रीजगद्गुरु श्रीचन्द्रशेखरभारतीस्वामिगुरुकरकमलसञ्जात

॥ श्री जगद्गुरु शृङ्गेरी श्रीमदभिनवविद्यातीर्थस्वामिभिः ॥

अस्मदत्यन्तप्रियशिष्य श्री सुब्बरामार्य विषये नारायणस्मरणपूर्वकं विरचिता आशिषः समुल्लसन्तु ।

पाराशर्यसूत्रेषु हि औपनिषदं परमार्थतत्त्वं न्यायपुरस्सरं सम्यक् न्यरूपि। सूत्रैः प्रतिपादितस्य तत्त्वस्यावगमः श्रीमच्छङ्करभगवत्पादैः ललितपदबन्धुरैः वचोभिः सम्यग्विरचिताद्भाष्यादेव प्राप्यते । प्रसन्नमपि गम्भीरं तद्भाष्यं अध्ययनपरम्परां विना स्वयं कश्चिदपि स्पष्टमवगन्तुं न प्रभवति। भाष्यकाराः श्रीमद्भगवत्पादाचार्याः कोमलमतीन् जिज्ञासूननुग्रहीतुं नैकान् प्रकरणग्रन्थान् वितेनिरे। तेषु श्री दक्षिणामूर्तिस्तोत्रं सर्वमपि शास्त्रार्थं सूचयत् प्रशस्ततमं विराजते । ततो हि विनैवायासं जिज्ञासवः सकलमप्यर्थं अवबोद्धुं पारयन्ति ।

अस्मदाचार्यपादानां कृपापात्रतां प्रपद्य तेषामादेशानुसारं विद्वद्वरेभ्य सम्प्रदायानुसारं वेदान्तशास्त्रमधीत्य अनुभूतिञ्च सम्पाद्य आत्मान धन्यं वित्तवन्तो भवन्त : श्री दक्षिणामूर्तिस्तोत्रेऽस्मिन् सूचितं सर्वमपि शास्त्रार्थं लोकानवबोधयितुं नैकान् वेदान्तशास्त्रग्रन्थान् सम्यक्परिशील्य महान्त प्रबन्धं व्यरचयन् । अयं च ग्रन्थ सर्वत्र प्रसृतिकाम्यया सर्वेषु देशेषु प्रसृतया आङ्ग्लभाषया उपनिबद्धोऽस्ति । ग्रन्थस्यास्य सम्यङ्मननेन अद्वैततत्त्वावगम सम्यगवाप्तु पार्यते । भवतामेष प्रयत्नः दीर्घकाल नैरन्तर्याभ्यासमात्रसम्पन्न इत्याकलय्य नितरा प्रसीदामः । ग्रन्थस्यास्य सर्वत्र प्रसार भगवान् आशुतोषः चन्द्रमौलीश्वर : भगवती शारदा देवी च अनुगृह्णीतामिति आशास्महे ।

शृङ्गगिरि क्षेत्रम् ।
अक्षय वर्षीय श्रीकृष्ण जन्माष्टमी ।
सौम्यवासरः



इति नारायण स्मरणम्

NOTE ON TRANSLITERATION

In the scheme of transliteration adopted here a, e, i and g always represent अ, ए, इ and ग respectively and never ए, इ, ऐ and ज or other values which they have in English; t and d are always used for त् and द् only. The letter c alone represents च्. Since the natural function of h will be to aspirate a consonant (e g kh, ch th, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and s h स् ह्. The vowel ऋ is represented by ṛ because ri, legitimate for रि only, is out of place, and the singular ṛi is an altogether objectionable distortion. The tilde over n represents ञ्, ñ Accent mark over s gives श्, ś; dots above m and n give *anusvāra* (ं), ṁ and ङ्, ṅ, respectively Dots below h, and r give *visarga* (:), ḥ and, ऋ ṛ respectively Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ, and ḍ; and macrons over a, i, u and ṛ give आ, ई, ऊ, ॠ ā, ī, ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit The scheme in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ au, ं ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् ś, ष् ṣ, स् s, ह् h.



श्री शिंगेरी जगद्गुरु श्रीभारतीतीर्थ महास्वामिनः

CONTENTS

Page No.

5. **Second Stanza**

Sriguru as Creator—'Mayaviva', 'Yogiva'

Page No.

LIST OF ABBREVIATIONS

ऐ	ऐतरेयोपनिषत्
छां	छान्दोग्योपनिषत्
तै	तैत्तिरीयोपनिषत्
Ai. Ā.	*Aitareyāraṇyaka*
Ai. U.	*Aitareyopaniṣad*
Br. Bi. U	*Brahmabindūpaniṣad*
Br. Gī	*Brahmagītā (Sūtasaṃhitā)*
Br. Sū.	*Brahmasūtra*
Bṛ. U. Bhā. Vā.	*Bṛhadaraṇyakopaniṣadbhāṣyavārtika*
Br. U./Br. Up.	*Bṛhadāraṇyakopaniṣad*
Ch. U./Chā. U.	*Chāndogyopaniṣad*
Gau. Kā.	*Gauḍapādakārikā*
Gītā	*Bhagavadgītā*
Ī U.	*Īśāvāsyopaniṣad*
Jā. U	*Jābālopaniṣad*
Jai. Sū.	*Jaiminisūtra*
Ka U.	*Kaṭhopaniṣad*
Kai. U	*Kaivalyopanisad*
Kau. Br.	*Kausītakībrāhmana*
Kau. U.	*Kausītakyupaniṣad*
Ke. U	*Kenopaniṣad*
Ma. Nā. U.	*Mahānārāyanopaniṣad*
Mā.	*Mānasollāsa*
Mā. Kā.	*Māṇḍukyakārikā*
Mā. U.	*Māndūkyopaniṣad*
Mo. Dh.	*Moksadharma (Mahābhārata)*
Mu. U.	*Muṇḍakopaniṣad*

Ni. Pr. U.	*Nirvāṇaprakaraṇa Uttarārdha (Yogavāsiṣṭha)*
Nṛ. Ut. T U.	*Nṛsiṃhottaratāpinyupaniṣad*
Pañ.	*Pañcadaśī*
Ṛg. Saṃ.	*Ṛgvedasaṃhitā*
Ṛg. Ve.	*Ṛgveda*
Śve. U	*Śvetāśvataropaniṣad*
Śu Ra. U.	*Śukarahasyopaniṣad*
Saṁ. Vā.	*Saṁbandhavārtika (Bṛhadvārtika)*
Sam. Pr.	*Sambandhaprakaraṇa (Vārtikasārā)*
Saṅ. Śā.	*Saṅkṣepaśārīraka*
Sāṅ. Kā.	*Sāṅkhyakārikā*
Svā. Si.	*Svārājyasiddhi*
Sū.	*Sūtra*
Sū. bh./Sū. bhā	*Brahmasūtrabhāṣya*
Sū. Gī.	*Sūtagītā (Sūtasaṃhitā)*
Tai. Ā.	*Taittirīyāraṇyaka*
Tai. Br	*Taittirīyabrāhmaṇa*
Tai Sam.	*Taittirīyasaṃhitā*
Tai. U Bhā.	*Taittirīyopaniṣadbhāṣya*
Tai U./Tai.	*Taittirīyopaniṣad*
Te. Bin.	*Tejobindūpaniṣad*
U. Sā.	*Upadeśasāhasrī*
Ut. P.	*Utpattiprakaraṇa (Yogavāsiṣṭha)*
Ve. Si Mu.	*Vedāntasiddhāntamuktāvalī*
Vi. cū.	*Vivekacūḍāmaṇi*
Yo. Vā.	*Yogavāsiṣṭha*

CORRIGENDUM

Page No	*Line No*	*Incorrect*	*Correct*
22	4	Bhāva	Bhava
24	15	तद्वयचचक्षिरे	तद्व्याचचक्षिरे
33	5	*apūrvatā—*	*—apūrvatā—*
43	6	Shat-trimsat—Tattva	Shat-trimsat-tattva
169	24	तत्त्वान्यत्वाभ्याम	तत्त्वान्यत्वाभ्याम-
188	16	ह्यस्त्यथिद्या	ह्यस्त्यविद्या
222	24	अन्नपनादि	अन्नपानादि
238	2	प्रतिवुद्धोऽस्ति	प्रतिवुद्धोऽसि
239	5	अग्निरुष्ण	अग्निरुष्णः
269	5	स्थितः	स्थिताः
320	21	च्छृोणोति	च्छृणोति
334	19	*kāranatāsambandha*	*kāranatāsambandha)*
350	7	च्चाति	चाति
378	4	6 1	6.1.1
413	25	सज्ञ	सज्ञ-
430	8	Imparite	Impartite
434	22	trigh	right
455	8	illminating	illuminating
526	20	यद्यच्येत	यद्युच्येत
660	6	विरुद्धमानार्थं	विरुद्ध्यमानार्थं
701	22	Brahmavidvriyan	Brahmavidvariyan

ŚRĪDAKṢIṆĀMŪRTISTOTRAM

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥



श्रीदक्षिणामूर्तिः

॥ श्रीः ॥

श्रीदक्षिणामूर्तिस्तोत्रम्

SRĪDAKṢIṆĀMŪRTISTOTRAM

A Study based on the Commentaries *Mānasollāsa and Tattvasudhā*

THE HYMN WITH TRANSLATION

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ १ ॥

1. Obeisance to Him, who on realising that it is by Māyā that the universe which has no being of its own appears to exist like a city in a mirror, and that outside of oneself in the manner of the dream-world, awakens to and shines as that non-dual effulgent Self, the resplendent *Daksināmūrti, incarnate in the glorious figure of one's own Guru*

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुन-
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

2. Obeisance to Him, in whom this universe was undifferentiated prior to projection like the sprout latent in a seed, and who by His will made it picturesque in all its variety in respect of space, time etc , conjured up by His Māyā like a magician or a mighty yogin, to that resplendent *Daksināmūrti, incarnate in the glorious figure of one's own Guru.*

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

3 Obeisance to Him whose radiance alone, that is the Reality, renders manifest, things which by themselves are non-entities, who directly enlightens those who take refuge in Him, with the word of Veda—*Tattvamasi*—on direct realisation of which there will be no return again to the ocean of phenomenal existence, to that resplendent *Dakṣiṇāmūrti, incarnate in the glorious figure of one's own Guru.*

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जग-
त्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

4. Obeisance to Him, whose Consciousness flows outwards through the sense-organs such as the eye, like the light of the mighty lamp placed in the bosom of a many-holed jar, and thus this whole universe shines after Him alone who shines in the consciousness 'I know', to that resplendent *Dakṣiṇāmūrti, incarnate in the glorious figure of one's own Guru*

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

5 Obeisance to Him, who destroys the mighty delusion, set up by the play of the power of Māyā, because of

which people like ignorant women and children, the blind and the stupid, regard the body, the vital air, the senses, the fleeting intellect or the void as the Self and engage themselves in vain and violent disputations, to that resplendent *Dakṣiṇāmūrti, incarnate in the glorious figure of one's own Guru.*

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादना-
त्सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

6. Obeisance to Him, who, on going to deep sleep by withdrawing all the organs—of cognition, action as also the internal one—becomes the one Existence enshrouded by Māyā like the Sun or the Moon eclipsed, which experience he recalls when he wakes up, as 'I have slept hitherto', to that resplendent *Dakṣiṇāmūrti, incarnate in the glorious figure of one's own Guru*

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

7. Obeisance to Him, who, by means of the blessed symbol reveals to His devotees His own Self which for ever shines within as the 'I', unchanging through all the stages of life such as childhood etc., and in all the states of experience such as waking etc., and generally in all changing conditions, to that resplendent *Dakṣiṇāmūrti, incarnate in the glorious figure of one's own Guru.*

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।

स्वप्ने जाग्रति वा य एष पुरुषो माया(ऽ)परिभ्रामित-
स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ८ ॥

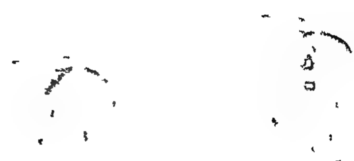
8 Obeisance to Him, the Supreme Self (Being), who deluded (not deluded) by Māyā sees in dream or in waking, the universe as consisting of distinct entities variously related such as cause and effect, servant and master, disciple and Preceptor, father and son and so on, to that resplendent *Daksiṇāmūrti, incarnate in the glorious figure of one's own Guru.*

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमा-
नित्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभो-
स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

9. Obeisance to Him, whose eight-fold form alone is the earth, water, fire, air, ether, Sun, Moon and the jīva, in which manner this—the moving and the unmoving—appears, beyond whom, Supreme and All-pervading, nothing else exists for the discerning, to that resplendent *Daksinamūrti, incarnate in the glorious figure of one's own Guru.*

सर्वात्म(त्मा)त्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वत-
स्सिध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥ १० ॥

10. As in this hymn, has been clearly brought out the universality of the Self, (that thou art the All-Self) so, by listening to, reflecting and meditating on, and devoutly reciting it, the state of being Īśvara attended by the mighty grandeur of universal Self-hood results of its own accord as also that unimpeded Divine Power in its eight-fold aspect.





AUTHOR

मङ्गलाचरणम्

INVOCATION

॥ श्रीः ॥

श्री गुरुभ्यो नमः

अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥

यस्माद्विश्वमुदेति यत्र निवसत्यन्ते यदप्येति य-
त्सत्यज्ञानसुखस्वरूपमवधिद्वैतप्रणाशोज्झितम् ।
यज्जाग्रत्स्वपनप्रसुप्तिषु विभात्येकं विशोकं परम्
प्रत्यग्ब्रह्म तदस्मि यस्य कृपया तं देशिकेन्द्रं भजे ॥

नैय्यग्रोधतटोत्तमासनलसन्मौनी पुराणः पुमान्
संसारांबुधिमग्नलोकततिमुद्धर्तु कृपासागरः ।
त्यक्त्वा मौनमपास्य वृक्षतटमप्याराद्गृहीत्वा परम्
यद्रूपं परतत्त्वमार्गमतनोत्त शङ्करार्य भजे ॥

[Unborn Thou art, in Thee does a mortal (like me) in the throes of fear take refuge, O! *Rudra* (Destroyer of ignorance) ever protect me with Thy able inspiring South-facing countenance

To the Supreme Guru, by whose compassion I realise as my very Self that from which originates the universe, in which it inheres and into which it lapses in the end, which is of the nature of Existence, Consciousness and Bliss, devoid of limitation, duality and destruction, which shines in the states of waking, dream and deep sleep, the transcendental One free from misery, to that Brahman-Ātman, I worshipfully dedicate myself

With the object of rescuing mankind plunged in the ocean of *samsāra,* the ancient *Purusa,* seated shining in a beatific posture silently under the banyan tree, in His infinite mercy, abandoned the abode, gave up His silence, took on the other glorious form

of Sri Śankarācārya and made widely known the means of attaining the Supreme to Him I worshipfully dedicate myself].

1 INTRODUCTION

The magnificent hymn known as SRĪDAKṢIṆĀMŪRTISTOTRAM has been the supreme gift of the Great Master, Sri Sri Śaṅkarabhagavatpādācārya, to the seeking humanity. In His infinite mercy *(Kripā)* Sri Sri Ācāryapāda has, as is well known, given to mankind His erudite and unparalleled Bhāsyas as also many *Prakaranagranthas* and Stotras of inestimable value. Thus, through His immortal works He has been the guiding light at every step for the earnest seeker of Truth, whatever his disposition. Among these the hymn to *Sridaksināmūrti* is predominantly brilliant with its own sublime characteristics.

1.1. Sri Sri Acharyapada, the incarnation of Sridakshinamurti

As pointed out by Sri Sri Vidyāranyapāda *(Śaṅkara-vijaya* IV–60)—

अज्ञानान्तर्गहनपतितान् आत्मविद्योपदेशै-
स्त्रातुं लोकान् भवदवशिखातापपापच्यमानान् ।
मुक्त्वा मौनं वटविटपिनो मूलतो निष्पतन्ती
शम्भोर्मूर्तिश्चरति भुवने शङ्कराचार्यरूपा ॥

the Great Master is none other than *Sridakṣiṇāmūrti* Himself The exigencies of the times forced the Great Lord of the universe to have recourse to this *avatāra* of Sri Sri Śankarabhagavatpādācārya.

In the manner of the *Purānas*, Lord *Dakṣiṇāmūrti* is to be regarded as an effulgent youth, seated at the root of a banyan tree imparting spiritual wisdom to aged

disciples in eloquent silence that is the dispeller of all doubts confronting them.

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यान शिष्यास्तु च्छिन्नसंशयाः ॥

This, however, is a representation of the Upaniṣadic teaching which gives the illustration of the banyan tree while trying to impart instruction in respect of the origin of the universe, the root indicating the Source viz., Brahman Itself as per the Sruti (Tai. U. 3–1–3)—

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति

[Whence indeed these beings are born; whereby, when born, they live, wherein, when departing, they enter].

The instruction itself is given as indicated by अवचनेनैव ब्रह्म प्रोवाच (Sū.bh. 3–2–5–17) [Explained Brahman to him by silence].

1.2. Significance of the term Sridakshinamurti

Further, the word *Dakṣiṇāmūrti* is also interpreted as

दक्षिणो जगत्सृष्टिस्थितिसंहारविषये समर्थश्चासौ अमूर्तिश्च अशरीरश्च इति दक्षिणामूर्तिः ।

which means that He alone is competent—दक्ष—in respect of creation, sustenance and dissolution of the universe, who, however, in reality is formless, i e, Brahman of the Upaniṣads. Says the *Tattvasudhā*—

श्रिया—अनाद्यचिन्त्यमायाशक्त्या **दक्षिणः**—सृष्टिस्थित्यन्तविरचनानिपुणश्चासौ परमार्थत अमूर्तिश्च आकारविशेषरहितः । 'अस्थूलमनणु' इत्यादिश्रुतेः ।

Also, the well-known śloka—

वटविटपिसमीपे भूमिभागे निषण्ण
सकलमुनिजनाना ज्ञानदातारमारात् ।

त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेददक्ष नमामि ॥

says that the aspirant pays obeisance to the Great Lord who alone is competent to save one from the trammels of birth and death This He does by granting *Jñāna*—Enlightenment—which dispels *Mūlāvidyā*, the primordial ignorance, on the part of the aspirant. The *Dakṣiṇā-mūrtyupaniṣad* (31) says—

शेमुषी दक्षिणा प्रोक्ता सा यस्याभीक्षणे मुखम् ।
दक्षिणाभिमुखः प्रोक्तः शिवोऽसौ ब्रह्मवादिभिः ॥

the commentary thereon being—

किंविशेषणविशिष्टः परमात्मा इत्यत्र आह शेमुषीति । **शेमुषी** तत्त्वज्ञानरूपिणी ब्रह्मज्ञानप्रकाशनदक्षा इति **दक्षिणा प्रोक्ता सैव यस्य** परमात्मनः **अभित ईक्षणे** साक्षात्करणे **मुखं** द्वारं भवति सोऽसौ **शिवो ब्रह्मवादिभिः दक्षिणाभिमुखः** इति प्रोक्तः प्रतिपादित इत्यर्थः ।

The word '*Dakṣinā*' means *buddhi* in its form as *Akhaṇḍākāravṛtti*. This is the 'Eye' with which *Śiva* can be 'directly seen'. That is why He is spoken of as *Dakṣiṇābhimukha* by *Brahmavādins*. Dwelling in the devotee as his very Self with His inherent bliss, He revives *viveka*, discriminative wisdom, hitherto overpowered by delusion and oppressed by duality for want of proper enquiry into Truth.

तत्त्वाविचारपाशेन बद्ध द्वैतभयातुरम् ।
उज्जीवयन्निजानन्दे स्वस्वरूपेण सस्थितः ॥

(Dakṣiṇāmūrtyupaniṣad–30)

It is thus seen that Īśvara, the Lord of the universe, the Guru, the dispeller of ignorance, and the Self, the

Ātman of the seeker are non-different The hymn itelf has been referred to as a *stava* in the expression अमुष्मिस्तवे found in the last stanza and is in praise of the Lord in His aspect as the Guru, the bestower of knowledge. This knowledge, that is the enlightenment, arises in the seeker only if he is a deserving recipient of the Grace of the Lord.

Sri Sri Ācāryapāda says in the Sūtrabhāṣya (2–3–16–41)—

तदनुग्रहहेतुकेनैव च विज्ञानेन मोक्षसिद्धिर्भवितुमर्हति ।

1.3. The Refrain—Namah—Obeisance meaning Identity

Therefore it is incumbent on the seeker to be able to secure the Grace of the Lord that is the Guru. The Stotra is used towards this end and is in praise of the Lord *Dakṣiṇāmūrti*. The last line in each stanza which is the refrain तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये emphasises that the obeisance is to the Lord Himself in His aspect as Guru which obviously indicates that the Grace sought is only for this knowledge. The importance of *Namaḥ* in this connection cannot be overemphasised. Starting with *Sāṣṭānganamaskāra* its culmination would be in getting merged—*Abhedabhāvanā*—in the *Svarūpa* of the Guru, nay, securing identity with Him—

अस्य च प्रह्वीभावस्य पर्यवसानभूमिमाह—प्रह्वता नामेति । न्यग्भावेन नमस्कर्तव्यप्रत्यासत्तिः प्रह्वत्वम् । तच्च मायया परशिवस्वरूपाद्भेदेन परिकल्पितस्य जीवस्य पुनस्तत्स्वरूपेण तादात्म्यलक्षणे संबन्धे विश्राम्यतीत्यर्थः ।

as per the observation by Sri Vidyāraṇyacaraṇa in the *Sūtasamhitāṭīkā* (4–8–10, 11). Towards this laudable end the *stava* has been gifted by the Great Master and

accordingly it finds a place along with the *Śāntipāṭha* recited in connection with the daily *pārāyana* of the *Prasthānatrayabhāṣyas* in the *sampradāya*. The other benefits obtainable from a devout recitation of this Stotra—*Saṅkīrtanāt*—such as *Aṣṭasiddhis* etc., mentioned in the last stanza and in detail in the *Mānasollāsa*, as also cure from diseases like *apasmāra* and so on, are to be regarded as incidental benefits *Anuniṣpādinaḥ*, indicating that the Stotra has *mantraśakti* infused into it by the Great Ācārya, the Lord Himself. Thus the Stotra occupies a place of primary importance in our hymnal literature.

1 4. Nine types of Bhakti—Its three aspects—Surrender, Identification

The Stotra occupies a pre-eminent position in our devotional literature as well. In it is expressed the highest form of devotion that is of the nature of the outpourings of a devotee who has realised that his Guru who is Lord *Dakṣiṇāmūrti* Himself is none other than his very Self. The Stōtra is thus to be regarded as being given in the manner of the well-known *Ārṣadarśanās* found in the Upanisads, as for example (Tai. U. 1–10 and 3–8). 'अहं वृक्षस्य रेरिवा ....' [The Mover of the tree I am] or 'एतत्साम गायन्नास्ते हा ३ वु हा ३ वु हा ३ वु। अहमन्नमहमन्नमहमन्नम् ' [Singing this song, he sits. Oh! Oh! Oh! I am food, I am food, I am food].

While this is *svābhāvika* i.e., spontaneous in the case of the realised soul, it happens to be the means to be adopted for securing the realisation. This is made clear in the *Gītābhāṣya* (II-55) by Sri Ācāryapāda who has graciously said—सर्वत्रैव हि अध्यात्मशास्त्रे कृतार्थलक्षणानि यानि तान्येव साधनान्युपदिश्यन्ते यत्नसाध्यत्वात्।

Sri Sureśvarācāryapāda says in the *Naiskarmyasiddhi* (IV-69)—

उत्पन्नात्मप्रबोधस्य त्वद्वेष्टृत्वादयो गुणाः ।
अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ॥

[In a person of Self-knowledge, virtues like non-hatred establish themselves without any effort. They are not of the nature of means to him].

It is in the light of this situation that *Bhakti* is characterised as स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते [Continuous contemplation of one's essential nature is said to be *Bhakti*] in the *Vivekacūdāmani* (32). *Nāradabhaktisūtra* (2) which define *bhakti* as 'सा त्वस्मिन् परमप्रेमरूपा' [That is of the nature of Supreme Love] and the *Śāndilyabhaktisūtrā* (1-1-2) as सा पराऽनुरक्तिरीश्वरे [Supreme attachment to the Lord] imply that *bhakti*, is towards *Īśvara* regarded as one's very Self. Otherwise, the Sūtras would be referring to a situation that could never exist, for, the *Paramaprema* i.e., unconditioned love can be only to one's own self. This has been amply made clear in the *Bṛhadāranyakōpanisad* wherein sage Yājñavalkya, in the instruction imparted to Maitreyi, asks her to recognise that the love that one bears to any object (husband, wife, son, wealth, cattle, brāhmaṇahood, ksatriyahood, worlds, Gods, Vedas etc.) is not because the object is in itself lovable intrinsically, but because it subserves the interest of the enjoyer who loves himself. This part of the instruction is brought to a close by the summary statement—

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति ।

(Br. Up. 4-5-6)

The supreme love is thus for the Self. It never wanes in any situation and is not inconstant. It is evident therefore that unconditioned love which is *Avyāja-prema* that is the real *bhakti* towards *Bhagavān* or the Guru would be in evidence only when *Bhagavān* or the Guru is experienced as one's very Self. This is what is usually referred to as *Parābhakti*. Any deviation from this standpoint would involve one in a set of situations that is disastrous as is made clear in the *śloka* (*Svārājyasiddhiṭīkā* III-39)—

शिव इत्यहमित्युभौ न भिन्नौ शिव एवाहमहं शिवस्स एव ।
यदि नैवमनात्मता शिवस्य प्रसरेदप्यशिवत्वमात्मनोऽपि ॥

[The two, '*Śiva*' and 'I' are never different. I am *Śiva* Himself, that *Śiva* is I myself Otherwise, insentience would pervade *Śiva* and inauspiciousness, the Self].

It is this *Parābhakti* which is devoutly referred to in the refrain—

तस्मै श्रीगुरुमूर्तये नम इद श्रीदक्षिणामूर्तये ।

The meaning of the word *namah* in this connection has already been given. Śruti also says नमस्त्वैक्य प्रवदेत् (*Rāmapūrvatāpanyupaniṣad* 2-4). [Prostrating, identity is to be given expression to]. This is referred to as *Ātmanivedanam* in the *śloka* (*Bhāgavata* 7–5–23)—

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

[Listening to and Singing of the glories of *Visnu*, Thinking of Him, Service at His feet, Worshipping Him, Bowing to Him, Becoming a servant of His, Entertaining a friend's love for Him, Offering up of oneself to Him]

which enumerates the nine stages of *bhakti* each leading to the next. *Ātmanivedanam* would mean absolute dedication,

surrendering oneself body and soul, in entirety as demanded in the *Gitā* (XVIII–66) सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।

Depending upon the fruition of the practice undertaken, three stages viz., 'I am His alone', 'He is mine alone', 'I am He alone' are recognised in this context by Sri Sri Madhusūdanasarasvatīpāda

तस्यैवाहं ममैवाऽसौ स एवाहमिति त्रिधा।
भगवच्छरणत्वं स्यात् साधनाभ्यासपाकतः॥

(Bhagavadgītāṭīkā XVIII–66)

Just as the *Anusandhāna,* contemplation of the identity in the manner of *Sa evāham* is given expression to in the refrain, similarly the words *Āśritān* and *Bhajatām* used in the hymn in respect of the devotees are indicative of the *Tasyaivāham* and the *Mamaivāsau* aspects. Bhagavān's instruction in the *Gitā* (X–9, 10, 11) may be recalled in this connection.

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥

[The wise with their minds fixed on Me, their lives dedicated to Me, enlightening one another and ever discoursing about Me, are happy and delighted.

On such, ever devout, worshipping Me with love, I bestow the faculty of discrimination with which they realise Me (their very Self)

Only in the case of such, out of compassion, I, dwelling in their hearts, shining as the light of (discriminatory) knowledge, destroy the darkness of ignorance].

Again, the devout singing and expounding referred to in the word *sankīrtanāt* in the manner –

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मा भक्त्या नित्ययुक्ता उपासते ॥

(*Gitā* IX–14)

[Glorifying Me, always striving, firm in vows, prostrating before Me, they worship Me with devotion, ever steadfast].

would also culminate in the realisation of identity.

It is also to be recognised that there is an undercurrent of the *Abhedabhāvanā* expressed in *Sa evāham* in the steps leading to it viz , *Mamaivāsau* and *Tasyaivāham*. That this should essentially be so and not otherwise is emphasised by the statement नहि वरघाताय कन्यामुद्वाहयन्ति [Certainly not for the purpose of doing away with the son-in-law, is the daughter's marriage sought to be performed] in the *Sūtrabhāṣya* (4–1–1–2). In this connection *Śruti* says that the *Upāsya* must be meditated upon as one's own Self—

त्व वा अहमस्मि भगवो देवते अहं वै त्वमसि ।

[Thou indeed am I, Oh! the Revered Divine, I indeed Thou art] The *upāsaka* is said to be ignorant and like an animal unto the gods, if he does it otherwise—

योऽन्या देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवानाम् ।

(*Br. Up. 1–4–10)*

The commentaries on the ninth stanza of the hymn make it clear that the *Astamūrtisvarūpa* of *Sadāśiva*, the

Brahmātmatattva, referred to in the stanza, is for purposes of *upāsana* in the manner –

उपासकः स्वदेहे वर्तमानपञ्चभूतानि व्यष्टिभूतानि समष्टिभूतैः प्राणापानौ च सूर्यशशाङ्काभ्यामेकीकृत्य पञ्चभूतात्मकशरीराभिमानिनं स्वात्मानं अष्टमूर्ति परमेश्वरेण एकीकृत्य सकलव्यापी अष्टमूर्त्यात्मकः सदाशिवोऽस्मि इति चिन्तयेत् । ततो भावनातिशयेन तत्सायुज्यं प्राप्य सर्वैश्वर्यसंपन्नो अन्ते तत्प्रसादासादिततत्त्वज्ञानेन तत्त्वसाक्षात्कारेण विमुच्यत इति ॥ *(Tattvasudhā)*

[The devotee should meditate that he is the all-pervading *Sadāśiva* in His eight-fold form, by identifying the five elements in his body with the respective cosmic ones, *prāna* and *apāna* with the Sun and the Moon, his individual self wedded to the body made up of the five elements with *Parameśvara* Then securing identification with Him, by such intense contemplation, being endowed with Lordship over everything, and finally being the recipient of the gift of the knowledge of Truth that is direct realisation, he is emancipated].

1.5. Parabhakti and Jnananishtha—Distinction without Difference

Thus the devotee has to seek total identification with his Master, the Lord, and not seek even deliverance or *Moksa* as is commonly understood ; for, thinking of *Moksa* would mean thinking of *bandha* also from which deliverance is sought. Craving for anything whatsoever, even for *Mokṣa*, regarded as *phala*, cannot be tolerated by him. There is no place in the scheme for any thought other than his chosen Ideal. The Lord, his Guru is Bliss Itself, the *Ānandasvarūpa* and the hankering is only for recognising his own identity with Him. It is thus clear that the *parābhakti* is none other than the *akhaṇḍākāravṛtti-jñāna*, plenary experience, which reveals one's own identity

with the Guru or the Lord The *jīvanmukta* is also *ipso facto* the *paramabhakta* as is amply illustrated in our *Guruparamparā*. Sri Bhagavān says in the *Gītā* (VII-16, 17)—

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ॥

[Four types of virtuous men worship Me, O! Arjuna, the one in distress, the seeker after knowledge, the seeker of wealth and the wise one Of these the wise man, ever steadfast and devoted to the One, excels, for, supremely dear am I to the wise and He is dear to Me Noble indeed are all these, but the wise man, I deem to be My very Self].

Also, Prahlāda, the *Bhaktāgresara* is reported to have exclaimed giving vent to his *Advaitānubhava* as—

अह त्वं त्वमहं देव दिष्ट्या भेदोऽस्ति नावयोः
दिष्ट्या मत्तामसि प्राप्तो दिष्ट्या त्वत्तामहं गतः ।
मह्यं तुभ्यमनन्ताय तुभ्यं मह्यं शिवात्मने
नमो देवाधिदेवाय पराय परमात्मने ॥

(Yogavāsistha–5)

[I am Thou, Thou art I, O! Divine, fortunately, no distinction exists between us Fortunately, hast Thou attained myself Fortunately, have I attained Thyself. To myself, Thee, the Infinite, to Thee, myself, the auspicious, to the resplendent Lord of the Gods, to the transcendent, the Supreme Self, is this obeisance]

It is therefore clear that the distinction made between *Bhakti* and *Jñāna* in common parlance is one without a difference Sri Nīlakanthadīkṣitar says in the beautiful verse—*(Ānandasāgarastava–23)*—

आत्मा समस्तजगतां भवतीति सम्य-
ग्विज्ञाय यद्वितनुते त्वयि भावबन्धम् ।
सा भक्तिरित्यभिमतं यदि सिद्धमिष्टम्
व्यर्थं विशेष्यमलमस्तु विशेषणं नः ॥

[If by *bhakti* is meant the love which is borne for You, with the clear knowledge that You are the real Self of all beings, then it is acceptably established, in that case, however, we shall be content with the qualifier (knowledge), and the qualified *(bhakti)* can be dispensed with]

Thus, while the 'content' is the same, the two words are used differently in order to emphasise one aspect or the other involved in the situation, *bhakti* being used to emphasise *tatparatā* as also blissful nature of the Ātman, jñāna being used to denote the destruction of ignorance or *avidyā*, as also its self-effulgent nature, *sphuraṇa-svarūpa*. This state of *parābhakti* or *akhandākāravṛttijñāna* is natural, *svābhāvika* for the *jñāni*, it is also, as has been explained, the means to secure realisation. Again, referring to the *ślokas* containing the words *jñānaniṣṭhā* and *parābhakti* occurring in the last chapter of the *Gītā* Sri Sri Ācāryapāda says in the *Bhaṣya* (XVIII–55)—

सेयं ज्ञाननिष्ठा आर्तादिभक्तित्रयापेक्षया परा चतुर्थी भक्तिरित्युक्ता । तया परया भक्त्या भगवन्तं तत्त्वतोऽभिजानाति । यदनन्तरमेव ईश्वरक्षेत्रज्ञ-भेदबुद्धिः अशेषतो निवर्तते । .. .... प्रत्यगात्मविषयप्रत्ययसन्तानकरणाभि-निवेशश्च ज्ञाननिष्ठा ।

[This *jñānanisthā* is referred to as the supreme or fourth type of *bhakti*—supreme as compared with the remaining three types of *bhakti*, with that of the distressed, etc By this supreme devotion the aspirant knows the Lord as He is, and immediately afterwards all consciousness of difference between Īśvara and

Ksetrajña disappears altogether .. . *Jñānanisthā* consists in an intent effort to establish a continuous current of cognition of the Inner Self.]

All this pertaining to the *sādhya* and the *sādhana* aspects of *parābhakti* or *akhandākāravrttijñāna* is indicated in the refrain तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ।

1.6. The term Sriguru

The experience of this identity arises solely because of the Grace of the Guru, the Lord. The *śloka* in *Viveka-cūdāmaṇi* (518) makes this clear—

स्वाराज्यसाम्राज्यविभूतिरेषा
भवत्कृपाश्रीमहितप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥

[This splendour of the sovereignty of Self-effulgence, has been bestowed on me by virtue of the supreme majesty of Thy gracious condescension. Salutations to Thee, O! Glorious Master, the Great! Salutations again and again.]

Also, the opening verse of the *Śataślokī* says that the peerless Guru confers on His disciple His own stature—स्वीयं साम्यं विधत्ते. The Śruti (Ka. U. 1–2–23) यमेवैष वृणुते तेन लभ्यः declares that such a state is achieved only by the chosen disciple of the Master. The well-known statement (*Avadhūtagītā*–1) may also be remembered in this connection—

ईश्वरानुग्रहादेव पुंसामद्वैतवासना ।
महाभयकृतत्राणात् द्वित्राणामुपजायते ॥

[It is only by Lord's grace, the saviour from the worst of fears, that propensity pertaining to *Advaitasākṣātkāra* arises and that barely in respect of two or three (seekers).]

Any amount of erudition and verbal acquaintance with the *Śāstra,* and reasoning however sharp in connection thereof on the part of the seeker, would be of no avail without the Grace of the *Ācārya*, as is made clear by the Śrutis (Ka U. 1–2–8, 9) नैषा तर्केण मतिरापनेया प्रोक्ताऽन्येनैव सुज्ञानाय प्रेष्ठ and अनन्यप्रोक्ते गतिरत्र नास्ति In fact the seeker is compared by the *Chāndogyaśruti* (6–14–2) to a person who is blind-folded and abandoned in a dense forest, and the deliverance from this situation would be only by the Grace of the *Ācārya*—आचार्यवान् पुरुषो वेद.

1.7. Isvara, Guru and Atman—the same

The Lord, being pleased with the constant and unflinching devotion and worship in the prescribed manner, extending over many lives on the part of the seeker, manifests Himself, in His infinite mercy in the human form of the Guru, thereby becoming accessible to the *śiṣya* for *śusrūsā* and *vicāra* which culminate in his crossing over the perilous ocean of *samsāra (Sarvavedānta-siddhāntasārasaṁgraha*–255)—

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितः
भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम् ।
साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरस्सन् प्रभुः
तत्त्वं साधु विशोध्य तारयति तान् संसारदुःखार्णवात् ॥

All the spiritual practices would be devoid of content if they do not become the vehicles to convey this *Kṛpā*, from the Lord, the Guru to the *śiṣya.* Without this Grace, even access to the *Sadguru* and the *Sacchāstra* would not be available—

यावन्नानुग्रहः साक्षाज्जायते परमेश्वरात् ।
तावन्न सद्गुरुं कश्चित् सच्छास्त्रमपि विन्दति ॥

*

It is by the Grace alone that the *Sarvātmatvamahāvibhūti* is conferred on the seeker and the *Stotra* itself in the form of a devout prayer is gifted by the Great Master to erase his worldly existence and secure *Sarvātmatva,* the identity with the Lord, the Guru. Hence the refrain—तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये.

Again the purport—*tātparya,* of the *Stotra* is in adoring and paying homage to the Guru who is Lord *Dakṣiṇāmūrti* Himself as is seen by the *abhyāsa* of the *vākya*—तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये. A study of the *Stotra* reveals that the Guru has been characterised variously in the stanzas. It is pointed out that the Guru is realised to be one's own Ātman, He is Īśvara, the *Māyāvī* who is the Creator of the *jagat;* He is the *Mahāvākyopadeṣṭā.* These aspects are emphasised by pointing out that He is the Self-effulgent *Adhiṣṭhāna* by means of which the objects of the world derive their existence and become cognisable He is the dispenser of the *phalas* like the *siddhis* as also *sarvātmatva-mahāvibhūti* The whole of the universe is, in fact, His *Aṣṭamūrtisvarūpa* as the ninth stanza shows For the discerning—*vimṛśatām*—it becomes evident that there is nothing other than Īśvara—the all-pervading transcendental Brahman

As has been mentioned, it is Īśvara, who, out of compassion takes on, by His Māyā, the human form of the Guru for the benefit of the seeker, as is clear from the third stanza This is in accordance with the statement in the *Sūtrabhāṣya* (1–1–7–20) स्यात्परमेश्वरस्यापि इच्छावशात् मायामयं रूपं साधकानुग्रहार्थम्. The Śruti (Mu U. 3–2–9) says : ब्रह्म वेद ब्रह्मैव भवति [The knower of Brahman realises that he is the very Brahman] In the *Uddhavagītā,* Lord Kṛṣṇa says

आचार्यं मा विजानीयात् [Know for certain, that the *Ācārya* is Myself] and also आत्मनो गुरुरात्मैव [One's Guru is one's very Self.] It is evident therefore that for securing the appropriate devotional attitude, as has been explained already, it is vital that every devout aspirant should look upon his Guru, the Lord and his own Ātman as non-different. The *Tattvasudhāvyākhyā* says—

परमाद्वैतविज्ञानं कृपया वै ददाति यः ।
सोऽयं गुरुर्गुरुस्साक्षाच्छिव एव न संशयः ॥

The *Śivatattvasudhānidhi* says—

महावाक्यार्थदो यस्तु स गुरुः परमः शिवः ।
तत्त्वोपदेष्टुरधिको न गुरुः स हि शङ्करः ॥

[He alone, who graciously bestows the supreme *advaita-vijñāna*, the import of the *Mahāvākya*, is the Guru the great, none other and there is no doubt whatever that He is verily *Śiva* Himself.]

Sri Sri Candraśekharabhāratīsvamipūjyapāda opens his commentary on the *Vivekacūḍāmaṇi* with the *śloka*—

संसारसागरनिमग्नजनोद्दिधीर्षुः
योऽवातरच्छिवनृसिंहगुरुच्छलेन ।
जाड्यान्धकारहरणं करुणासमुद्रम्
तं दक्षिणास्यमनिशं हृदि भावयामि ॥

[I incessantly adore in my heart *Sridakṣiṇāmūrti,* the ocean of mercy, who destroys the dense darkness (of *Avidyā*) and who to salvage men drowned in the ocean of *saṃsāra,* descended down (to earth) in the form of Sri Śivanṛsimhaguru.]

Sri Sri Toṭakāchāryapāda has given the *śloka*—

भव एव भवानिति मे नितरां
समजायत चेतसि कौतुकिता ।

मम वारय मोहमहाजलधिं
भव शङ्करदेशिक मे शरणम् ॥

[Seized by delightful amazement have I ever been in the realisation That Thou art *Bhāva* (Īśvara) Himself, O ! Śankara ! My revered Guru ! Grant me refuge and ward off the ocean of ignorance]

Again, in the *Naiskarmyasiddhi* (1–1), Sri Sureśvara-cāryapāda says—

खानिलाग्न्यब्धरित्र्यन्तं स्रक्फणीवोद्गतं यतः ।
ध्वान्तच्छिदे नमस्तस्मै हरये बुद्धिसाक्षिणे ॥

[Obeisance to that Hari the Witness of the intellect, who annihilates darkness (of ignorance) and from whom arises the world consisting of ether, air, fire, water and earth, even as the illusory snake arises from the garland]

The *Mānasollāsa*—

ईश्वरो गुरुरात्मेति मूर्तिभेदाद्विभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ (I-30)

[Obeisance to *Sridaksināmūrti,* who is all-pervading like unto ether and who is manifest in the different forms as Īśvara, as the Guru, and as the Self]

makes it clear that this is the principal fabric around which the entire hymn is woven. That this is the keynote of the poem is evident from the refrain — तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये. Here it is to be pointed out that the word श्रीगुरुमूर्तये in the refrain is to be understood as श्रीगुरुः—श्रीः तत्त्वबोधात्मिका आविष्कृता शोभा अस्मिन्नस्तीति श्रीमान्। .. श्रीमाश्चासौ गुरुश्च तस्य मूर्तिरिव मूर्तिर्यस्य सः . । अनेन स्वोपदेष्टृगुर्वात्मना चास्य ध्येयत्व विवक्षितम्। according to *Mānasollāsavyākhyā,* साक्षात्कृतब्रह्मतत्त्वतया त्रिविध-परिच्छेदशून्यो ज्ञानोपदेष्टा पुरुषः तन्मूर्तये तद्रूपेणावस्थिताय। according to *Tattvasudhā* and श्रीयुतश्चासौ गुरुश्च श्रीगुरुः ' ऋचस्सामानि यजूंषि सा हि

श्रीरमृतासताम्' इति श्रुत्या ऋगादीनां शब्दरूपाणामेव अमृतसम्पद्रूपत्वे सकलवेदान्तान् तत्प्रतिपाद्यमर्थं च साक्षात्कृतवतो गुरोः श्रीमत्त्वे किं वक्तव्यम्? सूर्यादिसकलतेजोभानहेतुभूतब्रह्मतेजसा सम्पन्न इत्यर्थः। तादृशः शिष्यान्तरान्धकारनिरोधकः श्रीगुरुः तन्मूर्तये—according to the commentary on the *Viveka-cūdāmaṇi* (52). The purport of these passages is this—Sri Guru means Guru who is the embodiment of enlightenment. The Śruti says, for the righteous, *Ṛk, Sāman* and *Yajus* are the *Śrī* i.e., the inexhaustible asset. If this be so, need it be said that the very embodiment of this learning is *Śrīmān!* He is radiant with the lustre of Brahman from which is derived the shine of the Sun and other luminous objects. Such is Sriguru the dispeller of the darkness of ignorance on the part of the disciple. In this connection the Sruti *'Prajñānaghanaḥ'*, the *Gītā* (XV–12)–

> यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
> यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥

as also the *śloka*—

> गुकारश्चान्धकारो हि रुकारस्तेज उच्यते।
> अज्ञानग्रासकं ब्रह्म गुरुरेव न संशयः॥

in the *Gurugītā* may be recalled; the word *Vyāmohasamhāriṇe* in the hymn is expressive of the same. It is thus clear that the *Svarūpa* of the Guru is radiance itself—*prakāśa* or *sphuraṇa*. This is given expression to in the third *śloka* of the hymn—यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते and is further elucidated in the next *śloka* wherein occurs the line—जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत् which is in accordance with the Śruti—तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति (Mu. U. 2–2–11).

This self-effulgent Being, the Guru, shines within as the very Self of the seeker and also assumes the outward

human form in order to instruct the disciple. The culmination of the instruction is in the imparting of the *Mahāvākya*–साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान्. It must, however, be remembered that the use of language, i e , words and sentences in connection with *padārthaśodhanā* and *vākyārthavicāranā* is limited to the purpose of dispelling the various aspects of—ignorance, *Avidyā*, of the disciple at every stage. The manifestation of the Self as such is not brought about by these devices. The Śruti (Tai. U –2) clearly says that the Self is beyond the pale of words as also the mind—

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

The *Kenopanisad* (1–3, 4) says—

न विद्मो न विजानीमो यथैतदनुशिष्यात् । अन्यदेव तद्विदितादथोऽविदितादधि । इति शुश्रुम पूर्वेषां येनस्तद्व्यचचक्षिरे ॥

[We do not know (that), we do not know how to instruct one about It. It is distinct from the known and above the unknown; we have heard it so stated by preceptors who taught us That.]

which rules out the possibility of imparting direct knowledge of the Self, *Sāksātkāra* by verbal means It is the *Akhaṇḍākāravṛttyārūḍhacaitanya* that dispels the ignorance and shines of its own accord in all its glory. This is given expression to in the *Mānasollāsa*—

अविद्याख्यतिरोधानव्यपाये परमेश्वरः ।
दक्षिणामूर्तिरूपोऽसौ स्वयमेव प्रकाशते ॥ (IV-37)

This ultimate experience which defies the use of words, is to be conveyed, as it were, only in utter silence, which, however, is profoundly eloquent. The *Cinmudrā* referred to in the line स्वात्मानं प्रकटीकरोति भजता यो मुद्रया भद्रया symbolically

represents this context. The line मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं as also the stanza—

अवचनचिन्मुद्राभ्यामद्वैतं बोधमात्रमात्मानम् ।
दर्शयति तत्र मानं पुस्तकभुजगाग्निभिर्महादेवः ॥

[*Mahādeva,* the supremely effulgent, indicates by silence and the auspicious symbol, *Cinmudra,* the non-dual Ātman that is pure Consciousness; the source of this knowledge, by book, serpent and fire.]

of Sri Sri Sadaśivabrahmendrapāda makes it clear. It is thus seen that the Guru, *Sridaksināmūrti*—the Lord, operates both from within and without, as it were, imparting instruction from outside as also shining forth silently from within. The venerable Master verily knows that He is the very Self of the disciple—अहं शिष्यवदाभामि (*Tejobindūpanisad* 3–18)—as the Sruti says, and is ever hankering to reveal His glorious Self, the *Sphuraṇa* to the disciple as pointed out in the *Naiskarmyasiddhi* (3–28)—

यावद्यावन्निरस्याऽय देहादीन् प्रत्यगञ्चति ।
तावत्तावत्तदर्थोऽपि त्वमर्थं प्रविविक्षति ॥

[As one approaches the Innermost Self progressively, rejecting the non-self from the body onwards, exactly concomitant with this process is the tendency of the meaning of 'That' to merge in the meaning of 'Thou'.]

This is what is meant by the saying—'If you take one step towards God, He takes hundred steps towards you.' In the lines—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् । (IV-11)
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् । (IX-29)
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ (VII-14)

the *Gītā* ordains that the *mumukṣu* should surrender himself totally with unswerving devotion, *nirupādhikabhakti,* to his Guru whose compassion is always there—the wind is there, one has only to unfurl the sails. As the *Svetāsvataropaniṣad* (6–23) makes it clear, it is to him alone who has *parābhakti* unto the Lord, and as unto the Lord so unto his Guru, that enlightenment flashes forth in respect of the *kathitārthāḥ* as also *akathitārthāḥ* i.e., the import of the instructions bestowed in the manner referred to in the line —साक्षात्तत्त्वमसीति वेदवचसा as also silently by way of *sphuraṇa*—

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ।
तस्यैते(ऽ)कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

Again, as has been made clear, the *parābhakti* is none other than the *akhaṇḍākāravṛttijñāna*. Sri Bhagavān says in the *Gītā* (XV–19)—

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मा सर्वभावेन भारत ॥

Thus it follows that one has to secure *akhaṇḍākāravṛttijñana*. That the hymn has this end—*prayojana*—in view, is brought out clearly in the line सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे. The line तेनास्य श्रवणात् तदर्थमननात् ध्यानाच्च सकीर्तनात् gives the means for this *sākṣātkāra*. The relationship—*sambandha*—of the content to the hymn is that of the 'revealed' to the 'revelation'—*bodhyabodhakalakṣaṇā*.

1.8 The Hymn — Vedantaprakaranagrantha — Anubandhacatushtaya

Evidently the *mumukṣu* who is the earnest seeker with the requisite qualifications is the *adhikārī* Thus it is clear that the *anubandhacatuṣṭaya* in respect of this hymnal treatise is identically the same as that of the *Vedāntaśāstra*

—i.e., the *Upaniṣatpramāṇa* and the *Śārīrakasūtras* and the Bhāsya thereon. Indeed it is a *Vedāntaprakaraṇagrantha*—a manual par excellence. Like the other compositions, e.g., *Daśaślokī*, of the great Master, this introductory treatise gives the essence of the Vedānta, and that in its distilled form.

1.9 Import of the Hymn—In the manner of the Brahmasutras

In the manner of the *Sūtrabhāṣya* the opening stanza in the hymn points out that the world of common parlance is to be traced to *adhyāsa* that is, superimposition of the non-Self upon the Self आत्मनि अनात्माध्यासः. This *adhyāsa* is, in turn, to be traced to Māyā or *avidyā*, the ignorance pertaining to the substratum—the *adhiṣṭhāna*, which is the Brahman-Ātman of the Vedānta. This primordial ignorance is dispelled by the direct realisation —*sākṣātkāra* of the *adhiṣṭhānatattva* as the line यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम् evidently clarifies. For this purpose enquiry—*vicāra*—into the nature of Brahman is to be undertaken. This is as per the *sūtra*—अथातो ब्रह्मजिज्ञासा.

The second stanza points out that the origin (and by implication the sustenance and dissolution as well, mentioned along with the origin in the first stanza) of the space-time universe is to be traced to Māyāśakti associated with Brahman, which is in accordance with the *sūtra* जन्माद्यस्य यतः. Brahman which is *sphuraṇa* Itself is, as of everything else in the universe, the content as also the source, *yoni*, of the *Vedavāk* which is the śāstra, the latter however being *cidvivarta* in which the *cit* is predominant as the *Taittirīyabhāṣya* points out. Also Brahman is to be known only through the *Śrutipramāṇa* as is clear from the

expression साक्षात् वेदवचसा in the third stanza. This is in conformity with the *sūtra*—शास्त्रयोनित्वात्.

Further, the subject matter—*viṣaya* is *Brahmātmaikya*, the import of the *upadeśa*—'*Tattvamasi*'—as pointed out already As the śloka (*Sarvavedāntasiddhāntasārasaṅgraha*–9)–

विषयः शुद्धचैतन्यं जीवब्रह्मैक्यलक्षणम् ।
यत्रैव दृश्यते सर्ववेदान्तानां समन्वयः ॥

points out, in all the Vedāntas the sentences run together harmoniously with this purport. In other words the content of the sūtra—तत्तु समन्वयात् is in evidence. This is emphatically made clear by the refrain तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ The first three stanzas thus carry the import of the *Samanvayādhyāya* of the *Vedāntaśāstra*.

In order to establish this thesis of the identity of jīva and Brahman more firmly, the next three stanzas of the hymn proceed to answer the objections against this Vedāntic doctrine raised by the other philosophers from the Cārvāka to the Buddhist. Thus they convey the import of the *Avirodhādhyāya*.

The way is now clear for enunciating the Vedāntic doctrine of *Brahmātmaikya* as also the *mithyātva* of the phenomenal universe without let or hindrance, arising from doubts or uncertainties. This is sought to be done in the next three stanzas in a patent form.

The last stanza speaks of the *sādhana* namely, *śravaṇa*, *manana*, *dhyāna* and *sankīrtana* and the *phala* namely, *Sarvātmatva* which are the topics of the last two chapters of the *Vedāntaśāstra*.

The *adhikāri*, who is qualified to study, is an inquirer who has developed *vividiṣā*, the *abhiruci*, for the teaching

offered This, he has achieved by performing the prescribed duties as per the Śruti—तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन (*Br U.* 4–4–22) and the *Smṛti*—यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् (*Gītā* XVIII–5). Karma has served its purpose in his case. (*Naiskarmyasiddhi*–1–49)–

प्रत्यक्प्रवणतां बुद्धेः कर्माण्युत्पाद्य शुद्धितः ।
कृतार्थान्यस्तमायान्ति प्रावृडन्ते घना इव ॥

[The actions, having generated in the mind through its purification, the inclination towards the Self, and having fulfilled their purpose thus, disappear like the clouds after the rainy season.]

That the hymn does not bring in karma when it mentions the *sādhana* shows this. It points to *samnyāsa* as a pre-requisite The teaching is offered to those who are characterised as *āśritān, bhajatām* and *vimṛśatām.* When the background of the hymn is carefully looked into, these epithets show that the disciple, *śiṣya,* is one in whom the *sādhanacatuṣṭayasampatti* namely नित्यानित्यवस्तुविवेकः, इहामुत्रार्थफलभोगविरागः, शमादिषट्कसम्पत् and मुमुक्षुत्वं have been firmly developed in accordance with the Śrutis—

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् नास्त्यकृतः कृतेन
(*Mundaka* 1–2–12)

[Having examined the worlds produced by karma, let a Brāhmana be free from desires, thinking there is nothing eternal produced by karma]

तस्मादेवंविच्छान्तोदान्त उपरतः तितिक्षुः समाहितो भूत्वा आत्मन्येवात्मानं पश्यति । (Br. U. 4–4–23)

Further, the tenor of the hymn—the 'top level' instruction that is offered, much in the same way as to the Kumaras, Sanaka and others, emphasised in the

refraın shows the readıness of the *sısya* and hıs accomplishments He has the antecedent requırement of acquaıntance wıth the Śruti and is characterısed by vigorous and powerful *vıcāraśaktı* and can grasp and assımılate the sublıme teachıng as ıt ıs gıven—

मेधावी पुरुषो विद्वान् ऊहापोहविचक्षणः अधिकार्यात्मविद्यायाम्
(Vı cū.–16)

He ıs, as Srı Vıdyāranyacarana says ın the *Jīvanmuktıvıveka,* शास्त्राभिमतमुख्यो विद्याधिकारी कृतोपास्तिः ı e., he has a very hıgh capacıty for concentratıon and to remaın steadfast ın that state Hıs ıntellectual and volıtional aspects are fully developed and so ıs the emotıonal aspect. He has surrendered hımself body and soul to hıs Guru to whom hıs devotıon ıs of the hıghest order, ın tune wıth the lıne–

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी (Vı. cū 32)

[Among the set of means to bring about *Moksa, Bhaktı* is the greatest.]

All else ıs naught for hım. Such ıs the *adhıkārı,* that is referred to by the word *mahātmānaḥ* ın the Śrutı *(Swetāśvataropanısad* 6–23)—

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते(ऽ)कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

He ıs thus equıpped to take up the *vıcārātmakasādhana* vız., *śravaṇa, manana, dhyāna* and *sankīrtana* by *Gurūpasattı* ın the spirıt of the Śrutı—

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।
(*Mundaka* 1–2–12)

[In order to acquıre the knowledge of the eternal, let hım, sacrıficıal fuel ın hand, approach a preceptor alone, who is versed ın the Vedas and centered ın the Brahman.]

Again, in the spirit of the Sruti *(Mundaka* 1–2–13)—

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यम्
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

[To him who has thus approached, whose heart is well subdued and who has control over his senses, let Him truly teach that *Brahmavidyā* by which the true Immortal *Purusa* is known]

the disciple is taken into His fold by the Guru who is Lord *Dakṣiṇamūrti* Himself. The third stanza of the hymn reveals that the *svarūpa* of the Guru is *sadātmakam sphuraṇam*, the light that is Existence Itself, the *bhāna* that is the *sattā* underlying all the superimposed phenomena of the universe. He reveals, *(bodhayati)* His *svarūpa* by the utterance of the तत्त्वमसि महावाक्य taken directly from the Veda—*sāksādvedavacasā* on the *aparoksasākṣātkāra* of which there is no more return to the ocean of *saṁsāra*—यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ. The instruction is thus directly by the Supreme Being Himself—*sāksādbodhāyati,* with whom identity is sought to be realised. Also the line स्वात्मानं प्रकटीकरोति भजता यो मुद्रया भद्रया says that this *Svarūpa* is demonstrably revealed—i e , the disciple realises It as his own Self—indicating that the Lord, the Guru is working within the disciple in the manner of silent eloquence, representing the situation in a palpable form, *bhadrayā mudrayā*. The real Self of *pramātā,* the seeker, is made to shine by destroying the ignorance—*vyāmohasamhāra,* the necessary *pramāna,* i.e., the *akhandākāravṛtti* is generated by verbal as also silent instruction, all the while the *prameya* that is, the *Sarvātmatva,* the very *svarūpa* of the Guru presenting Itself brilliantly, all in one breath as it were, enabling the

tripūṭi to be destroyed, the disciple being drawn from within and hurled from without into recognising his identity with the Guru, the Lord, the *Sarvakalpanādhiṣṭhāna.* That this *Sarvātmatva* has been brought out vividly by the hymn is given expression to in the line—

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे

The alternative reading—सर्वात्मा त्वं इति—meaning—thou art the universal Self—enunciates it clearly by directly addressing itself to the disciple and bringing home to him this plenary experience.

The Guru graciously confers on the disciple this identity with Himself. The *Mānasollāsa* says—

अविद्याख्यतिरोधानव्यपाये परमेश्वरः ।
दक्षिणामूर्तिरूपोऽसौ स्वयमेव प्रकाशते ॥ (IV-37)

1.10 Vicaratmakasadhana—Sravana, Manana, Nididhyasana

The hymn has emanated from the Supreme Being in the manner of the Śruti. That is why it prescribes that it is to be listened to, reflected and meditated upon—अस्य श्रवणात् तदर्थमननात् ध्यानाच्च in the same way as the Sruti (*Br. U.* 4–5–6)—श्रोतव्यो मन्तव्यो निदिध्यासितव्यः. These constitute the *Vicārātmakasādhana* for *Ātmadarśana.* As the hymn implies, this *sādhana* is best undertaken in the benign presence and protective care of the Guru

By *śravana* is meant ascertainment aided by the six-fold indication, तात्पर्यलिङ्गानि, that *sarvātmatva* is the principal purport, *paramatātparya* of the hymn The *upakrama* speaks of the *sākṣātkāra* of the secondless Self—स्वात्मानमेवाद्वयम् and the *upasamhāra* declares that *sarvātmatva* has been established in the hymn—सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे. Again,

there is repeated reference—*abhyāsa*—to the *Sarvātmatva* in the hymn as is seen by the use of the Śruti तत्त्वमसि by the demonstration मुद्रया भद्रया and by the declaration—नान्यत्किञ्चन विद्यते विमृशता यस्मात्परस्माद्विभोः and above all by the refrain. Besides, the special feature *apūrvatā* — of the hymn is, apart from its consonance with the Śruti, by the mention of तत्त्वमसि महावाक्य as also the use of the word *vedavacasā*, its emphasis even from the start that the disciple is none other than the Īśvara or the Guru who is *Sarvātmā*. The *phalam* or the end that is achieved is variously referred to as अद्वैतसाक्षात्कार, व्यामोहसहार, सर्वात्मत्वमहाविभूतिसहितं ईश्वरत्वम्. The allusion in the hymn to *sṛṣṭi*, *sthiti* and *laya* of the universe, as also to *praveśa* as implied in the third stanza and also in the line अहमित्यन्तः स्फुरन्तं सदा as mentioned in the *Mānasollāsa*—

स्वेच्छया सृष्टमाविश्य विश्वं यो मनसि स्थितः । (I-3)
जीवात्मना प्रविष्टत्वात् स्वमायासृष्टमूर्तिषु ॥ (III-20)

and the *antaryamana* as is taken to be understood by the word *pumān* in the *aṣṭamūrtisvarūpa*, for example are the five *arthavādas*. Also the last stanza is in praise of *Sarvātmatva* So is the entire hymn which expounds it in an indubitable manner. Says the *Mānasollāsa*—

आत्मलाभात् परो लाभो नास्तीति मुनयो विदुः ।
तल्लाभार्थं कविः स्तौति स्वात्मानं परमेश्वरम् ॥ (I-2)

स्वेच्छया सृष्टमाविश्य विश्वं यो मनसि स्थितः ।
स्तोत्रेण स्तूयतेऽनेन स एव परमेश्वरः ॥ (I-3)

[The sages hold that there is no greater gain than the gain of Ātman, the Self. With a view to this gain, the sage adores his own Self, the *Parameśvara*.

In this hymn, is adored the *Parameśvara* Himself, who, having entered into the universe created by His own will, manifests Himself in the mind of everyone.]

The word *stūyate* means not merely praise or expression of adoration in the sense of *guṇiniṣṭhaguṇābhidhānam* but also स्वाध्यस्तप्रपञ्चव्युदासेन चिदेकरसतया प्रत्यगभेदेन प्रतिपादनं [The propounding of the identity of *Parameśvara,* Pure Consciousness, with one's own Self by negating the superimposed universe.] as the *ṭīkā* puts it. Again, the mention of *aṣṭa-siddhayaḥ* is a commendation of *Sarvātmatva* with which they are invariably associated. The *Mānasollāsa* says—

सर्वात्मभावसाम्राज्यनिरन्तरितचेतसाम् ।
परिपक्वसमाधीनां किं किं नाम न सिध्यति ॥ (X-20)

सर्वात्मभावनावन्तं सेवन्ते सर्वसिद्धयः ।
तस्मादात्मनि साम्राज्य कुर्यान्नियतमानसः ॥ (X-22)

[To those in whose minds the conviction as to the grand sovereignty of their universal self-hood holds an unintermittent sway, to those who are perfect in *samādhi,* what is there which cannot be attained ?

All powers come to him who contemplates the Self in all. Therefore with the mind controlled, one should revel in the sovereignty of the Self.]

Above all, the entire hymn which refers to the Guru *Śrīdakṣiṇāmūrti* variously—as one's own Ātman (stanza 1), as the Prime Cause of the universe (stanza 2), as its Illuminator (stanzas 3 and 4), as the Instructor of the aspirant about the latter's real nature (stanza 3), as the Dispeller of ignorance and delusion (stanza 5), as the one who having been shrouded by Māyā wakes up and reveals his sleep-experience (stanza 6), as the Revealer of the truth of the Self, by a mere gesture, as the one who

persistently shines in all states (stanza 7), as the one who, whirled about by Māyā, sees the universe differentiated as the cause and effect, the owner and the owned, the pupil and the teacher, the father and the son (stanza 8) and as the Pervader of the entire universe (stanza 9), by the use of the word *Tasmai* in every stanza in the refrain, is in glorification of *Sarvātmatva*. The illustrations—दर्पणदृश्यमाननगरीतुल्यं, यथानिद्रया, बीजस्यान्तरिवाङ्कुरः, मायावीव, योगीव, नानाच्छिद्रघटोदरस्थितमहादीपप्रभा(वत्)भास्वर, राहुग्रस्तदिवाकरेन्दुसदृशः are in evidence of *upapatti*, the analogical reasoning—प्रकरणप्रतिपाद्यस्य दृष्टान्तैः प्रतिपादनम्—that is employed. Also attention may be drawn to the explicit mention of the method of *anuvṛtti* and *vyāvṛtti* in stanza 7 with the implications in respect of its use in the hymn. Thus the six-fold indication establishes that the import of this *Vedāntaprakaraṇagrantha* is *Sarvātmatva*.

This *Sarvātmatva* which has been ascertained by *śravana* is sought to be driven home by the use of reasoning —*tarka*—for the purpose of dispelling possible doubts. This is the process of *manana* which is constant reflection with the aid of reasoning, the *tarka* or argument being brought in as auxiliary to experience that is unsublated—*anubhavāṅgatvena*. It should be *vākyāvirodhi* thus subserving the teaching of the hymn which is the same as that of the Śruti. The venerable Ācārya gives illustrations of this type of श्रुत्यनुगृहीततर्क in the *Sūtrabhāṣya* (2–1–3–6)—

स्वप्नान्तबुद्धान्तयोः उभयोः इतरेतरव्यभिचारात् आत्मनः अनन्वागतत्वं (Stanza 1 and others) सम्प्रसादे च प्रपञ्चपरित्यागेन सदात्मना-सम्पत्तेः निष्प्रपञ्चसदात्मत्वम् (Stanza 6) प्रपञ्चस्य ब्रह्मप्रभवत्वात् कार्य-कारणानन्यन्यायेन ब्रह्माव्यतिरेकः (Stanza 9) इत्येवंजातीयकः ।

[Because the dream-state and the waking state exclude each other, the Self is not connected with those states, as the soul in

*

the state of deep sleep leaves the phenomenal world behind and becomes one with that whose Self is pure Being, it has for its Self—pure Being apart from the phenomenal world, as the world springs from Brahman, it cannot be separate from Brahman, according to the principle of the non-difference of cause and effect, etc]

Independent reasoning not of the afore-mentioned type is deceptive as is shown by Bhagavān Sūtrakāra in the sūtra (2–1–3–11) तर्काप्रतिष्ठानात् and the *Bhāsya*—तर्काप्रतिष्ठानात् इति केवलस्य तर्कस्य विप्रलम्भकत्वं दर्शयिष्यति (Stanza 5).

The stanza देहं प्राणमपि . . in which the other *vādins* are said to have been deceived as a result of the spell cast by the मायाशक्तिविलास also conveys the same idea. The purpose of *manana* which is the removal of *asambhāvanā* regarding *Sarvātmatva* is thus achieved by the dexterous use of *tarka* on the lines indicated in the hymn.

Abiding in the thought of this सर्वात्मत्व, निदिध्यासन is what is sought to be conveyed by the word *dhyānāt* occurring after the word *mananāt* in the hymn. This is the same as *Jñānanisthā* or *Parābhakti* as has already been made clear Evidently the refrain in the hymn as also its devotional tenor ensures this adherence most successfully. This is to overcome the *dosa* namely *viparītabhāvanā*.

1.11 Mukhyadhikari—the Hymn, vicharatmaka

In the case of the *mukhyādhikāri* all of these—*śravana, manana* and *nididhyāsana* keep step as it were and the hymn which itself is *śravanamanananididhyāsanātmaka* points to this, with its emphasis on the refrain even from the beginning. Its use again and again in every stanza, nine times in all, thus pointedly drawing attention to the identity—*Sarvātmatva*—enables the removal of the various aspects or

phases of the *avidyā* of the disciple in the same way as is done in connection with the *Mahāvākya—Tattvamasi*—by the *Chāndogyaśruti*—

ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ।

[That which is the subtle essence—in it, all that exists has its Self It is the true. It is the Self. That art thou O! Śvetaketu]

The *modus operandi* involved is brought out by the *nyāya* of the *adhikaraṇa* containing the sūtra (4–1–1–1) आवृत्तिरसकृदुपदेशात् and the *Bhāṣya* thereon—

तथाहि छान्दोग्ये 'तत्त्वमसि श्वेतकेतो' इत्युपदिश्य 'भूय एव मा भगवान् विज्ञापयतु' इति पुनः पुनः परिचोद्यमानः तत्तदाशङ्काकारणं निराकृत्य 'तत्त्वमसि' इत्येव असकृदुपदिशति । तथा च श्रोतव्यो मन्तव्यो निदिध्यासितव्य इत्यादि दर्शितम् ॥

[Repetition (of the mental functions of knowing, meditating etc) is required on account of the text giving instruction more than once For this reason the teacher in *Chāndogya,* having given instruction in the sentence 'Thou art That O! Śvetaketu!' and being again and again asked by his pupil—'Please, Sir, inform me still more'—removes his pupil's reasons for doubt and again and again repeats the instruction 'Thou art That'.]

However, in the case of *uttamottamādhikāri* of utmost competence, *sakṛtśravaṇamātreṇa*—hearing once only, may be enough to secure the realisation desired. Says the *Bhāṣya* (4–1–1–2)—

येषां पुनर्निपुणमतीना नाज्ञानसंशयविपर्ययलक्षणः पदार्थविषयः प्रतिबन्धोऽस्ति, ते शक्नुवन्ति सकृदुक्तमेव तत्त्वमसिवाक्यार्थं अनुभवितुम् इति तान् प्रति आवृत्त्यानर्थक्यमिष्टमेव । सकृदुत्पन्नैव हि आत्मप्रतिपत्तिः अविद्यां निवर्तयति ..

[Those quick-witted persons, on the other hand, in whose mind, the sense of the words is not obstructed by ignorance, doubt and misconception, are able to experience the sense of the sentence 'Thou art That' on its first enunciation even, and for them, therefore, that repetition is futile is indeed acceptable For, the knowledge of the Self having once sprung up dispels all ignorance]

This state of realisation of *Sarvātmatva* is given expression to in the *Manasollāsavārtika* (III-35–39)—

देवतिर्यङ्मनुष्याणां प्रकाशान्न पृथक् स्थितिः ।
जीवः प्रकाशाभिन्नत्वात् सर्वात्मेत्यभिधीयते ॥

एव प्रकाशरूपत्वपरिज्ञाने दृढीकृते ।
पुनरावृत्तिरहितः कैवल्यं पदमश्नुते ॥

सकृत्प्रसक्तमात्रोऽपि सर्वात्मत्वे यदृच्छया ।
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥

सर्वात्मभावना यस्य परिपक्वा महात्मनः ।
संसारतारकस्साक्षात् स एव परमेश्वरः ॥

[*Devas,* animals and men have no existence apart from the Light. As one with the Light, jīva is designated the *Sarvātman,* the Self in all

When this conviction of being one with the Light is steadied, one attains *Kaivalya,* the state of liberation, from which there is no more return.

Even he, who by chance but once cherishes the notion that he is the Self in all, is freed from all sins, is adored in *Śivaloka,* adored as *Śiva* Himself

That *Mahātman,* that mighty-souled Being, whose contemplation of the one Self in all has been perfected, He is the very deliverer (of all) from *samsāra* He is the Supreme Lord Himself.]

This is in accordance with the Śruti *(Īśāvāsyopaniṣad)*—

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

[He who sees everything in his Ātman alone and his Ātman in everything, feels thereby, no revulsion. When to the knower, all *bhūtas* become one with his own Ātman, what perplexity (delusion), what grief, is there when he sees this oneness ?]

and the *Gītā* (VI–29, 30)—

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

[His mind being established in Yoga, he sees himself in all beings and all beings in himself; he sees the same in all.

He who sees Me everywhere and sees all in Me, never becomes lost to Me nor do I become lost to him]

The *Bhāṣya* and the commentaries thereon say—

सर्वत्र सन्मात्रग्रहणशीलं दर्शनं यस्य स समदर्शनो ब्रह्मवित्तमः ।

and also, स्वात्मा हि नाम आत्मनः प्रकाश एव भवति यस्माच्च अहमेव सर्वात्मैकत्वदर्शी ।

This the *Mānasollāsa* (III–3) also gives—

आत्मसत्तैव सत्तैषां भावाना न ततोऽधिका ।

तथैव स्फुरण चैषा नाऽऽत्मस्फुरणतोऽधिकम् ॥

[These things have their being in the Being of Ātman, and no more; and so also, the light by which they shine is the Light of Ātman and no more]

All this is succinctly expressed in the line—

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते ।

The *Vidvān* who has realised *Sarvātmatva* is none other than Īśvara as seen from the standpoint of parlance—*vyāvahārikadṛṣṭyā* and in himself is *Bramhātmasvarūpa.* Bhagavān Vārtikakārapāda *(Neelakanṭhivyākhyā* on *Gītā* VI–29) says—

सोपाधिर्निरुपाधिश्च द्वेधा ब्रह्मविदुच्यते ।
सोपाधिकः स्यात्सर्वात्मा निरुपाख्योऽनुपाधिकः ॥

This twin aspect is given expression to in the lines—

भूरम्भास्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमा-
नित्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशता यस्मात्परस्माद्विभोः

which point out that for the discerning, the universe appears as the *Aṣṭamūrtisvarūpa (sopādhika)* of the Lord which, however, in reality is none other than the Supreme and All-pervading *(Nirupādhika).* The *Mānasollāsa* in the lines (X-4–6) says—

ऐश्वर्यमीश्वरत्वं हि तस्य नास्ति पृथक् स्थितिः ।
पुरुषे धावमानेऽपि छाया तमनुधावति ॥
अनन्तशक्तिरैश्वर्यं निष्यन्दाश्चाणिमादयः ।
स्वस्येश्वरत्वे संसिद्धे सिध्यन्ति स्वयमेव हि ॥
यदीयैश्वर्यविप्रुड्भिः ब्रह्मविष्णुशिवादयः ।
ऐश्वर्यवन्तो भासन्ते स एवात्मा सदाशिवः ॥

[Lordliness is the very nature of Īśvara, the Divine Being. It has, indeed, no separate existence from Him Though a man may be running, yet his shadow accompanies him

Infinite power is in the nature of Īśvara, the Divine Being, and *animā* and the like are only a few drops that trickle down

from it. When the devotee has himself become Īśvara, they come to him of themselves.]

The commentary points out that this is in the spirit of the Śruti — एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति (Br. U. 4–3–32). Even Brahmā, Viṣṇu and Śiva of the Trinity are but *Vibhūtis* of *Sadāśiva* who is the Ātman Himself— सदाशिवैवात्मा आत्मैव सदाशिवः।

The *Tattvasudhā* quotes the Śruti—

विश्वं भूतं भुवनं चित्रं बहुधा जातं जायमानं च यत्। सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमोऽस्तु। (Ma. Nā. U. 24–1)

[The material universe, the created beings, and whatever there is manifoldly created in the past and in the present and in the form of the world, all that is indeed this Rudra Salutations be to Rudra who is such.]

and

यस्मात् परं नापरमस्ति किञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्।

(Ma Nā U. 12–13)

[Other than whom there is nothing higher, nothing minuter, nothing greater, by that *Puruṣa*—the One who stands still like a tree, established in His own self-supporting glory—all this is filled.]

as also the *Śivamahimnastava*—

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवहः
त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च।
परिच्छिन्नामेव त्वयि परिणतां बिभ्रति गिरं
न विद्मस्तत्तत्त्वं वयमिह तु यत्त्वं न भवसि॥

which bring out the *Sarvātmatva* as also the *Aṣṭamūrtisvarūpa* of the one Lord Sadāśiva who is the Ātman. To secure this for the seeker is the endeavour of the hymn—सर्वात्मत्व-

[Even those who, devoted to other Gods, worship them with faith, worship Me alone, O! son of Kunti, but in ignorance.

I am indeed the enjoyer, as also the Lord of all sacrifices, but they do not know Me in truth; whence they fail.]

wherein the word *avidhipūrvakam* means *ajñānapūrvakam* according to the *Bhāṣya*. It means, in effect, that there is no *upāsyadevatā* other than the Paramātman. This is forcefully brought out in the *Śivānandalaharī*—

यथा बुद्धिः शुक्तौ रजतमिति काचाश्मनि मणिः
जले पैष्टे क्षीरं भवति मृगतृष्णासु सलिलम् ।
तथा देवभ्रान्त्या भजति भवदन्यं जडजनः
महादेवेशं त्वां मनसि च न मत्वा पशुपते ॥

[O! Paśupati! Just as a shell is mistaken for silver, a piece of glass for a gem, water whitened with flour for milk, and the mirage for water, likewise, the ignorant under the spell of illusion, worship imaginary entities as Devas without even thinking of Thee, the Supreme Self-effulgent Lord.]

This is in accordance with the Śruti (Śve. U. 6-11)

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

[The Self-effulgent who is one only is hidden in all beings. He is all-pervading and is the inner Self of all creatures. He presides over all actions and is the abode of all beings. He is the Witness, pure Consciousness, Single and free from the three *gunas*.]

Though this is not seen as such by *vicāra* as far as the present disciple is concerned, he accepts it by the word of his Guru. The *Gītā* (XIII-25) says—

अन्येत्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्यु श्रुतिपरायणाः ॥

[Yet, others, not knowing thus, worship, having heard from others, they too transcend death, adhering to what they have heard]

According to the *Bhāsya*, *Śrutiparāyaṇāḥ* means, केवलपरोपदेश-प्रमाणाः स्वयंविवेकरहिताः ।

The *Pañcadaśī* (IX-77) gives—

आप्तोपदेशं विश्वस्य श्रद्धालुरविचारयन् ।
चिन्तयेत् प्रत्ययैरन्यैरनन्तरितवृत्तिभिः ॥

[One who has faith and does not make enquiry, implicitly believing the teaching of a well-wisher should think over (what has been taught) without being interspersed by any other thought.]

The hymn prescribes this *upāsanā* of the *Aṣṭamūrtisvarūpa* which is the *sopādhikasvarūpa* of the enlightened.

The *Pañcadaśī* (IX–155, 156, 157) says—

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम् ।
अप्यसत् प्राप्यते ध्यानान्नित्याप्तं ब्रह्म किं पुनः ॥
अनात्मबुद्धिशैथिल्यं फल ध्यानाद्दिने दिने ।
पश्यन्नपि न चेद्ध्यायेत् कोऽपरोऽस्मात्पशुर्वद ॥
देहाभिमानं विध्वस्य ध्यानादात्मानमद्वयम् ।
पश्यन्मर्त्योऽमृतो भूत्वा ह्यत्र ब्रह्म समश्नुते ॥

[Even though there is no direct experience, one must constantly be in the thought—'I am Brahman' By contemplation, even things which do not exist now are obtained What need be said about Brahman which is ever obtained ?

If a person, though seeing that the decrease day by day in the sense of the Self in the not-Self is the result of contemplation, does not contemplate, tell me who else is a brute ?

Leaving aside the attachment to the body and by contemplation realising the secondless Self, the mortal becoming immortal, certainly attains Brahman here itself.]

Being thus in close proximity with the *Sarvātmatvajñāna* this *upāsana* offers the immediate doorway for this desired end. So says the *Pañcadaśī* (IX–122) — यावद्विज्ञानसामीप्यं तावच्छ्रैष्ठ्य विवर्धते। Yet another reason why this *upāsana* is ordained by the Guru is given by the *Mānasollāsa* (IX–2, 3)

षट्त्रिंशत्तत्त्वरूपासु परमेश्वरमूर्तिषु।
प्रत्यक्षेणोपलभ्यन्ते सर्वैरप्यष्टमूर्तयः॥

अनुमेयासु न मनः क्षिप्रमारोहतीत्यतः।
मूर्त्यष्टकमयीं ब्रूते गुरुः सर्वात्मभावनाम्॥

[Of the thirty-six principles in which *Parameśvara* is regarded as embodied, the eight forms are immediately perceived by all.

In as much as *manas* cannot readily ascend to things known only mediately by inference, the Guru teaches the contemplation of the universal Self in the eight forms]

The manner of the *upāsana* is according to *Tattvasudhā* on stanza–9, as has been pointed out already, '.... सकलव्यापि अष्टमूर्त्यात्मकः सदाशिवोऽस्मि'।

The *Pañcadaśī* (IX–78) points out—

यावच्चिन्त्यस्वरूपत्वाभिमानः स्वस्य जायते।
तावद्विचिन्त्य पश्चाच्च तथैवामृति धारयेत्॥

[Till the sense of identity of the object of contemplation gets deeply ingrained in himself, he must contemplate and thereafter retain it with the same intensity till death.]

This would culminate, according to तत्क्रतुन्याय (The maxim, —what he thinks he becomes) in securing for the *sādhaka* the *sāyujya* of the *upāsya* i.e., the Lord and eventually

enlightenment by His Grace. The *Mānasollāsa* (IX–1) says—

कथमेवंविधा माया निवर्तेतेति पृच्छतः ।
ईश्वरोपासनारूपः तदुपायः प्रकीर्त्यते ॥

['How can Māyā of this sort cease?'—To him who thus asks, devout contemplation on Īśvara is taught as the means to that end.]

The *upāya* that is the *modus operandi* pertaining to the *upāsana* of *Sadāśiva* is described in detail in the *Mānasollāsa* by utilising the thirty-six *tattvas* of the *Śaivāgamas* which are mentioned in the second *ullāsa* with the concluding line—षट्त्रिंशत्तत्त्वमित्युक्तं शैवागमविशारदैः (II-43) much in the same way as the *Māndūkyopaniṣad* uses the *Vyākaraṇaśāstra-prakriyā* of *tādātmyasambandha* between *śabda* and *artha* for effecting *yugapat pravilāpana*. The mention of the *dhyāna* involving the thirty-six *tattvas* is seen in the *vaidikasampradāya* as for example, in the *Mahānyāsaprayoga* in the śloka—

व्यक्ताव्यक्तगुणेतरं सुविमलं षट्त्रिंशतत्त्वात्मकम्
तस्मादुत्तरतत्त्वमक्षरमिति ध्येयं सदा योगिभिः ।
वन्दे तामसवर्जितं त्रिणयनं सूक्ष्मातिसूक्ष्मात्परम्
शान्तं पञ्चममीश्वरस्य वदनं खव्यापितेजोमयम् ॥

[The essence of the thirty-six priciples, which transcends them, which is beyond the manifest jagat as also its cause the unmanifest, the Māyā, and thus absolutely taintless, the imperishable, is to be meditated upon (as the very Self) always by the Yogins, I bow to (i e, dissolve myself in Him by erasing the ego) this fifth face of the three-eyed Lord, Īśvara, which is beyond ignorance, subtler than the subtlest, the Serene, the Effulgence enveloping the sky]

immediately after the *mantra*—

ईशानस्सर्वविद्यानामीश्वरस्सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवोमेऽस्तु सदाशिवोम् । (Ma Nā. U. 21–1)

[May the Supreme who is the inspirer of all knowledge, the controller of all created beings, the preserver of the Vedas and the one Overlord of *Hiranyagarbha* be benign to me I am the *Sadāśiva* described thus and denoted by *Pranava*]

wherein *Sadāśivom* means स एव सदाशिव ओमहं भवामि according to the *Sāyanabhāsya*.

Just as in the *Māndūkya*, *Viśva* for example, is to be thought of as non-different from *Virāt* and so on, the rationale being given by the Śruti (Su Ra. U. 3–12) कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः । [With the effect as the limiting adjunct, He is jīva and with the cause as the limiting adjunct, He is Īśvara], the *Mānasollāsa* points out that the aggregate of thirty-six principles, *tattvas*, is present everywhere in the *Brahmānda*, *Virāt* which may be construed as the body of *Maheśvara* as also the *pindānda* the body of each individual—

विराट्शरीरे ब्रह्माण्डे प्राणिनामपि विग्रहे ।
षट्त्रिंशत्तत्त्वसङ्घातः सर्वत्राप्यनुवर्तते ॥ (IX-4)

The two are one, as cause and effect, the one being evolved out of the other The devotee should regard every principle in the individual or the microcosmic body *(vyasti, adhyātma)* as one with the corresponding principle in the macrocosm *(samasti, adhidaiva)*. He should also regard the *Purusa* embedded in the former as one with Him, as embedded in the latter. The details of the *sampādanakrama* of how to see the *Astamūrtisvarūpa* involving the thirty-six *tattvas* in the microcosm are given in the *Mānasollāsa* (IX–5–19) concluding with the line—साक्षी पुरुष इत्येवं मूर्त्यष्टकमिदं वपुः । That the use of the *Bhedābheda-*

prakriyā in connection with the *upāsana* is sanctioned by Śruti, Gītā and the Sūtra is pointed out in the Bhāsya on the Sūtra (2–1–6–14) तदनन्यत्वं आरम्भणशब्दादिभ्यः which concludes by saying—

सूत्रकारोऽपि परमार्थाभिप्रायेण 'तदनन्यत्वं' इत्याह। व्यवहाराभिप्रायेण 'स्याल्लोकवत्' इति महासमुद्रस्थानीयतां ब्रह्मणः कथयति। अप्रत्याख्यायैव कार्यप्रपञ्चं परिणामप्रक्रियां च आश्रयति सगुणेषूपासनेषु उपयोक्ष्यत इति।

[The *Sūtrakāra* also asserts the non-difference of the effect from the cause (i e., the *vivartavāda*) from the standpoint of Absolute Reality; while, in the preceding Sūtra, he compares Brahman to the ocean, from the standpoint of parlance, without as yet refuting the world of effects, since the *parināmaprakriyā* would be of use in the devout meditations on *Sagunabrahman*]

Thus this is only a procedure, a way, the aim being to attain this *vyāvahārikasvarūpa*, of the *mukta*, only to transcend it. The *Mānasollāsa* says—

समनस्कमिदं योगी सेवमान उपासनम्।
अष्टाङ्गयोगयुक्तस्सन् अमनस्कं स गच्छति॥ (IX–20)

[Practising the *Samanaskayoga,* (this devotion with *manas*) a Yogin, adept in the eight-stepped yoga rises to be *Amanaska,* (Īśvara) He who has no *manas.*]

The commentary on it points out—

एवमष्टमूर्तिस्वरूपं देह एव सम्पाद्य ध्यायतः फलमाह—समनस्कमिति। स योगी अष्टाङ्गयोगयुक्तस्सन् अमनस्कम् अलिङ्गम् ईश्वरं गच्छति, तत्पदमाप्नोति इत्यर्थः।

The *Astāngayoga* which trains the will and renders the devotee fit to put in his effort easily in the *upāsana*

mentioned and remain steadfast in it, is kindly described in the *Mānasollāsa* (IX-21–30) which concludes—

चित्ते निश्चलतां याते प्राणो भवति निश्चलः ।
चित्तस्य निश्चलत्वाय योगं सध्यानमभ्यसेत् ॥

The signs such as the control over the five elements and the *siddhi* etc., are also described in the ślokas (IX-33–40) indicative of the progress in the path leading up to the various ways in which the *bimbarūpa* i.e., the *Parameśvara-caitanya* appears. The manifestation of Īśvara, the *vācya* of the *Praṇava* is then mentioned (IX-41–45) aligning this *upāsana* in its essence with the one given in the *Māṇḍūkyopaniṣad* (12)—

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ।

[That which has no parts (Soundless) incomprehensible (by the aid of the senses) the cessation of all phenomena, all bliss and non-dual AUM, is the fourth and verily the same as Ātman. He who knows this merges his self in the Self.]

The entire practice, it may be mentioned again, must be taken up under the direct control of the Guru whose grace alone ensures the protective care and safety, that is vitally necessary throughout. The *Gītā* (IX–20)—

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

[Those men, who, meditating on Me as non-separate, worship Me all round—to them who are ever devout, I secure gain and safety.]

may be remembered in this connection. The *Mānasollāsa* gives—

गुरुप्रसादाल्लभते योगमष्टाङ्गलक्षणम् ।

शिवप्रसादाल्लभते योगसिद्धिं च शाश्वतीम् ॥ (IX–46)

[By Guru's grace, the disciple attains the eight-stepped yoga; by Śiva's grace, he attains perfection in yoga which is eternal.]

Yogasiddhi here means *Ātmatattvāvirbhāva* as pointed out by the commentary—इदानीं—

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ।

तस्यैते(ऽ)कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

इति श्रुतिमाश्रित्य गुरुदेवतोपासनाधीना सर्वसिद्धिरिति तत्कर्तव्यतां सूचयन्नाह—गुरुप्रसादादिति ।

Bhagavān's assurance in the *Gītā* (X–10, 11) that, being Himself the *Sphuranasvarūpa*, the Guru, He gives, in His Grace, *Buddhiyoga,* and destroys the ignorance—ददामि बुद्धियोगम्, आत्मभावस्थः ज्ञानदीपेन भास्वता, अज्ञानजम् तमः नाशयामि—quoted already may be recalled in this connection. That the *Pranavopalaksitaparabrahmasvarūpa* is verily the Guru, *Daksināmūrtisvarūpa* with which identification is sought to be realised is brought out emphatically with love, devotion and gratitude in the śloka—

सच्चिदानन्दरूपाय बिन्दुनादान्तरात्मने ।

आदिमध्यान्तशून्याय गुरूणां गुरवे नमः ॥

(*Mānasollāsa* IX–47)

[Obeisance to Him, the Guru of the Gurus who is Being, Consciousness and Bliss; who dwells in *Bindu* and *Nāda;* who has no beginning, middle or end.]

All this is secured in the hymn by the refrain—तस्मै श्रीगुरुमूर्तये नम इदम् श्रीदक्षिणामूर्तये। Again, what is proclaimed as revealing the realisation of the *siddha* is to be taken up by

*

the *sādhakas* and used for purposes of recitation and communication to others. This is brought out in the hymn by the phrase तेनास्य सकीर्तनात् in the last stanza. Much in the same way as *svādhyāyābhyāsa, pārāyaṇa* of this hymn, *Srīdaksināmūrtistotra*, results in *adrsṭaphalas* in addition to being *vāngmayatapas*. It produces *cittaśuddhi*, generates and ensures the necessary emotion for the sustenance as *tatparatā*, the supreme devotion, *parābhakti* which is the *abhedabhāvanā*, culminating in the attainment of *Sarvātmatva*, thus in itself becoming eventually the expression of realisation The *Gītā* (XVIII-68-71) says—

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥

[He, who, with supreme devotion to Me teaches this profound secret to My devotees shall, doubtless come to Me alone.

Nor is there any among men who does dearer service to Me than he; nor shall there be another on earth dearer to Me than he.

And he who will study this sacred dialogue of ours, by him I shall have been worshipped by *jñānayajña*, I deem.

And also the person who hears, full of faith and without disdain, even he, liberated (from evil), shall attain the auspicious regions of the righteous.]

In a similar manner, eulogising the hymn by referring to the incidental benefits inclusive of the *aṇimādisiddhayaḥ* in the ślokas X-8–19 and 22, the *Mānasollāsa* says—

पुत्रपौत्रगृहक्षेत्रधनधान्यसमृद्धयः ।
अर्वाचीनाश्च सिध्यन्ति स्वर्गपातालभूमिषु ॥
पाके प्रवर्तमानस्य शीतादिपरिहारवत् ।
प्रासङ्गिकाश्च सिध्यन्ति स्तोत्रेणानेन सर्वदा ॥
स्तोत्रमेतत्पठेद्धीमान् सर्वात्मत्वं च भावयेत् ।
अर्वाचीने स्पृहां मुक्त्वा फले स्वर्गादिसम्भवे ॥
स्वर्गादिराज्यं साम्राज्यं मनुते न हि पण्डितः ।
तदेव तस्य साम्राज्यं यत्तु स्वाराज्यमात्मनि ॥

(X–2, 3, 19, 21)

[Sons, grandsons, houses, lands, money, grain, all in plenty—these lower ends, too, accrue in *Svarga,* in *Pātāla,* and on the earth

As cold is warded off from him who is engaged in cooking, so by this hymn all incidental gains will accrue to him invariably

The wise man should recite this hymn and contemplate on the idea that he is the Self in all, abandoning all yearning for the lesser fruits arising from *Svarga* and so on

No wise man, indeed, ever looks upon the kingdom of *Svarga* as a great empire. That alone is his empire, namely, the identity of his Self with the Supreme Being.]

So it is that the hymn revels in the refrain—तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये.

1.13 Vichara in the Hymn—Antardrishti

The *vicārātmakasādhanā* that is prescribed and brought out by the hymn may now be considered. The disciple

has to search for the truth and realise it—सोऽन्वेष्टव्यः स विजिज्ञासितव्यः says the Śruti (Ch. U. 8-7-1). The *Bhāṣya* on it says—

अन्वेष्टव्यः शास्त्राचार्योपदेशैर्ज्ञातव्यः । स विशेषेण ज्ञातुमेष्टव्यो विजिज्ञासितव्यः । स्वसंवेद्यताम् आपादयितव्यः ।

[(He) must be searched, i e., one should get to know Him through the instruction of the *Acārya* and the Śruti. One should desire to know Him specifically. He must be realised as oneself.]

As already mentioned, the *upāyas* namely, *śravaṇa, manana,* and *nididhyāsana* remove the *dosas* such as *pramāṇagatāsambhāvanā, prameyagatāsambhāvanā* and *viparītabhāvanā.* The disciple who is acquainted with the Vedānta as also the other systems relating to God, the soul and the world is keen on securing correct and settled convictions, which enable him to develop the proper insight culminating in *Ātmasākṣātkāra,* as the *Pañcadaśī* (XII–57) points out—अन्तर्वस्तुदृष्टिर्विचारणा. In the spirit of the *Śruti-sampradāya* as seen, for example in the भृगुवरुणसंवाद (Tai. U-3) श्वेतकेतूद्दालकसंवाद (Ch. U-6), the *Kenopaniṣad,* etc., the exposition that is the hymn should be deemed to be in the form of the answer to the questions confronting the disciple who lays them before the Guru, whom he has approached in the prescribed manner. The *Mānasollāsa* in the spirit of a *Vārtika* makes explicit these questions—

अस्ति प्रकाशत इति व्यवहारः प्रवर्तते ।
तच्चास्तित्वं प्रकाशत्वं कस्मिन्नर्थे प्रतिष्ठितम् ॥
किं तेषु तेषु वाऽर्थेषु किं वा सर्वात्मनीश्वरे ।
ईश्वरत्वं च जीवत्वं सर्वात्मत्वं च कीदृशम् ॥
जानीयात् तत्कथं जीवः किं तज्ज्ञानस्य साधनम् ।
ज्ञानात्तस्य फलं किं स्यात् एकत्वं च कथं भवेत् ॥

सर्वज्ञस्सर्वकर्ता च कथमात्मा भविष्यति ।

शिष्यं प्रतीत्थं पृच्छन्तं वक्तुमारभते गुरुः ॥ (I-4-7)

[Things are spoken of as 'existing' and 'appearing'; wherein does this 'existence' abide as also the 'light' by which they appear?

Is it in the things themselves severally, or in Īśvara, the very Self of all? What are *Īśvaratva* and *jīvatva* and what is meant by *Sarvātmatva* (universal-selfhood)?

How is the jīva to understand it? What is the means to that knowledge? What is it that is gained by this knowledge? How are they the same?

How can Ātman, the Self, be the All-knower and All-doer? To the disciple thus asking, the Guru proceeds to answer.]

In order to clear the mist of Avidyā on the part of the disciple from which arise the doubts and uncertainties and to remove the mystery involved, the venerable Master starts His teaching by pointing out the factual situation Indeed, being aware of the fact that all questions and doubts and concomitant mental afflictions stand dispelled only on the dawn of the realisation of one's own true nature, i.e., *Sarvātmatva,* the Guru who is the very embodiment of this unsublatable factual experience, seeks to confer on the disciple His own *svarūpa* by the process of *vicāra*—स्वात्मानं प्रकटीकरोति—until it is rendered absolutely clear—सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिंस्तवे । The Śruti—

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ (Mu. U. II-18)

and the *Bhāṣya* thereon—

छिद्यन्ते—सर्वज्ञेयविषयाः **संशयाः** लौकिकानां आमरणात् गङ्गास्रोतोवत् प्रवृत्ताः विच्छेदमायान्ति. ..**तस्मिन्** सर्वज्ञे असंसारिणि **परावरे**.... साक्षादहमस्मीति दृष्टे ।

[When He, that is both the higher and the lower is seen, the knot of the heart is untied, all doubts are resolved and all his *karmas* cease

Doubts regarding all knowable things, being (continuous) like the stream of the Gaṅgā, which perplex worldly men up to their death, are all resolved .. .when He, the Omniscient, both the higher and the lower, not subject to *saṁsāra* is seen directly as 'I am He'.]

make it clear that the only method of answering questions that are raised is that by which the disciple is led to the experience which clearly invalidates any question whatsoever. This state of experience is referred to in the line—

यस्साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम् ।

Towards this consummation the Master leads the disciple by first taking into consideration the universe, *viśvam*, that is experienced. This is because, in the nature of things the first attention of every investigator falls towards the objective side of his experience.

The Śruti (Ka. U. 4-1) says—

पराञ्चि खानि व्यतृणत्स्वयंभू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥

[The Self-existent has condemned the senses to be outgoing. Therefore one looks outward, and not the Ātman within Some intelligent man desirous of immortality, with senses withdrawn, sees the Ātman within.]

1.14 Idam and Aham—The Direct Awareness

Thus, in order to make the disciple see his own Self, *pratyagātmānam*, as It is, first this obstacle of the natural

tendency of the *antahkarana* must be removed. The *Pañcadaśī* (VI–70) says—

अहंवृत्तिरिदंवृत्तिरित्यन्तःकरणं द्विधा ।

[The internal organ is two-fold—of the mode 'I' and of the mode 'this'.]

Idam here refers to whatsoever is considered by him as being outside, *bāhyam*, that is, other than oneself; *aham*, the knower. The *idam* which is the *viśvam* is evidently relative to the *aham*. Says the *Pañcadaśī* (VI–71)—

अहंप्रत्ययबीजत्वमिदवृत्तेरिति स्फुटम् ।
अविदित्वा स्वमात्मानं बाह्यं वेत्ति न तु क्वचित् ॥

In effect, this would mean that a direct awareness of the cogniser is a pre-requisite for knowing the truth of the cognised. For this purpose careful enquiry into the make-up of *aham* would be necessary. The *idamamśa* involved therein could then be removed, leaving the *anidamamśa* uncontaminated by it. Also the investigation pertaining to the *Svarūpa* of *idam* based on the Śruti इदं सर्वं यदयमात्मा (Br. U. 6-5-7) [All this is but the very Ātman], सर्वं खल्विदं ब्रह्म (Ch. U. 3-14) [Verily all this is Brahman], नेह नानास्ति किञ्चन (Ka U. 2-4-11) [There is no diversity here at all], leads decisively to the knowledge that the *idam* is only *taṭasthalakṣaṇa*—the qualification *per accidens*—of the underlying *Caitanya*. The Śruti further declares that this is the same as the substratum, *anidamamśa* of the *aham*. Thus would be accomplished the *granthibheda*, the sunderance of the knot referred to in the *Muṇḍaka Śruti*, culminating in the *Sākṣātkāra* of *Svātmānamevādvayam* resulting in the deliverance of the individual from any type of limitation whatsoever. This, however, is a rare event as is seen from the Śruti (Ka. U. 1-2-7)—

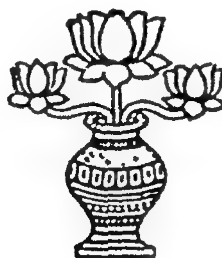
श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यन्न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥

[About whom even the hearing is not attainable by many, whom, many, though hearing, know not, the expounder of Him is a wonder, able, the attainer of Him; and a wonder, the knower of Him instructed by the able.]

This is brought out by the *Mānasollāsa* (I–14, 15)—

श्रुत्याचार्यप्रसादेन योगाभ्यासवशेन च ।
ईश्वरानुग्रहेणापि स्वात्मबोधो यदा भवेत् ॥
भुक्तं यथाऽन्नं कुक्षिस्थं स्वात्मत्वेनैव पश्यति ।
पूर्णाहन्ताकवलितं विश्वं योगीश्वरस्तथा ॥

[When, by Śruti, by the Master's favour, by the power gained by the practice of yoga and by the Grace of Īśvara, arises the Self-knowledge, then, just as the man regards the food he has eaten as one with himself, the adept Yogin sees the universe as one with his Self, absorbed as it is in the Universal Self that he is]



2. ŚRĪGURU—ŚRĪDAKṢIṆĀMŪRTI—THE SĀKṢĀTKṚTA-ADVAYAPRATYAGĀTMAN

First Stanza—Detailed discussion

2.1 Drishtisrishtivada

With this avowed object of showing that the universe is non-different from the Self, the Hymn begins the instruction intended for the purpose by characterising the universe—विश्वम् as निजान्तर्गतं, दर्पणदृश्यमाननगरीतुल्यम् and proceeds to point out एवं पश्यन् प्रबोधसमये स्वात्मानमेवाद्वयम् साक्षात्-कुरुते।

That such an eventuality is an extraordinary occurrence is seen to be testified to by emphasising the word यः in the hymn यः साक्षात्कुरुते तस्मै नमः—to him who realises, obeisance. The disciple therefore is asked to recognise, to start with, that the entire universe, विश्वं—विविधप्रत्ययगम्यं वियदादिसर्वमिदं जगत् यत् भूतभौतिकविषयजातम्—starting from the ether, apprehended variously, consisting of the elements and their evolutes, is within himself निजान्तर्गतम्. This, by implication, means that in reality, Ātman himself is Brahman, the support of the universe. The *Mānasollāsa* refers to the Śruti (Tai. Br. 2-8-8)—

अन्तरस्मिन्निमे लोकाः। अन्तर्विश्वमिदं जगत्। ब्रह्मैव भूतानां ज्येष्ठम्। तेन कोऽर्हति स्पर्धितुम्। ब्रह्मन् देवास्त्रयस्त्रिंशत्। ब्रह्मन् इन्द्र-प्रजापती। ब्रह्मन् ह विश्वा भूतानि। नावीवान्तस्समाहिता।

[These worlds are situated in Brahman; this universe consisting of the stationary and the moving is in Brahman. Brahman is superior to all the created ones. Who is capable of competing with it? O! Brahman! In Brahman are situated the thirty-three *Devas, Indra* and *Prajāpati,* as also all the creatures, just like those in a boat.]

This is directly opposed to the so called common sense view that the universe is outside of oneself. Here, as in many other situations there is a reversal of the commonly accepted notions as a result of enquiry—*vicāreṇa viparyeti* (*Pañcadaśī*—II-66) as Sri Vidyāranyacarana puts it. The disciple is well able to take the teaching in this form. Also, for him *sakṛdupadeśa* along with the *sūcanā*—hint—regarding the type of *vicāra* intended—is enough to enable him to grasp the situation. Unlike the usual run of investigators who are steadfast adherents or sticklers to certain views which they cherish without question and demand that the method as well as the content of the teaching be accommodated in conformity with them, for example, the *nānājīvavādins* or the *sṛṣṭidṛstivādins*, those who are unable to shake off easily the notion of many *jīvas* inhabiting the world, the disciple for whom the present instruction is offered is a *vyutpanna* who can take the *mukhyavedāntasiddhānta* viz. the *ekajīvavāda*. This is brought out in the *Tattvasudhā* on the eighth stanza of the hymn which points out that even though the so called individual is in actuality—*Paramārtha*—Brahman Itself, because of Avidyā or Māyā he sees himself as though involved in *samsāra* and gets out of it as it were. The *Samkṣepaśārīraka* (II-162) quoted therein—

तस्माद्ब्रह्माविद्यया जीवभावं प्राप्य स्थित्वा तावके तु स्वरूपे ।
त्वच्चित्तेन स्पन्दितं विश्वजातं आकाशादिक्ष्मावसानं च पश्येः ॥

[Hence the Supreme Self attains the state of individual soul due to Avidyā and It remains as your true nature and It perceives the universe from ether to earth which are superimposed by your Avidyā.]

is an expression of the *dṛṣṭisṛṣṭivāda* which may be

succinctly expressed as ब्रह्मैव स्वाविद्यया संसरतीव, स्वविद्यया मुच्यत इव।
The Śruti (Bṛ U. 1-4-10)—

ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत्।

[This (Self) was indeed Brahman in the beginning. It knew itself verily as 'I am Brahman'; thence It became the all]

may be remembered in this connection. The purport of this Śruti is brought out by Sri Vidyāraṇyacaraṇa (in the *Anubhūtiprakāśa*) in the stanza—

ब्रह्मैव बोधात्प्राग्जीवो भूत्वाऽऽत्मानमवेत्पुनः।
अहं ब्रह्मेति तद्बोधात् सर्वात्मकमभूत्तदा॥

2.2 "Advayam"

The realisation of this *Sarvātmatva* has two phases. First, the recognition that whatever is experienced in parlance, the *idam*, i.e., the *viśvam* is not different from oneself—अहमन्यवदाभामि [I appear as other than myself.] as the Śruti (Te. Bi. U. 2) says. This is the *pūrṇāhantānubhava* or *Īśvaratvānubhava*. The disciple equipped to receive the teaching in the manner of this *prakriyā* mentioned, is therefore instructed first to recognize that the universe is within himself. The Absolute existing in its own right is given expression to in the hymn: स्वात्मानमेवाद्वयम्. The word *eva* here means, द्वयशब्दवाच्यविश्वशून्यं प्रविलीनप्रपञ्चम् [bereft of the universe spoken of in dualistic terms, i.e., the universe having been sublated] The Śruti (Bṛ. U. 2-4-14) says—यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत् [When, verily everything has become just one's own Self, then whereby and what can one see?] etc. The state pertaining to the *sākṣātkāra* in this manner is the second phase.

2.3 "Darpanadrisyamananagari"

To bring home to the disciple this absolute state,

the illustration of the reflection of a city—नगरी, abounding in variety, as seen in a mirror is given. Says the *Tattvasudhā* on stanza 1—

निर्विकारे नीरन्ध्रेऽतिस्वच्छेऽसङ्गे सूक्ष्मे प्रतीचि जगतः तद्विपरीतस्य स्थितौ तत्सदृशं दृष्टान्तमाह—दर्पणदृश्यमाननगरीतुल्यमिति ।

[The appearance in the changeless, homogeneous, pellucid, taintless, subtle inner Self, of the world with quite the opposite characteristics, is illustrated appropriately]

and also quotes the *Pañcadaśī* (XIII–101)—

निश्छिद्रदर्पणे भाति वस्तुगर्भं बृहज्जगत् ।
सच्चित्सुखे तथा नानाजगद्गर्भमिदं वियत् ॥

[In a flawless mirror the expansive space with all the things in it, is seen. Similarly, in this mass of Existence and Consciousness is seen this space comprising the variegated universe.]

The *Tattvasudhā* refers also in this connection to the *Laghuyogavāsiṣṭha* (6-4-9 & 8)—

द्यौः क्ष्मा वायुरथाकाशः पर्वतास्सरितो दिशः ।
सन्ति तस्यां शिला सा च सुषिरा न मनागपि ॥
अप्यत्यन्तघनाङ्गायास्सुनीरन्ध्राकृतेरपि ।
विद्यतेऽन्तर्जगद्वृन्दं व्योम्नीव विततोऽनिलः ॥

[The bed-rock in which the celestial regions, the earth, the atmosphere, the ether, mountains, rivers and the directions inhere is (absolutely homogeneous) without any perforation whatsoever

In spite of it (the bed-rock) being such, the cluster of worlds is seen to exist in it like the atmosphere spread in the sky.]

The *śilā* referred to in which the entire world is said to inhere is the *pratyakcit* according to the *Laghuyogavāsiṣṭha* (6-4-7)—

चिच्छिलैषा मयोक्ता ते यस्यामन्तर्जगत्स्थितिः ।
घनत्वैकात्मकत्वादिवशादेषा शिलैव चित् ॥

The commentary on the line—यत्रैष जगदाभासः दर्पणान्तःपुर यथा in the *Vivekacūḍāmaṇi* (292) by *Jagadguru Sri Sri Candraśekharabhāratīpūjyapāda* says—

स्वच्छे अच्छिद्रे दर्पणेऽन्तः यथा पुरं जनगिरिनदीप्रासादादिरूपं पुरं प्रतिफलति अन्तरवर्तमानोऽपि दृश्यते,

[Even as a city with men, mountain, river, palace etc., is seen inside a flawless mirror, by reflection, though it does not exist therein,]

Thus the import of the oft-quoted illustration is that the city is seen in the mirror where, in fact, it is not and cannot be. Only the mirror is Similarly the universe in Ātman. The Ātman alone is. The question now arises as to how the universe which does not exist in reality comes to be seen and that, outside of oneself as it were, unlike the mind and its modifications such as likes and dislikes which are experienced as being inside. The answer is—पश्यन् आत्मनि मायया बहिरिवोद्भूतं यथा निद्रया।

The *Mānasollāsa* (I–8) on it is—

अन्तरस्मिन्निमे लोका अन्तर्विश्वमिदं जगत् ।
बहिर्वन्माययाऽऽभाति दर्पणे प्रतिबिम्बितम् ॥

[All the things which one perceives exist within (in one's Self); within is the whole of this universe. By Māyā, it appears as if external, like a reflection in a mirror.]

The word *bahiḥ* in the hymn means—स्वात्मनः पृथक्, इदन्ताऽऽस्पदतया [Other than Ātman, offering incidence for reference as 'this.']

2.4 Dream illustration, Maya

Thus it is said that it is because of Māyā that the universe appears and that outside of oneself. That such is the possibility is shown by the illustration given—viz., that of the dream.

The dream experience is common to all—the lay and the learned A consideration of the dream state is truly rewarding That is why it finds an important place in the *Māndūkyakārikās* as also among the *Bādarāyaṇa Sūtras.* That the dream world is sublated—*bādhita* on waking up is the experience of everybody. The *Sūtrabhāsya* says—

'अहमद्य स्वप्ने हस्तिनमद्राक्षम्, नेदानीं तं पश्यामि' इति दृष्टमेव प्रतिबुद्धः प्रत्याचष्टे। (1-3-5-19)

[The dream experience given expression to on waking as 'Today in my dream, I saw an elephant which, now, I do not see' shows that only the object of that experience is discarded]

Also it is pointed out therein that the dream experience is given expression to in the manner 'आरुक्षमिव गिरिशृङ्गं, अद्राक्षमिव वनराजिम्' [I ascended, as it were, the summit of a mountain. I saw, as it were, a cluster of trees] (Sū. Bhā 2-3-15-40) incorporating the particle '*iva*' therein. This shows that the dream objects had been conceived to be there though in reality they were not there. Further, though the dream experience is purely 'private' to the individual, he fancies then that men and matters outside of him are involved. Such is the capacity for concocting phenomena on the part of sleep which overpowers an individual The Śruti (Bṛ. U. 4-3-10) brings out all these factors when it says—

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान् रथयोगान् पथः सृजते।

[There are no chariots in that state, no horses and no roads Yet he creates chariots, horses and roads.]

A detailed discussion is given in the *Sandhyādhikaraṇabhāṣya,* particularly that pertaining to the sūtra (3-2-1-3)—

मायामात्रन्तु कार्त्स्न्येनानभिव्यक्तस्वरूपत्वात्

[But it (viz , the dream-world) is mere illusion, on account of its nature not manifesting itself with the totality (of the attributes of reality).]

In the light of the dream illustration, the import of the hymn which declares that all the parlance of the world even in the waking state is due to Māyā, can be comprehended. The *Pañcadaśī* says—

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा ।
मायाशक्तेरचिन्त्योऽयं महिमेति किमद्भुतम् ॥

शयाने पुरुषे निद्रा स्वप्नं बहुविधं सृजेत् ।
ब्रह्मण्येवं निर्विकारे विकारान् कल्पयत्यसौ ॥

निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी ।
ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥

(XIII–89, 90, 86)

[If such greatness is seen (even) in the power of sleep, what is there to wonder at if this greatness of the power of Māyā is inconceivable ?

When the man is lying down, sleep creates dreams variously Likewise this (Māyā) creates in the changeless Brahman (several) changeful things.

Just as the power of sleep creates in the jīva impossible dreams, this Māyā seated in Brahman, brings about creation, sustenance and dissolution (of the universe)]

It is therefore that the *Mānasollāsa* says—

स्वप्ने स्वान्तर्गतं विश्वं यथा पृथगवेक्षते ।
तथैव जाग्रत्कालेऽपि प्रपञ्चोऽयं विविच्यताम् ॥
निद्रया दर्शितान् अर्थान् न पश्यति यथोत्थितः ।
सम्यग्ज्ञानोदयादूर्ध्वं तथा विश्वं न पश्यति ॥ (I–9, 12)

[Just as in the dream state the universe existing in one's own Self is seen as if it were external, so be it known that even in the waking state this universe exists within and yet appears to be external

Just as, when awake, a man sees not the things which were presented to his view during sleep, so subsequent to the dawn of right knowledge, he sees not the universe.]

In support of this is quoted the *Māndūkyakārikā*—

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ (I-16)

[When the jiva sleeping (i e., not knowing the Reality) under the influence of the beginningless Māyā is awakened, then does he realise (in himself) the Unborn, the Sleepless, the Dreamless, the One without a second]

Incidentally, it may be pointed out that the *vyākhyāna* on this *kārikā* draws attention to the fact that the *Advaita-sāksātkāra* is a rare event as already mentioned—

अनादिमायया सुप्तः इति स्वतो जीवस्य ज्ञानं न संभाव्यत इति सूचयति । **यदा प्रबुध्यते** इत्युक्त्या अन्यतोऽपि प्रबोधस्य दुर्लभत्वं द्योतयति ।

[The expression *anādimāyayā suptah* indicates that the jiva by himself will not be able to secure knowledge as a matter of course Even the awakening by another is a rare eventuality as is pointed out by the phrase *yadā prabudhyate*.]

It is thus seen that Māyā is to be regarded as a power which has two phases—the *āvaranaśakti* which conceals

the non-dual nature of Ātman and the *vikṣepaśakti* which projects the unreal universe in its diverse aspect This Māyā is beginningless, but ceases to be on the dawn of realization

2.5 Jiva and Isvara

The illustration of the dream is useful in understanding the nature of Īśvara and of jīva as well. The commentary on the *Mānasollāsa* (I–16-18) points out—चिदात्मनो जीवेश्वरभावो मायानिबन्धन इत्यत्र दृष्टान्त उच्यते। The ślokas being—

यथा स्वप्ने नृपो भूत्वा भुक्त्वा भोगान् यथेप्सितान् ।
चतुरङ्गबलोपेतः शत्रु जित्वा रणाङ्गणे ॥
परात् पराजितो भूत्वा वनं प्राप्य तपश्चरन् ।
मुहूर्तमात्रमात्मान मन्यते कल्पजीविनम् ॥
तथैव जाग्रत्कालेऽपि मनोराज्यं करोत्यसौ ।
कालनचोघयोगेन क्षीणमायुर्न पश्यति ॥ (I-16–18)

[Just as the dreamer experiences that he is the supreme lord of his kingdom, who, having conquered all his enemies enjoys unquestioned independence—*svātantrya* and realises whatever he desires, so does *cidātman* experience his Īśvaratva, His supreme independence, lordship of and control over all else in the universe.

Again, just as the dreamer experiences that he has been conquered by others making him fly to the forest where he takes to practice of *tapas* and imagines the momentary happenings as extending over a long period, similarly in the waking state the *cidātman* builds castles in the air unaware of the fast decline in the span of his life]

Thus it is Māyā that is responsible for the experience of the Īśvaratva and the jīvatva on the part of the *cidātman*. The Śruti (Śve U. IV-9) says—

*

अस्मान्मायी सृजते विश्वमेतत्
तस्मिंश्चान्यो मायया सन्निरुद्धः ॥

[The whole world including ourselves is projected by the wielder of Māyā, again in this (world) the other (jīva) is subject to Māyā.]

and the *Bhāsya* thereon is—

अविकारिब्रह्मणः कथं प्रपञ्चोपादानत्वं इत्यत आह—मायीति । कूटस्थस्यापि स्वशक्तिवशात् सर्वस्रष्टृत्वमुपपन्नं इत्येतत् । विश्वं पूर्वोक्तं प्रपञ्चजातं सृजत उत्पादयति । स्वमायया कल्पिते तस्मिन् भूतादिप्रपञ्चे माययैव अन्य इव सन्निरुद्धः अविद्यावशगो भूत्वा संसारसमुद्रे भ्रमति इत्यर्थः ।

[The question as to how the changeless Brahman can be the material of the universe is answered. though changeless, by virtue of its power (Māyā) the creatorship of everything is explicable. In the world fashioned out by Māyā, He, as though a different entity also because of Māyā, being subject to *Avidyā,* wanders in the ocean of *samsāra.*]

Īśvara Himself is called jīva when He appears as one subject to the control of Māyā. There is no independent entity called jīva. Says the *Mānasollāsa*—

मेघच्छन्नोऽंशुमालीव मायया मोहितोऽधिकम् ।
किञ्चित्कर्ता च किञ्चिज्ज्ञो लक्ष्यते परमेश्वरः ॥ (I–19)

[Like the sun veiled by the cloud, the Supreme Lord Himself, quite deluded by Māyā, as it were, appears to be endowed with limited doership and limited knowledge]

That the jīva is none other than the Īśvara is seen from the circumstance that a modicum of independence, *svātantrya,* characteristic of Īśvara remains in him even in the so called bound state

यद्यत्करोति जानाति तस्मिंस्तस्मिन् परेश्वरः ।
राजा विद्वान् स्वसामर्थ्यादीश्वरोऽयमितीर्यते ॥ (Mā. I–20)

[Whenever one does or knows a thing independently by one's own power, he is the all-powerful or all-knowing i e, Īśvara in that realm Also, all the jīvas are endowed with *Jñāna* and *Kriyā* because they are identical with Śiva the Parameśvara who alone has the power of knowing and acting quite independently.]

ज्ञानक्रिये शिवेनैक्यात् सङ्क्रान्ते सर्वजन्तुषु ।
ईश्वरत्वं च जीवानां सिद्धं तच्छक्तिसङ्गमात् ॥ (Mā. I–21)

The differences in the manifestation arise because of the differences in the *upādhis* set up by Māyā—

शिवो ब्रह्मादिदेहेषु सर्वज्ञ इति भासते ।
देवतिर्यङ्मनुष्येषु किञ्चिज्ज्ञस्तारतम्यतः ॥
जरायुजोऽण्डजश्चैव स्वेदजः पुनरुद्भिदः ।
एते चतुर्विधा देहाः क्रमशो न्यूनवृत्तयः ॥ (Mā. I–26, 27)

[Śiva manifests Himself as the omniscient in the bodies of Brahmā and the like, and in *devas*, lower animals and man, He manifests Himself with finite knowledge of various degrees. In its descending order are arranged the four kinds of bodies—the womb-born, the egg-born, the sweat-born and the earth-born]

This brings out the import of the *Aitareya* Śruti (2-3-2)—पुरुषे त्वेवाविस्तरामात्मा. The *Sūtra* (3-2-1-6) देहयोगाद्वा सोऽपि [or that (namely) the concealment of the soul's powers (springs), from its connection with the body] and the *Bhāsya* thereon—

यथा अग्नेर्दहनप्रकाशनसम्पन्नस्यापि अरणिगतस्य दहनप्रकाशने तिरोहिते भवतो, यथा वा भस्मच्छन्नस्य, एवं अविद्याप्रत्युपस्थापितनामरूपकृतदेहाद्युपाधियोगात् तदविवेकभ्रमकृतो जीवस्य ज्ञानैश्वर्यतिरोभावः ।

[As the heat and light of the fire are hidden as long as the fire is still hidden in the fire-producing wood, or as long as it is covered by ashes, so in consequence of the soul being connected with the limiting adjuncts in the form of a body, etc., founded on name and form as presented by Avidyā, its knowledge and lordship remain hidden as long as it is possessed by the erroneous notion of not being distinct from those adjuncts.]

point to the same situation.

It is seen from the *Bhāsya* that the differences in respect of the manifestation of the *kartṛtva* should also be traced to the *upādhis*.

That the *kartṛtva* of jīva is due to Īśvara is made clear by the Sūtra (2-3-16-41)–परात्तु तच्छ्रुतेः and the *Bhāsya* thereon–

यद्यपि (रागादि) दोषप्रयुक्तः सामग्रीसम्पन्नश्च जीवः, यद्यपि च लोके कृष्यादिषु कर्मसु नेश्वरकारणत्व प्रसिद्धं, तथापि सर्वास्वेव प्रवृत्तिषु ईश्वरो हेतुकर्ता इति श्रुतेरवसीयते। तथाहि श्रुतिर्भवति—'एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते। एष ह्येवासाधु कर्म कारयति त यमधो निनीषते' इति। 'य आत्मनि तिष्ठन्नात्मानमन्तरो यमयति' इति चैवंजातीयका।

[For although the soul has its imperfections such as passion and so on, and is furnished with the entire apparatus for action, and although ordinary experience does not show that the Lord is a cause in occupations such as ploughing and the like, yet it is ascertained from the Śruti that the Lord is a causal agent in all activity, for the Śruti says—'Indeed He Himself makes him whom He wishes to lead upwards from these worlds, do a good deed, indeed He Himself makes him whom He wishes to push down from these worlds, do a bad deed', and again—'He who, dwelling within the self controls the self from within', and the like]

The *Kenopanisad,* after pointing out that all the various activities found in the body, the senses, the vital

airs and the mind are to be traced to the *Caitanya*, proceeds to give the story of *Agni* and *Vāyu*, each one with all its powers being unable to reduce to ashes or displace a blade of grass set up by Īśvara appearing as *Yakṣa*, emphasizes that all *kartṛtva* must be traced to Īśvara Himself The *Gītā* (XI–33) also gives expression to this—

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

[By Myself have they been already slain; be thou a mere instrument, O! *Savyasācin !*]

The *Mānasollāsa* makes it clear that activity—*kriyā* which is either movement or change of state, becomes manifested as an off-shoot of the consciousness moving towards the external as it were—

क्रिया नाम परिस्पन्दपरिणामस्वरूपिणी ।
स्पन्दमाने बहिर्ज्ञाने तदङ्कुरवदुद्भवेत् ॥ (I–24)

When consciousness is in a state of movement as it were, when it is associated with *manas*, set vibrating by the *indriyas* coming in contact with the *viṣayas*, then the *prāna* which is ensouled by the mind wherein consciousness abides, is thrown into a state of vibration which expresses itself in the physical body ensouled by the *prāṇa*. Thus the activity of *prāṇa*, etc., is dependent on the presence of the indwelling controller, the Īśvara, and pertains only to Him.

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ (Vi.cū. 129)

The other type of activity—*parināma* which manifests itself in connection with a thing to be produced, attained, ceremo ierated or modified in form also

desiderates a doer, *kartā* as is evident from the experiences —'he makes a thing', 'he goes to a place', 'he wipes off a sacrificial twig' or 'cuts a twig asunder'—

उत्पाद्यप्राप्यसंस्कार्यविकार्योपाश्रया क्रिया ।
करोति गच्छत्युन्मार्ष्टि छिनत्तीति प्रतीयते ॥ (Mā. I-25)

All activity, therefore, must be regarded as arising because of the presence of the *caitanyasvarūpa* though it is not so recognised in common parlance. We have the Śruti (Bṛ. U. 3-8-9)—

..एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः .

[Under the mighty rule of this Immutable, O! Gargi! some rivers flow eastward from the white mountains .]

The sort of activity here defined is possible even in the formless Being when associated with an *upādhi* like Māyā. Otherwise, parlance cannot be explained—

न चेदस्य क्रिया काचित् व्यवहारः कथं भवेत् । (Ma. I-23)

Īśvara is thus *Sarvakartā.*

In *pralaya,* though *kriyā* is not in evidence, it is to be accepted as existing in a potential form. Īśvara, the *Māyopādhika* is then, as well as when the *māyākārya* is in evidence, described as *Sarvaśakti.*

While the *sarvaśaktitva* of Īśvara is because of the *upādhi,* Māyā and its kārya, the *sarvajñatva* must be traced to the *svarūpa* which shines by Itself—स्वयमेव प्रकाशते. It is *svayamsiddha;* no *sādhanas* are required for becoming aware of it In all our cognitions of external objects as अयं घटः, अयं पटः [This is a pot, this is a cloth] it is the consciousness forming the very nature of the Self, which manifests of Itself like the sunlight—

अयं घटोऽयं पट इत्येवं नानाप्रतीतिषु ।
अर्कप्रभेव ज्ञानं तत् स्वयमेव प्रकाशते ॥ (Mā. I–22)

If this were not so, the universe would be blind darkness—

ज्ञानं न चेत्स्वयं सिद्धं जगदन्धं तमो भवेत् । (Mā. I–23)

This स्वयंप्रकाशस्वरूपज्ञान in association with Māyā and its *kārya*—the *jagat,* is referred to as *Sarvajña,* Īśvara Also the *kriyā* seen in the *jagat* is only that of Īśvara and consequently He is *Sarvakartā* and *Sarvaśakti.* We have the Śruti (Śve. U. VI-8)—

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।

[His great power alone is described in the Vedas to be of various kinds, and His knowledge, strength and action are described as inherent in Him]

This *svarūpa* in association with a tiny portion of the *jagat* involving देह, इन्द्रिय, मनस् etc , is demarcated as it were and is referred to as the *jīva*—

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः (Śu. Ra. U.)

2.6 Avidya and Maya

This finitising is also due to Māyā and it is because of this limitation that the rest of the world is looked upon as being outside, *bahirva.* The jīva subject to the spell of Māyā sees himself as *kiñcijña* and *kiñcitkartā* and is in the throes of avidyā. Says the Śruti (Nr. Ut. T. U.-9)—

माया च अविद्या च स्वयमेव भवति ।

[It is itself Māyā and Avidyā.] Therefore it is that the disciple is first asked to recognise that the world is not outside but inside of himself, to give up the *parichinnāhaṅkāra* and abide in the *purnāhantā* by realising that he,

along with the entire world is Īśvara Himself. Says the Śruti (Ī. U.-1)—

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

[All this—whatsoever moveth in this world should be covered by (one's own real self), the Lord, the Paramatman]

This is *sarvātmatva* from the standpoint of parlance.

From the standpoint of the Absolute, One's own real self, the *advayātmā* however, the universe is seen not to exist as such It is only Ātman that is seen as the universe The jīva and Īśvara are but this *svayamprakāśādvayātmā* seen in relation with the respective *upādhis*. It is therefore, that the *Tattvasudhā* quotes the *Kaivalyaśruti* giving expression to the recognition that the jīva is none other than Īśvara,

पुरत्रये क्रीडति यश्च जीवः ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥
एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ (Kai. U. 14, 15)

[The Being who sports in the three cities (viz., the states of wakefulness, dream and profound sleep), from Him has sprung up all diversity He is the Substratum, the Bliss, the indivisible Consciousness in whom dissolves the triad of these cities.

From this spring up the vital air, mind, all the organs, ether, wind, fire, water and the earth, the supporter of all.]

and also to his experience that he is the Absolute—

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ (Kai. U. 19)

[In Me alone is everything born, in Me does everything rest, and in Me is everything dissolved. I am that Brahman, the secondless.]

In this connection the *Pañcadaśī* (VI–236) gives—

मायाख्यायाः कामधेनोः वत्सौ जीवेश्वरावुभौ ।
यथेच्छं पिबतां द्वैतं तत्त्वं त्वद्वैतमेव हि ॥

[Jīva and Īśvara, the two calves of the celestial cow called Māyā, may enjoy the duality as they like But the non-dual alone is the Reality]

The *pramāṇa* in respect of this *sarvātmatva* is given by the *Mānasollāsa*—

अणोरणीयान् महतो महीयानिति वेदवाक् ।
रुद्रोपनिषदप्येवं स्तौति सर्वात्मकं शिवम् ॥ (I–29)

[The Vedas speak of Him as subtler than even the subtlest and greater than even the greatest, and the *Rudropaniṣad,* too, extols Śiva as *Sarvātman,* the Self of all]

as illustrative of the statement 'सर्वे वेदा यत्पदमामनन्ति' [The goal which all the Vedas unequivocally declare.] (Ka.U, 1–2–15). This is established by the Sūtra (1–1–4–4)— 'तत्तु समन्वयात्' and the *Bhāṣya* thereon.

2.7 Reality—Empirical and Transcendental aspects

The empirical and the transcendental aspects of Reality are brought out clearly bythe Śruti (Śve.U. VI-11)

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

This स्वयंप्रकाशाद्वयानन्दस्वरूप is conferred on the disciple by the Guru alone who is verily this *svarūpa* itself and is realised as such by the disciple, though, because of ignorance, he might have imagined otherwise previously. Thus this is

the *svarūpa* of the Guru, Īśvara and Ātman of the disciple as is pointed out by the *Mānasollāsa*—

ईश्वरो गुरुरात्मेति मूर्तिभेदाद्विभागिने ।
व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ (I–30)

in accordance with the line in the stanza—तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये. The *Tattvasudhā* points out—**श्रीमती**—सच्चिदानन्दात्मिका **गुर्वी**—अतिमहत्तरा **मूर्तिः**—स्वरूपं यस्य स तथा. [He the embodiment of Existence, Knowledge, Bliss and Supreme Greatness] This *Advayātmajñāna* arises by the *śravana* of the *Mahāvākya* taught by the Guru.

2.8 First stanza fulfilling the role of Mahavakya

That the stanza fulfils the role of the *Mahāvākya* is seen from the *Tattvasudhā* on stanza I—

अत्र च पूर्वार्धेन त्वपदार्थ उक्तः, उत्तरार्धे 'श्रीगुरुमूर्तये श्रीदक्षिणामूर्तये' इति पदद्वयेन मूर्तिद्वययुक्तः तत्पदार्थ उक्तः। स्वात्मानमद्वयमिति पदद्वयसामानाधिकरण्येन यत्तच्छब्दाभ्या च प्रत्यग्ब्रह्मैक्यलक्षणो वाक्यार्थ उक्तः ।

[Here in the earlier half of the first stanza in the hymn the meaning of the word 'thou' *(tvam)* is given, in the latter half, by the two words '*Srīgurumūrtaye*' and '*Srīdaksināmūrtaye*' the meaning of the word 'That' *(tat)* in its two-fold form is given.

The expression of the two words '*Svātmānam*' and '*Advayam*' in the common (objective) case taken together with the words '*yat*' and '*tat*' determine the meaning of the sentence—*vākyārtha*—which is the identity of the inner Self with Brahman.]

The fact that the universe is sublated—*bādhita*—in the *sāksātkāra* of the *Advayātmā*, shows that it had only been imagined to exist therein. Says the *Mānasollāsa*—

ब्रह्मादिस्तम्बपर्यन्ता स्वप्नकल्पैव कल्पना ।
साक्षात्कृतेऽनवच्छिन्ने प्रकाशे परमात्मनि ॥ (I–28)

[When the Infinite Effulgence, the Supreme Self, is realised, all creatures from Brahmā down to the lowest melt into an illusion like unto a dream]

The *sattā* and the *prakāśa* of the objects experienced given expression to as घटोऽस्ति, पटोऽस्ति, घटः प्रकाशते, पट. प्रकाशते are to be traced to the *sattā* and the *prakāśa* of the Substratum Itself. The *Mānasollāsa* gives—

स्वप्ने स्वसत्तैवार्थानां सत्ता नान्येति निश्चिता ।
को जाग्रति विशेषोऽस्ति जडानामाशु नाशिनाम् ॥

स्वप्ने प्रकाशो भावानां स्वप्रकाशान्न हीतरः ।
जाग्रत्यपि तथैवेति निश्चिन्वन्ति विपश्चितः ॥ (I–10, 11)

[It is certain that the existence of objects of the dream-state is that of one's own Self and none other What distinction is there in those of the waking state, insentient and ephemeral as they are

In the dream, the shine of the things is, indeed, not different from the effulgence of one's own Self The wise know for certain that it is just the same even in the waking state]

2.9 Adhyasa—Illusory Identification

Just as by sleep, the dream world is superimposed, *adhyasta*, on the *sākṣī*, similarly, by Māyā the universe is superimposed, *adhyasta*, on the Self, the *Advayātman*. Says the *Tattvasudhā* on Stanza I—

यथा निद्रया स्वाप्न जगत् साक्षिणि स्वस्मिन् अध्यस्ततया स्थितमपि स्वस्माद्बहिः स्थितमिवानुभवति तद्वदेव इदं जाग्रत्प्रपञ्चमपि स्वस्मिन् प्रत्यक्-चैतन्ये अध्यस्ततया स्थितमेव स्वाध्यस्तदेहादितादात्म्याध्यासवशात् स्वस्मा-द्बहिरिव पश्यति ।

[Just as by sleep, one experiences the dream world as existing outside oneself, although it is a mere superimposition

on the inner, Witness-Self *(Sākṣī)*, similarly one sees, as if outside oneself, even this world of the waking state which is superimposed on one's own inner consciousness, on account of the illusory identification of oneself with the body etc.]

It also points out that no other relation is possible between the jagat and the *pratyagātman*—

अन्यथा जडस्य जगतः प्रत्यक्चैतन्येन सह संयोगाद्यन्यतमसंबन्धासंभवेन प्रतीचस्सकाशात् जाग्रद्भानं न स्यात्, तस्मात्तत्राध्यस्तमेव तत्।

This is reminiscent of the *Saṁkṣepaśārīraka*—

न सङ्करो नापि च संयुतिस्तयो-
र्न चास्ति तद्वत्समवायसंभवः।
ततो न चिच्चैत्यसमन्वयं प्रति
प्रतीयते काचन मूलसङ्गतिः॥ (III-233)
ततो वियन्मुख्यमदो जगज्जडं
चिदात्मनोऽस्यैव विवर्त इष्यताम्।
अनाद्यविद्यापटसंवृतात्मन-
स्तदोपलभ्यत्वममुष्य कल्पते॥ (III-235)

No relation like *tādātmya*—identity accommodating difference—*saṁyoga*—contact—or *samavāya*—inherence—can exist as between the Self and Māyā or its *kārya*. These latter must therefore be accepted as *vivarta* of Ātman, i.e., superimposed, *adhyasta*, on the *adhiṣṭhāna* viz. Ātman.

2.10 First stanza—Vedanta in a Nutshell

In summary, it will be seen that the first stanza has provided answers to the questions raised by the disciple, expressively or by implication; this has been rendered more explicit by *Mānasollāsa*. The world and its objects

owe their existence and shine, *sattā* and *prakāśa* to the *adhiṣṭhānatattva* which is one's own self—*pratyagātmā*. Since this is *advayātmasvarūpa*, it is the *Sarvātmā* from the transcendental standpoint In parlance, because of Māyā this is seen as Īśvara, the Self of everything. Further limitation *upādhi* viz., the *antahkarana* or the *ahankāra* which is also due to Māyā, brings in the notion of jīva By the *adhiṣṭhanatattvasāksātkāra* which is *ekatvajñāna*, the seeker is liberated from the clutches of Māyā. This realization is secured by *śrutyācāryaprasāda* and *Īśvarānugraha*, they being the manifestations of the *prakāśasvarūpa* which is the *pratyagātmā*. We thus find that the stanza contains in a nutshell the purport of the teaching of the Vedānta. This is amplified in the succeeding stanzas, as shown by the *Tattvasudhā* (on stanza I)—

सकलवेदान्तप्रसिद्धोऽयमेवार्थ उत्तरश्लोकैः प्रपञ्चयते ।



3. FIRST STANZA AND REST OF THE HYMN

3.1 Medley of views on Atman, Brahman and Jnana

The rest of the hymn is thus to be regarded as a commentary on this first stanza.

Starting with the second stanza, the hymn seeks to remove the possible misconceptions harboured in the mind of the inquirer as a result of his acquaintance with the other systems of thought, each bearing the stamp of authority, as large sections of people are seen to be the adherents of such systems, believed to have been originated by eminent men and founded on sound reasoning Says Sri Ācāryapāda—(Sū bhā 2-1-1-1)—

. परतन्त्रप्रज्ञास्तु प्रायेण जनाः स्वातन्त्र्येण श्रुत्यर्थमवधारयितु-मशक्नुवन्तः प्रख्यातप्रणेतृकासु स्मृतिष्ववलम्बेरन् । तद्बलेन च श्रुत्यर्थं प्रतिपित्सेरन् । अस्मत्कृते च व्याख्याने न विश्वस्युर्बहुमानात् स्मृतीनां प्रणेतृषु ।

..तस्मात् नैषा मतं अयथार्थं शक्य संभावयितुम् । तर्कावष्टंभेन च एते अर्थ प्रतिष्ठापयन्ति ।

[. As most men depend, in their reasonings, on others, and are unable to ascertain by themselves the sense of Śruti, they rely on Smrtis, composed by celebrated authorities, and try to arrive at the sense of Śruti with their assistance, owing to their esteem for the authors of the Smrtis, they have no trust in our explanations.

Hence their (authors of Smrtis) opinions cannot even be surmised to be erroneous, moreover, they strengthen their position by argumentation]

Hence the necessity for the removal of the obstacles. The differences of opinion are mentioned in detail in the *Bhāsya*, for example, after the statement 'आत्मा च ब्रह्म'

the various opinions in respect of Ātman or Brahman are given—(Sū. Bhā. 1-1-1-1)—

देहमात्रं चैतन्यविशिष्टम् आत्मा इति प्राकृता जना लोकायतिकाश्च प्रतिपन्नाः। इन्द्रियाण्येव चेतनानि आत्मा इत्यपरे। मन इत्यन्ये। विज्ञानमात्रं क्षणिकमित्येके। शून्यमित्यपरे। अस्ति देहादिव्यतिरिक्तः संसारी कर्ता भोक्ता इत्यपरे। भोक्तैव केवलं न कर्ता इत्येके। अस्ति तद्व्यतिरिक्त ईश्वरः सर्वज्ञः सर्वशक्तिरिति केचित्। आत्मा स भोक्तुरित्यपरे। एवं बहवो विप्रतिपन्ना युक्तिवाक्यतदाभाससमाश्रयाः सन्तः। तत्र अविचार्य यत्किञ्चित् प्रतिपद्यमानो निःश्रेयसात् प्रतिहन्येत अनर्थं चेयात्।

[The lay and the *Lokāyatikas* are of the opinion that the mere body endowed with the quality of intelligence is the Self; others, that the organs endowed with intelligence is the Self; some maintain that the internal organ is the Self; a few again, that the Self is but the momentary cognition; yet others, that it is the void; some others maintain that there is a transmigrating being, different from the body etc., which is both agent and enjoyer (of the fruits of action); others teach that that being is only an enjoyer, not an agent, others believe that as contrasted with the individual souls there is an Omniscient Almighty Lord (Īśvara), yet others maintain that the Lord is the Self of the enjoyer. Thus there are various opinions, based partly on sound arguments and scriptural texts and partly on fallacious arguments and scriptural texts misunderstood. Therefore one who embraces some one of these opinions without due consideration would bar oneself from the highest beatitude and incur greivous loss.]

The *Svārājyasiddhi* (12, 13, 14) says—

देहं केऽपि वदन्ति खानि तु परे प्राणान्मनश्चापरे
बुद्धिं च क्षणिकां स्थिरामथ परे केचिच्चितं निस्सुखाम्।
आत्मानं जडचित्स्वभावमपरे चिद्वज्जडं चेतरे
सत्यज्ञानसुखाद्वितीयमपरे तत्राऽस्य को निश्चयः॥

आहुः केचिदणुं शरीरसदृशं केचिद्विभुं ते परे
ते तं मानसगोचरं तदपरे नित्यानुमेयं जगुः ।
अन्ये चिद्विषयं परे तु परमस्वज्योतिराभ्यन्तरम्
सत्येवं श्रुतियुक्तिभिर्विविदिषोर्युक्तो विचारो मुहुः ॥
एवं विश्वस्य हेतुं प्रकृतिमभिदधुः केऽपि केचित्पराणू-
नीशेनाधिष्ठितांस्तान् कतिचन कतिचिन्नश्वरं ज्ञानमेव ।
अन्ये शून्यं विरिञ्चिं कतिचन समयं केऽपि केचिद्यदृच्छां
कर्माऽन्ये ब्रह्म मायाशबलितमपरे सोऽपि तस्माद्विमृश्यः ॥

[The body, the senses, the breath, the mind, the momentary consciousness, the abiding intellect, or the consciousness devoid of happiness is regarded as Ātman by the one or the other of the various schools. Yet others opine that Ātman consists of two aspects—the inert and the conscious; still others, that it is inert with the quality of consciousness. Yet another school asserts that Ātman is the non-dual Existence-Knowledge-Bliss. In such a situation how is the aspirant to decide?

Some say that Ātman is atomic in size; others, that it is of the size of the body; still others, that it is all-pervading These consider Ātman as perceived by the mind; others, as known always through inference, others, as object of consciousness, while others hold that it is our supreme inner light. In this situation, the seeker should have recourse to inquiry again and again with the help of the Śruti as also reasoning

Similarly, some say that *prakṛti* is the cause of the world, others, the atoms, some think of these as activated by Īśvara. Some consider that fleeting consciousness is the cause, others, as void. Yet others consider *Hiranyagarbha*, still others, time, some others, chance as the cause, yet others, *karma*, and one other school, as Brahman qualified by Māyā. Hence this also is to be inquired into]

Similarly in respect of the *jñāna* which is *mokṣasādhana*, says the *Svārājyasiddhiṭīkā* (I–11)—

ननु भवतु ज्ञानमात्रनिबन्धनो मोक्षः। ज्ञानेऽपि हि व्यवस्थां न पश्यामः। तथाहि प्रकृतिपुरुषविवेकज्ञानं मोक्षहेतुरिति साङ्ख्यपातञ्जलाः। षोडशानां सप्तानां वा पदार्थानां साधर्म्यवैधर्म्यादिज्ञानप्रयुक्तं बुद्ध्यादिचतुर्दशगुणविशिष्टात्मविषयं साक्षात्कारज्ञानं तथेति गौतमकणादाः। पशुपाशपत्यादिविवेकज्ञानं तथेति पाशुपताः। कार्यकारणांशांशिप्रभृतीनां भेदाभेदाभ्युपगमात् अविरुद्धसप्रपञ्चनिष्प्रपञ्चोभयप्रत्यग्भिन्नाभिन्नब्रह्मसाक्षात्काररूपं तथेति भर्तृप्रपञ्चप्रभृतयः। असङ्गाद्वितीयकूटस्थसच्चिदानन्दरूपस्वात्मब्रह्मसाक्षात्काररूपं तथेत्यौपनिषदाः। तथाऽन्येऽपि वादिनोऽन्यथान्यथा ज्ञानानि परस्परविरुद्धानि तत्साधनानि चाऽऽमनन्ति। तेषु कतमद्धेयं कतमदुपादातव्यम्।

[Let it be accepted that knowledge alone is the cause of liberation. Even then, we do not know precisely as to what this knowledge is; for, the *Sāṅkhyas* and the *Pātañjalas* regard the discriminatory knowledge between *Prakṛti* and *Puruṣa* as the cause of liberation. The followers of *Gautama* and *Kaṇāda* maintain that the cause of liberation is the direct knowledge of the Ātman endowed with the fourteen qualities starting with *buddhi* for which the knowledge of the similarities and dissimilarities of the sixteen or the seven categories (mentioned by them) is the means, the *Pāśupatas* believe that it is the knowledge distinguishing *Paśu*, *Pāśa* and *Pati*. Bhartṛprapañca and others hold that it is the direct realisation of Brahman with as also without the world and which is different as also non-different from the Self, which is not contradictory in view of their hypothesis of difference-cum-non-difference between the effect and the cause, as also the part and the whole etc. The upaniṣadic school asserts that it is the direct realisation of the untainted, secondless changeless—Existence-Knowledge-Bliss—that is the Brahman-Ātman In this manner are other schools as well, maintaining severally their own views, mutually irreconcilable in respect of knowledge as also the means to it. Which of these is to be rejected and which accepted?]

*

Thus is made clear the necessity for establishing the correct viewpoint on a sound basis. Even though enunciated clearly in the first stanza, excepting the *uttamottamādhikārī, svatantraprajña*, there is the danger in the case of others, of their falling a prey to *apasiddhāntas*. To avoid this the Ācāryapāda in His benign grace gives the other stanzas detailing the teaching imparted in the first stanza.

The difficulties of securing settled conviction and being established in it are to be traced to *apratipatti, samśaya* and *vipratipatti*, on the part of the inquirer. These must in turn be traced to Avidyā or Māyā. This is referred to in the hymn—मायासमाच्छादनात्, मायाशक्तिविलासकल्पितमहाव्यामोहः, मायापरिभ्रामितः. *Apratipatti* is removed through the *upadeśa* of the *siddhānta* assisted by *sambhāvanāyukti* and *tarka* in the manner of Śruti. Says the *Bhāṣya* (1-1-2-2)—

सत्सु तु वेदान्तवाक्येषु जगतो जन्मादिकारणवादिषु तदर्थग्रहणदार्ढ्याय अनुमानमपि वेदान्तवाक्याविरोधि प्रमाणं भवत् न निवार्यते । श्रुत्यैव च सहायत्वेन तर्कस्यापि अभ्युपेतत्वात् । तथाहि—'श्रोतव्यो मन्तव्यः' इति श्रुतिः, 'पण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान् पुरुषो वेद' इति च पुरुषबुद्धिसाहाय्यम् आत्मनो दर्शयति ।

[While however, the Vedānta passages primarily declare the cause of the origin etc., of the world, inference also, being an instrument of right knowledge in so far as it does not contradict the Vedānta text, is not excluded as a means of confirming the meaning ascertained Moreover, reasoning also is allowed as auxiliary by Śruti itself. It is only because of this that the Śruti '(Ātman) is to be heard and reflected upon' as also 'Just as a man of learning endowed with the capacity of reasoning would arrive straight at *Gandhāra*, in the same way, here the person under the guidance of an Ācārya (preceptor)

obtains knowledge' declares that continuous deliberation is of assistance to itself (Śruti)]

Consequent on the *upadeśa*, the *aparokṣasākṣātkāra* would be in evidence provided there is no *pratibandhakasāmagrī* in the mind of the disciple. The various phases of this must be removed and the teaching reiterated for getting the disciple established in the *advayānandasvarūpa*.

The doubts or firm attachments to erroneous view-points are in respect of both the *idam* and the *aham padārthas*, which taken together constitute the entire universe. The hymn in the lines—

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः

succinctly refers by way of *upalakṣaṇa* to the aforementioned views—पितृपुत्राद्यात्मना भेदतः–referring to the view commonly prevalent in the world as also that of the *lokāyatikas* in respect of the *ahampadārtha ;* विश्वं पश्यति कार्यकारणतया adverting to the viewpoints of all the rival schools, each of which has its own theory of causation, *kāryakāraṇabhāva*, used as a comprehensive principle in the delineation of the make-up of the universe in the manner pointed by the particular school ; स्वस्वामिसंबन्धतः standing for the relation between the master and the servant, the body and the soul as also the world and God in the theistic schools. All the schools admit that commonly wrong notions are entertained in respect of these matters and these have to be removed by educating the disciple suitably. The fulfilment of this is achieved by the appropriate *śiṣyācārya-sambandha* in the world. Seen carefully, therefore, even

those that are mentioned, involve references to the individual and his parent, the master and the servant, the owner and the owned, the teacher and the taught as also the cause and the effect and the relationship—*sambandha*—between each one of the pairs mentioned, as also difference—*bheda*—between the one and the other These, which everyone sees—पश्यति—as obtaining in the universe, are accepted in some manner practically by all the other schools, and are involved in each of the *prakriyās* built by them in respect of the structure of the universe in accordance with the dictum दृष्टानुरोधेन हि कल्पना (The construct must verily be in accordance with what is observed.) Each adduces *pramānas* in respect of the views entertained as also its own view of *jñāna* and accounts for *bhrānti* in its own way. Each school claims to base its *prakriyā* on reason alone or *Āgama* along with it and tries to account for the universe in its varied aspects. Each one of them claims absolute validity for its own doctrine and regards it as unassailable, criticising the *prakriyā* of every other school. Every one of them controverts the *upanisadic siddhānta* given expression to in the first stanza. It looks as though, in the medley of various viewpoints, nothing definite can be established. The *āksepta*, the objector, to the *upanisadic siddhānta* says—(Tai. U. Bhā—2-8)—

एकत्ववादी त्वं, वेदार्थपरत्वात् । बहवो हि नानात्मवादिनो वेदबाह्याः त्वत्प्रतिपक्षाः । अतो ममाशङ्का न निर्णेष्यसि ।

[Relying as you do solely on the teaching of the Vedas, you maintain oneness. But many, indeed, are those who are arrayed against you arguing for duality and not caring for the Vedas. Therefore you will not resolve my doubt.]

3.2 Enquiry the only way out—Assurance by Sri Sri Acharyapada.

The disciple, however, need not lose heart as this is met vigorously by the great *Ācāryapāda* who has said in reply—

एतदेव मे स्वस्त्ययनं यन्माम् एकयोगिनम् अनेकयोगी बहुप्रतिपक्षमात्थ। अतो जेष्यामि सर्वान्। आरभते च चिन्ता।

[A benediction, indeed, to me is this very thing—your saying that I, a monist, have many dualists arrayed against me I shall conquer them all, and I shall now commence the discussion]

3.3 Pramanas and Prameyapadarthas employed by other schools

The enquiry in this respect may now be started. The main objection of the opponents centres round the impossibility of the insentient universe originating from the Brahman-Ātman which is *caitanyasvarūpa*, Sentient Being. What has been considered as having been established in the first stanza, the *siddhāntapaksa* viz., that the universe having for its material cause the Ātman is therefore to be regarded as being inside of oneself and not, as the so called commonsense point of view declares it as being outside, is thus sought to be questioned. First of all, there is no reason to declare that what is taken for granted in parlance viz., that the world is out there, is erroneous, since this knowledge is never sublated in actual life Again, if Ātman is regarded as the material cause of the universe, thereby making it incumbent that it be realised to be inside of oneself, other difficulties arise. Ātman, being sentient, cannot be the material cause of the universe which is insentient, for sentiency is not found to be invariably associated with

the things of the universe, in the manner of the mud with a product of itself, the pot. Also, the universe which is so patently real, can, by no stretch of imagination, be regarded to be illusory—a product of Māyā. Among these opponents may be mentioned primarily the classical rivals viz., the followers of the *Nyāya-Vaiśesika* system and of the *Sānkhya*. In addition the *Seśvarasānkhyavādins*, the *Paurāṇikas*, the *Śaivas*, the *Cārvākas* and the Buddhists as well, are considered by the *Mānasollāsa*. Each one of the schools accepts *a priori* a set of *pramāṇas* which reveals the objects of the universe, the *prameyapadarthas*. The *Mānasollāsa* (II-17—19) gives the *pramāṇas*—

प्रत्यक्षमेकं चार्वाकाः कणादसुगतौ पुनः ।
अनुमानं च तच्चापि साङ्ख्याः शब्दं च ते अपि ॥
न्यायैकदेशिनोऽप्येवमुपमानं च केचन ।
अर्थापत्त्या सहैतानि चत्वार्याह प्रभाकरः ॥
अभावषष्ठान्येतानि भाट्टा वेदान्तिनस्तथा ।
संभवैतिह्ययुक्तानि तानि पौराणिका जगुः ॥

[The *Cārvākas* hold to sense perception alone, whereas *Kanāda* and *Sugata* recognise, in addition, inference as well. *Sānkhyas* recognise these two and also verbal testimony and so do some of the *Naiyāyikas*, while others amongst them add comparison. Prabhākara mentions these four along with presumption The followers of Bhatta as also the Vedāntins recognise a sixth one namely non-cognition, while the *Paurānikas* mention these with the addition of *sambhava* (possibility) and *aitihya* (tradition).]

The *prameyapadārthas* regarded as revealed by these *pramānas* viz, the six *bhāvapadārthas* of the *Vaiśeṣikas* and details in respect of them, the *triguṇātmikaprakṛti* of the *Sānkhyas* and its evolutes, the categories of the *Seśvarasānkhyas*, as also

of the *Paurānikas* and the *Śaivas,* are given as well in the *Mānasollāsa* on the second stanza of the hymn.

Based on the example of cloth being woven out of threads by a weaver, the *Vaiśesika* (as also the *Naiyāyika*) gives a picture of the universe as arising from its material cause, the insentient atoms—*paramānavaḥ*—the ultimate constituents that are indivisible. The law of causation involved here is referred to as the *ārambhavāda* or the *asatkāryavāda*, the effect which was not there, arising afresh. Īśvara is the efficient cause—*nimittakārana*—in this connection. The *Sāṅkhyas* regard the diversity in the universe as arising out of its material cause viz., the insentient *Prakṛti* which is *sattvarajastamoguṇātmikā* by a process of transformation, *pariṇāma*, as is seen in the example of the mud ball transforming into a pot.

The *Seśvarasāṅkhyas*, the *Paurānikas* and the *Śaivas* accept additional categories as well while the others enumerate their own categories. The case of the *Paramāṇuvādin* and that of *Nirīśvarasānkhyavādin* may be considered as typical In addition to pointing out the reasoning in support of his *prakriyā*, each of them claims, the Śrutis like—

> स य एषोऽणिमैतदात्म्यमिदं सर्वम् (Ch. U. 6)
> तम आसीत्तमसा गूढम् (Rgveda 10)
> अजामेकां लोहितशुक्लकृष्णां (Śve. U. 4-5)

are in his favour, by reading his own meaning into the words, *Animā*, *Tamas*, *Ajām* etc., therein. *Jñāna*, according to the Vaiśesika is a *guṇa* arising in Ātman which is a *dravya*. For the *Sāṅkhya*, it is a *pariṇāma* of *sattvaguṇa* constituent of the *Pradhāna*.

3.4 The Vedantic point of view

3.4.1. Origination of universe from an insentient principle refuted

From the standpoint of Vedānta all this is *avicāritara-manīya*—it does not stand scrutiny. That their interpretations of the Sruti is false, *vyākhyānābhāsa*, and the so called reasoning employed by them is fallacious, *yuktyābhāsa*, is shown in the *Īksatyadhikaraṇa* and others in the *Samanvayādhyāya* as also *Racanānupapattyadhikaraṇa* and others in the *Avirodhādhyāya* in the Bhāṣya. Their criticism that the insentient universe cannot arise from the *caitanyasvarūpa* is met with in the *Vilaksanatvādhikaraṇa*. Some of these are alluded to in the *Tattvasudhā* as also in the *Mānasollāsa*.

Taking the case of the *paramānuvāda* it is pointed out that the premises on which they erect their *prakriyā* are not well-founded. Atoms devoid of parts cannot be conceived of as forming dyads and then triads etc., sequentially. Also their acceptance of the idea that the *kārya* the effect, is totally different from *upādānakāraṇa* is meaningless, for, if that be so, *gurutva* the weight, for example, would have to be doubled on the production of the *kārya*. Again if the *kārya* and the *upādānakārana* are totally different, like an ox and a horse, it cannot be conceived as to how one can be regarded as the effect of the other. Also, it cannot be comprehended as to how the *kārya* which was deemed to be *asat*, absolutely non-existent, like the horns of a hare—*śaśaviṣāna*—can ever come into existence There arises also the contingency of anything whatsoever arising from anything else. Also, the material cause cannot be distinguished from the efficient cause which is accepted as different from the *kārya* The *ārambhavāda* is thus unacceptable Again, it does not always follow that

the effect arises only when the constituents which are smaller in size come together, as the opposite is also seen, for example, when a fibre is spun out of cotton. Also there is no evidence whatever in support of the existence of atoms—*paramāṇavaḥ*. If anything, as the Vedānta declares, the evidence is to the contrary, for, each atom which is regarded as being different—*vibhakta*—from all else must only have been produced, as such it can only be ephemeral and non-eternal. This is brought out in the *Bhāsyavākya*—

एतेन दिक्कालपरमाण्वादीनां कार्यत्वं व्याख्यातम् ।

on the Sūtra यावद्विकार तु विभागो लोकवत् (2-3-1-7) [But where-ever there are effects, there is division as in parlance] in the *Viyadadhikaraṇa*. It may also be noted that the same reasoning is applicable to the case of *ākāśa*, *dik*, *kāla* etc., which must therefore be regarded as having originated.

Again the view of the *Sāṅkhya* that the insentient *Pradhāna* evolves independently, of itself, bristles with difficulties. This is a case of *kalpanā* which has nowhere been seen—*dṛṣṭaviparītā*—on the part of the *Sāṅkhya*, for, wherever change or motion is in evidence as pertaining to an insentient body, it is seen that it is presided over by a sentient agent—like the motion of a cart. The Śruti (Bṛ. U. 3-8-9) also gives expression to this in the well known statement—

एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते

[Verily, O ! Gārgi ! at the mighty command of the Imperishable, some rivers flow Eastward ...]

These systems which do not admit of sentient agency in respect of transformation in insentient bodies are therefore

to be ruled out of consideration As the *Mānasollāsa* (II-13) points out, neither the atoms of the *Vaiśeṣika* nor the *Prakṛti* of the *Sāṅkhya* is endowed with sentiency in creating the universe. Knowledge and activity are found to inhere in a sentient being.

चैतन्य परमाणूनां प्रधानस्यापि नेष्यते ।
ज्ञानक्रिये जगत्क्लृप्तौ दृश्येते चेतनाश्रये ॥

Says the *Bhāṣya*—

अस्य जगतो नामरूपाभ्यां व्याकृतस्य अनेककर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकालनिमित्तक्रियाफलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात् सर्वशक्तेः कारणात् भवति 'तद्ब्रह्म' इति वाक्यशेषः . . . ।

नच यथोक्तविशेषणस्य जगतो यथोक्तविशेषणमीश्वरं मुक्त्वा अन्यतः प्रधानात् अचेतनात् अणुभ्यो वा अभावाद्वा संसारिणो वा उत्पत्त्यादि संभावयितु शक्यम् । नच स्वभावतः, विशिष्टदेशकालनिमित्तानाम् इह उपादानात् । (Sū. Bhā. 1-1-1-2)

[The Omniscient Omnipotent cause from which proceed the origin, subsistence and dissolution of this world, which world is differentiated by names and forms, contains many agents as also enjoyers, is the abode of the fruits of actions along with definite places, times and incidental causal factors pertaining to these fruits, and the nature of whose arrangement cannot even be conceived by the mind—that Cause is Brahman—this last clause providing the completion of the sentence *(viz., the Sūtra)* . .

The origin, etc., of a world possessing the attributes stated above cannot possibly be regarded as proceeding from anything else but a Lord possessing the stated qualities; not from a non-intelligent *Pradhāna*, or from atoms, or from non-being or from a being subject to transmigration, or again from its own nature (i.e , spontaneously), since (it is observed that for the production

of effects) special places, times and causal ingredients have invariably to be employed,]

3.4 2 Rebuttal of Isvara as only the efficient cause

It may be said however that the *Tārkika* unlike the Vedāntin accepts Īśvara only as *nimittakārana*, efficient cause, a potter for example—

निमित्त कारणं तेषामीश्वरश्च कुलालवत् । (Mānasollāsa II–5)

But this will not help the situation, for if this is accepted, then, Īśvara would be subject to change and liable to death—

निमित्तमात्रं चेदस्य जगतः परमेश्वरः ।
विकारित्व विनाशित्वं भवेदस्य कुलालवत् ।
(Mānasollāsa II–53)

To avoid this absurdity, the *Vaiśesika* may say that as belonging to the category of Ātman, Īśvara has the nine qualities including *ichhā* inherent in his nature that is independent of the body. But this would lead to another absurdity—

बुद्ध्यादयो नव गुणा नित्या एवेश्वरस्य चेत् ।
नित्येच्छावान् जगत्सृष्टौ प्रवर्तेतैव सर्वदा ॥
प्रवृत्त्युपरमाभावात् संसारो नैव नश्यति ।
मोक्षोपदेशो व्यर्थः स्यादागमोऽपि निरर्थकः ॥
(Mānasollāsa II–54–55)

[If the nine qualities including the intellect were eternal co-inhering attributes of Īśvara, then, endowed as He is with eternal will, He should constantly be engaged in the creation of the universe

In the absence of all cessation of activity, *samsāra* would never cease The teaching as to liberation would be in vain, and Śāstra would be of no purpose]

What has been said so far is in fair illustration of the inadequacies in respect of the conjectures pertaining mainly to the two typical schools of the *Vaiśesika* and the *Sānkhya* and the absurdities to which they lead. Those who follow them even in part have the same fate in store for them. These and other view-points may be referred to again as and when necessary.

3.4 3 Distinction between Paramartha and Vyavahara unavoidable

On closer examination it is found that the above schools of thought, each one of which is trying to discover the reality behind the world of parlance, swears, even to start with, wittingly or unwittingly, that the world is real. This position which is accepted as such is obviously untenable. The whole purpose of the *prakriyā* advanced by everyone of them is to show up what actually the reality of the world is like. This presumes evidently that one is as yet, before the investigation, unaware of that reality. The question is also intertwined with the other question of what is meant by reality. Before these are properly solved, it is surely infructuous and unwise to swear by the reality of the world even to start with, and maintain it throughout. It might, however, be said that all activity including śāśtraic parlance is to be carried on only in this world of everyday activity and as such how can it be deemed to be unreal? The answer is that the world, since it is to be examined, may be regarded as fit enough for parlance and may be considered to be endowed with what might be called *vyāvahārikasattā* or reality of parlance tentatively, without detriment to a further examination of it in the light of the basic ultimate reality. This would be the proper procedure and is unavoidable

for any investigator. Srīmadācāryapāda says in the *Bṛhadāraṇyaka Bhāṣya* (3-5-1)—

सर्ववादिनामपि अपरिहार्यः परमार्थसंव्यवहारकृतो व्यवहारः ।

3.4.4 Reality Its own Testimony

Again, it may be noticed that any school of thought endeavours to show that the findings based on its picture of truth agree with the experiences of common parlance. This is sought to be done in justification of their premises. Careful consideration would show that this is a reversal of what should really be. Having set out with the idea that common parlance is not understood—*ajñāta*—thus necessitating enquiry into its reality content, it is surprising that what is *ajñāta*, not understood, is brought in as a testimony as far as reality is concerned. The only way out of this somersault would be to recognise reality as self-effulgent—*svayamprakāśa*, requiring nothing else whatever, to testify it

3.4.5 From "Known" to the "unknown"

Further, it is a well recognised canon that one must proceed from the known to the unknown. Taking the entire world, *viśvam* as unknown—*ajñāta*—that it is, to start from it in some form or other either by subdividing it or taking a portion of it and to proceed to find out what reality is, is like the proverbial search for a black cat in a dark room when it is not there. In other words, what is the light in which the entire investigation is to be undertaken, so that groping in the dark is avoided? Something must be definitely known i.e., there should be no *apratipatti*, *saṃśaya* or *vipratipatti* about it This self-effulgent entity, must first be adhered to tenaciously as the only

saving feature and everything else examined in the light of it.

The classical systems referred to as well as the others, start with some assumptions in respect of what they call the basic categories of the world and swear by their reality. The variety in the world is sought to be explained in terms of these basic ones. However, this would mean, even for the so-called enlightened, according to them, acceptance of another set of categories in place of those of common parlance. It is liable to be forgotten that these so called axioms etc , are free creations of the mind of the author of that system—*kalpanā*. A newly discovered stubborn fact which refuses to be accommodated within the intended conceptual scaffolding may be revolutionary enough to blast the entire structure and demand a fresh one to be built, as is evidenced too many times in the so called development of modern science. What is required is reality, not substitution of one system, however fine, instead of another, but liberation from such diversity of categories and direct realisation —*aparokṣānubhava*. A *prakriyā* should therefore not perpetuate itself but remove the accretions and unnecessary *kalpanās*.

It might however be said in favour of these systems that their developments, far from being flimsy are the outcome of deep deliberations. The *kāryakāraṇavāda* employed by each of the systems in its own way is an example. This however requires considerable clarification. The straight-forward question that has to be answered is whether the effect, *kārya*, is created absolutely afresh from the *upādānakārana*—the material cause—or whether it is already present in it. Either way, the process described

by the sponsors of each of these views becomes meaningless. Son of a barren woman cannot be conceived to have been born in any sense. Similarly an already existing thing cannot be regarded as being born, though difficulties are sought to be got over by saying that it was unmanifest before and later comes into manifestation. The question relating to the effect can now be raised in respect of the so-called manifestation as to whether it was previously existent or not. Added to this there is this firm experience that no effect can ever be separated from its material cause. The new form that might be seen when an effect comes into being, e.g., a pot, is only an appearance as is easily realised when a so-called solid ice-ball is put in the palm of one's hand and observed continuously, when it would be noticed that after a while there would neither be the solidity nor the sphericity to tell their tale. So then, these forms, *rūpāṇi,* which are of the nature of *diṣṭanaṣṭa-svarūpa* are mere appearances and talked about in parlance only by means of words—*nāmadheyāni.*

3 4.6. Notion of Origination Meaningless — Inevitability of Ajativada

It is evident therefore that every attempt at putting the principles of causation which is so firmly adhered to and vehemently employed in parlance is nothing other than a wild goose chase Discernment has shown that this so-called principle has no content and can never be put on a safe metaphysical pedestal. Again, the question of *sṛṣṭi,* the so-called creation or coming into being of the universe, the *viśvam*—for that matter, of anything—is riddled with insoluble problems, for, the question though raised with the specific object of getting a knowledge of

the basic entities from which the universe is supposed to come into being, i.e., as a measure of investigating into the nature of reality, is invariably intertwined with the pseudo-principle of causation referred to above, the earlier state being regarded as the material cause and the later one, the effect. Equally baffling is the question of the so-called origin of time. So is the notion of change, i.e , becoming. Whether what is regarded as being born had prior existence or not can never be answered appropriately as has been seen. The concept of *jāti* i.e., coming into being is thus riddled with insoluble problems. The discussions of the opposite schools, in this respect, only add to the prevalent confusion. So declares the *Māṇḍūkyakārikā*—

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।
विवदामो न तैः सार्धमविवादं निबोधत ॥ (IV–5)

[We approve the *ajāti* or non-creation declared by them; we do not dispute them. Now learn from us that which is free from disputation]
as also

एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ (IV–71)

which clearly proclaims the supreme truth that nothing whatsoever is born. It may be that all expositions involve use of words relating to time, change, creation etc., for the simple reason that all verbal transactions—even those pertaining to instructions by the teacher to the student—are to be carried on in the language of parlance. There is no other way, at least, in the earlier stages. Says the *Pañcadaśī* (II–39)—

चोद्य वा परिहारो वा क्रियतां द्वैतभाषया ।

Also the *prakriyā* that is offered is devised depending upon the ability of the recipient, seemingly accepting what he cannot readily shake-off i.e., *abhyupetya*. That is why Śrī Sureśvarācāryapāda emphasizes this aspect by saying (Bṛ. U. Bhā. Vā. 1–4–402)—

यया यया भवेत्पुसां व्युत्पत्तिः प्रत्यगात्मनि ।
सा सैव प्रक्रियेह स्यात् साध्वी सा चानवस्थिता ॥

[By whatever means the knowledge of the inner Self arises in seekers, that construct itself is appropriate here; it is not absolutely unique.]

The *Māṇḍūkyakārikā* (IV–42) also points out that for those who cannot comprehend the situation in the light of the *ajātivāda*, wise men speak in terms of creation, etc.

जातिस्तु देशिता बुद्धैरजातेस्त्रसतां सदा ।

Thus this is a self-stultifying concept like several others. However, it may be used in parlance for the sake of those who cannot remain as firm adherents of *ajātivāda*, other devices being brought in, to drive home the truth to them.

However, it is claimed, as seen already, that well-known thinkers have proceeded on sound lines since they always support their *prakriyā* on findings based on true experience as comes to be known by the use of the appropriate instruments of knowledge — the *pramāṇāni* It is easy to see that this also belongs to the class of the false claims that are made. What is the position of the so-called *pramāṇāni* in the scheme of things, if, as it should be, they also are the ingredients of the world—the *viśvam ?* How are they known ? Reference to other *pramāṇāni* would involve reciprocal dependence, *anyonyāśraya*, argument in a circle, *cakrikāpatti*, or infinite regress, *anavasthā*. Further,

*

complications arise when relations are sought to be established between the *pramāṇāni* and the *prameyapadārthāḥ* believed to be revealed by them. Also, how to ensure that the experience that is supposed to be obtained is *pramā*—true knowledge—and not *bhrānti*—illusion? No doubt, attempts are made by each school to answer these questions depending on their viewpoints But these tend to be more doctrinaire in character than providing an appropriate final solution. Again, as to how far the enquirer is able to employ the means of knowledge successfully, without being obsessed by his inhibitions and predilections, always stands up as a moot question. Also the conflict of the involvement of the observer in the observed and at the same time effecting an observation without interaction with the observed is to be resolved satisfactorily.

If the universe is considered as a totality of diverse elements, wherefrom does the notion of unity pertaining to it viz., that it is one universe, arise? This has to be answered Also, whether we take the diverse elements or the entire universe as such, we have the experiences घटस्सन्, पटस्सन् (the pot is, the cloth is) as also प्रपञ्चस्सन् (the world is) relating to the *sattā*, the existence, of every object of the universe as also its entirety, which have to be accounted for satisfactorily. This wide range of experience should not somehow be explained away Similarily we do have the experiences घटो भाति, पटो भाति, प्रपञ्चो भाति (the pot appears, the cloth appears, the world appears) relating to the *bhāna*, the shine, of every object of the universe as also of the entirety Again the questions of the dream experience, *svapnāvasthānubhava*, and that of the

dreamless sleep, *susuptyavasthānubhava*, should be based on a proper footing, in addition to that of the waking state, the *jāgradavasthānubhava*.

3.4 7. One's own existence—the only 'Known'

The Vedānta proceeds to solve all the problems that have been raised by basing itself on the incontrovertible fact of the knowledge of one's own existence. Every philosopher, nay, every individual, cannot but accept this as a basic fact. Nobody can doubt nor deny his own existence—

.. आत्मनश्च प्रत्याख्यातुमशक्यत्वात् य एव निराकर्ता तस्यैव आत्मत्वात् । (Sū. Bhā. 1–1–4–4)

[It is impossible to deny the Self inasmuch as it is the Self even of the one who would deny it.]

as Sri Ācāryapāda points out. This is not to be established by having recourse to the so-called *pramāṇas*. It stands by itself even prior to the employment of the *pramāṇas*

3.4.8. All Pramanaprameyavyavahara in the realm of Ignorance

The Vedānta differs from the other systems mentioned by pointing out even from the outset that all parlance including the *pramāṇaprameyavyavahāra* is carried on in the realm of ignorance. Says the *Sūtrabhāṣya*—

तस्मात् अविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि च ।
(*Adhyāsabhāṣya*)

It is to be noted that from the standpoint of parlance, secular as also śāstraic, the universe has been conceived of as consisting of things as also the means of revealing them viz., the *pramāṇas*. While this classification may be tentatively accepted, that it is to be adhered to without further examination is overshooting the mark. Every

aspect of the universe including the so-called reality and the means involved in revealing it, must be subjected to the closest scrutiny. The Vedānta takes up this enquiry without fear or favour. Reality, as conceived of in Vedānta, is what can never be sublated, *abādhya*, commonly expressed as *trikālabādhya*, in order to facilitate its grasp by the disciple who has been nourishing in his mind the category of time as though it is an existent. Says the *Pañcadaśī* (II–38)—

> कालाभावे पुरेत्युक्तिः कालवासनया युतम् ।
> शिष्यं प्रत्येव, तेनात्र द्वितीयं न हि शङ्क्यते ॥

Within the fold of one's own experience, the only entity whose existence cannot be thought away in any sense is that of one's own Self. This is clarified further eventually. However faint it may seem, one's direct contact with the unsublatable reality (of the universe) is through his very Self. Also, as has been pointed out, there cannot be any *apratipatti*, *samśaya* or *vipratipatti* in respect of one's Self. In other words, it is self-effulgent, *svayamprakāśa*. No other 'light' is needed for showing this entity. On the other hand, it is in the light of this Ātman that everything else is recognised, be it in ordinary worldly parlance or śāstraic parlance. Everything else is *visaya*, object, for this entity which may be called *visayī*. It may be observed even at the outset, that it is impossible by any stretch of imagination to make one's Self an object, *viṣaya*, of one's own experience *Visayī* is ever *viṣayī* and *viṣaya* is always *visaya* As previously pointed out, these entities are described in parlance by the pairs of words *ātmā* and *anātmā*, *dṛk* and *dṛśya* etc. How the *dṛśya* is related to the *dṛk* has also been considered and it has been pointed out

that though inconceivable, the only relationship as experienced in parlance is *ādhyāsikasambandha*. The *dṛśya* is therefore *adhyasta* in the *dṛk*. It is in the light of the self-luminous *dṛk* that the *dṛśya* is to be evaluated and understood, if one is not to wander blindly, as it happens when one immerses oneself in the *dṛśya*, ignoring, even though in the beginning, the *dṛk* altogether. It is with this recognition that Vedānta proceeds.

Further, it may be pointed out that all parlance is based upon the mutual superimposition, *adhyāsa*, of the *ātman* and the *anātman*. Says Śrī Ācāryapāda—

तमेतमविद्याख्यमात्मानात्मनोरितरेतराध्यासं पुरस्कृत्य सर्वे प्रमाण-प्रमेयव्यवहारा लौकिका वैदिकाश्च प्रवृत्ताः सर्वाणि च शास्त्राणि विधिप्रतिषेध-मोक्षपराणि । (*Adhyāsabhāṣya*)

[The mutual superimposition of the Self and the non-Self, which is termed ignorance, is the presupposition based on which proceeds all parlance, worldly as well as Vedic, pertaining to the means of valid knowledge and their objects, as also the Śāstra in its aspects of injunction, prohibition and emancipation as well.]

3 4.9. Vishaya—Vishayi

Considering the *pramānaprameyavyavahāra* in particular, it is easy to see that unless one proceeds with the notion that he is a *pramātṛ*, there is no scope for his using the *pramāṇas* which are of the nature of sense organs etc. In other words, acceptance of *pramātṛtva* in one's make up is a precondition for the functioning of the *pramāṇas*. This, however, would mean the involvement of the *antahkaraṇa* indistinguishably into one's own Self *Antahkaraṇa* which is seen to be an object—i.e., *idantvena*—in such experiences as मम मनः, my mind, and therefore as different from one's

real Self, is somehow incorporated into one's very Self, the *anidampadārtha*, the distinction between the two having been obliterated. Says the *Bhāsya* (1–1–4–4)—

देहादिसंघाते 'अहम्' इति निरुपचारेण आत्मानात्मविवेकिनामपि पण्डितानाम् अजाविपालानामिव अविविक्तौ शब्दप्रत्ययौ भवतः ।

[In respect of the aggregate of the body, (the senses), etc., the use of the word 'I' and the knowledge conveyed by it in a literal sense (non-figuratively) (are seen to) arise in a confounded manner even in the case of the learned who discriminate between the Self and the non-Self, just as in the case of those who tend goats and sheep]

Also in the *Adhyāsabhāsya* prior to this is seen—

एवमहंप्रत्ययिनमशेषस्वप्रचारसाक्षिणि प्रत्यगात्मन्यध्यस्य तं च प्रत्यगात्मानं सर्वसाक्षिणं तद्विपर्ययेणान्तःकरणादिषु अध्यस्यति ।

[The internal organ whose modification is the ego, is superimposed on the inner Self which is the witness of all the modifications of the internal organ and *vice versa*, the inner Self which is the witness of everything, is superimposed on the internal organ etc]

3 4 10. Sakshi—pointed to only by the Upanishads

The *pramātṛ* is thus to be distinguished from the *pratyagātman*, one's real Self It is this *pratyagātmasvarūpa* that is referred to as the औपनिषत्पुरुष in śāstraic parlance meaning thereby that it is to be known only through the *Upanisads*—उपनिषत्स्वेव समधिगतः. An objection is raised in this connection and answered in the *Bhāsya* (*Sū Bh.* 1–1–4–4)—

नन्वात्मा अहंप्रत्ययविषयत्वादुपनिषत्स्वेव विज्ञायत इत्यनुपपन्नम् । न । तत्साक्षित्वेन प्रत्युक्तत्वात् । न हि अहंप्रत्ययविषयकर्तृव्यतिरेकेण तत्साक्षी, सर्वभूतस्थः, समः, एकः, कूटस्थनित्यः, पुरुषो विधिकाण्डे तर्कसमये वा केनचिदधिगतः सर्वस्य आत्मा । ..आत्मत्वादेव च सर्वेषां

न हेयो नाप्युपादेयः 'तन्त्वौपनिषदं पुरुषं पृच्छामि' इति च औपनिषदत्वविशेषण पुरुषस्य उपनिषत्सु प्राधान्येन प्रकाश्यमानत्वे उपपद्यते ।

[The possible objection—that there is no reason to maintain that the Self is known from the *Upanisads* only, since it is the object of self-consciousness—is not tenable, because, as has been said already, it is the witness of this self-consciousness, the ego Apart from the agent that is the object of self-consciousness, neither that part of the Veda dealing with works nor any of the schools of the logicians, none of them is cognisant of its witness which exists in all creatures, uniform, the One, eternally unchanging, the all pervasive consciousness, the Self of everything As it is the Self of all, it can neither be avoided nor striven after The attribute *Aupanisadam* in the Śruti — I ask of that *Purusa* who is to be known only from the *Upanisads*, is justifiable only if the chief concern of the *Upanisads* is to make known this *Purusa*]

Thus the *pramātr̥* is to be clearly distinguished from the *sākṣī* While the *pramātā* has to have recourse to the use of the *pramānas*, the *sākṣī*, the witness Self, is aware of what is witnessed, the *sāksya*, directly, without involving anything in between As compared to this, even the knowledge obtained by the so-called *pratyaksapramāṇa* viz., through the senses etc , must be deemed to be mediate in character though regarded erroneously as immediate in parlance. It is thus that the term *sākṣī* has come to be used —साक्षात् द्रष्टरि सञ्ज्ञायाम्. अन्तःकरणावच्छिन्नचैतन्यं (when the internal organ is a qualifying attribute) is *pramatr̥* whereas अन्तःकरणोपहितचैतन्यं (when it is a limiting adjunct) is *sākṣī*. अकर्तृत्वे सति बोधृत्वं साक्षित्वम्—while the *pramātā*, the *kartā*, is subject to the changes occurring in the *antahkaraṇa*, the *sākṣī* is totally bereft of such *vikāras*. That is why the *Bhāsya* (1–1–4–4) says—

पुरुषो . विक्रियाहेत्वभावाच्च कूटस्थनित्यः ।

[*Purusa* . is eternally unchanging as there is no cause for undergoing any modification.]

This realisation makes it clear that while the *pramātā* gets involved and suffers interaction with the observed, the *sākṣī* illuminates the entire process involved, without in the least being affected, thereby resolving the question raised previously. The experience अयं घटः (this is a pot) for example, is obtained because of the *pramātā* employing the *pramāna* which in the present case may be taken as the eye. The experience अहं घटं जानामि (I know the pot) is evidently because of the *sākṣī*. In this experience, the *pramātā* viz., the *aham*, the *pramāṇa*, as indicated by *jānāmi* and the *prameya* viz., the *ghaṭa* stand revealed all at once by the *sākṣī*—स्फोरयत्येकयत्नेन as the *Pañcadaśī* (X–9) says. In this connection the *Bṛhadāraṇyaka Vārtika* (1-4-870) says—

प्रमाता च प्रमाणं च प्रमेयो निश्चितिस्तथा ।
यत्सान्निध्यात् प्रसिध्यन्ति तत्सिद्धौ किमपेक्षते ॥

[What need is there to establish that by whose very presence the knower, the means as also the object of knowledge, and the knowledge itself are established ?]

This *svayamsiddhasākṣī* not only reveals the entire content of the so-called *jāgrat* state inclusive of the modes of the mind, the *indriyas* and the *prānas* as well, but also the other two states of the dream and the dreamless sleep. The *Svārājyasiddhi* (I–42) says—

इच्छादेरुदयविनाशसन्ततीना-
मक्षाणामसुमनसा धियश्च तस्मात् ।
द्रष्टाऽन्योऽस्त्यविपरिलुप्तदृक्सतत्त्वो
निस्सङ्गो विहरति यः पुरत्रयेऽपि ॥

It should be noted that while whatever is regarded as experienced by the *pramātā* comes within the realm of the *sākṣyanubhava*, the reverse is not true

The modes of the mind, *manovṛttayaḥ* etc , dreams, as also deep sleep, are outside the field of experience of the *pramātā*, but they are all *sākṣivedya*. Also the experience of illusions in the waking state is to be attributed to the *sākṣī* and not to the *pramātā*. In fact, the so-called *pramātā* of the *jāgrat* state disappears in the other two states. The *sākṣī* however, is eternally abiding. He is *svayamsiddha*, nothing else being required to manifest him Even the *sākṣitva* is not his essential characteristic as it depends upon the *sākṣya*. This is brought out in the *Advaitamakaranda*—

चेत्योपरागरूपा मे साक्षितापि न तात्त्विकी ।
उपलक्षणमेवेयं निस्तरङ्गचिदम्बुधेः ॥

The so-called *sākṣitva* is a pointer, *upalakṣana* (attribute per accidens), enabling one to recognise the *caitanya* whose *svarūpa* is *jñāna* or *anubhava* itself, *svayamevānubhūtitvāt* as the *Pañcadaśī* (III–13) says. The Śruti *(Bṛ. U.* 2-5-19) अयमात्मा ब्रह्म सर्वानुभूः (The Self, the perceiver of everything is Brahman) may be recalled in this connection. Thus it is that the essential *svarūpa* of the *sākṣī* is referred to as नित्यशुद्धबुद्धमुक्तस्वभावः [whose essential nature is eternality, purity, intelligence and freedom]. This is the basic unsublatable experience to which all the so-called experiences of parlance must be traced. A pot, for example, which is regarded as experienced as अयं घटः (this is a pot) comes within the fold of awareness of the *sākṣī* as अहं घटं जानामि, ज्ञातो घटः (I know the pot, the pot is known). Prior to this, the experiences अह घट न जानामि, अज्ञातो घटः (I do not know

the pot, the pot is unknown) which are also items of knowledge, must be traced to the *sākṣi*. That is why it is said सर्वं ज्ञातत्वेन अज्ञातत्वेन वा साक्षिभास्यम् [Everything is perceived by the *sākṣi* either as known or as unknown.] The experience of *ajñāna* as in मामहं न जानामि, न किञ्चिदवेदिषम्, त्वदुक्तं अर्थं न जानामि, अहमज्ञः [I do not know myself, I was not aware of anything, I do not understand the meaning of your statement, I am ignorant], etc., must be traced to the *sākṣi* who is not in any sense affected by *ajñāna*. The verse—

न प्रकाशेऽहमित्युक्तिर्यत्प्रकाशनिबन्धना ।
स्वप्रकाशं तमात्मानमप्रकाशः कथं स्पृशेत् ॥

(Advaitamakaranda)

draws pointed attention to this fact

3 4 11. Sruti and other Pramanas

As has already been said, the *sākṣi*, though the ever-shining essential *svarūpa* of the individual, is first made known only by the Upaniṣads The Śruti giving expression to this experience as also the essential *svarūpa* of the *sākṣi* must therefore necessarily be regarded as *pramāṇa* in this respect It may be mentioned that in respect of all those matters which do not fall within the scope of common parlance like *janmāntara, lokāntara, dharmādharma* etc , Śruti is the only *pramāna*. In order to make its supreme teaching viz , the *Brahmātmaikyasvarūpa* accessible to the generality of the seekers, the Vedānta propounds these aspects and shows their relationship to the seeker on the one hand and the supreme teaching on the other Thus it is that the Śruti is supreme in the field pertaining to the parlance of spiritual *sādhanā* The other *pramāṇas* viz., *pratyaksa, anumāna, upamāna, arthāpatti* and sometimes *anupalabdhi* are also accepted as *pramānas* by the Vedānta, thus enabling

contact to be established between the spiritual realm and the realm of common parlance. In general, as far as *vyavahāra* is concerned, Vedānta accepts the *pramānas* as recognised by the followers of Śri Kumārilabhaṭṭapāda —व्यवहारे भाट्टनयः, by suitably dotting the 'i's and dashing the 't's wherever necessary Vedānta however, is not dogmatic in respect of the number of *pramānas*. It may be recalled that in respect of the experience of dreamless sleep and dream, there is no question of knowledge arising through the *pramāṇas*. Also the *pramānas* arise coterminously with the *prameyas* on the dawn of the *jāgrat*. It is evident therefore that Vedānta takes its stand not on the *laukika-pratyakṣa* or *anumāna* etc , but on the solid foundation of the irrefutable fundamental experience of the self-effulgent Ātman, in the light of which all else is to be considered and evaluated. Obviously therefore, for the solution of problems which do not fall within the scope of the *pramāṇas* commonly employed, as also where considerations based on these do not lead to a finality, it is to the Śruti that attention must be turned.

3.5. Vedantic view of karyakaranabhava

In the light of the foregoing, the question of the principle of causation, *kāryakāranabhāva*, may now be considered

3.5.1 Effect not different from material cause

The *Ārambhanādhikarana* of the *Brahmasūtras* and the *Bhāsya* (2–1–6–14) thereon discuss this topic. We are concerned here with the 'material cause' of an 'effect' That the *ārambhavāda* and *parināmavāda prakriyās* are unable to solve this problem of *kāryakāranabhāva* has been made clear already. An examination of a few cases like a pot

and its material cause viz., the lump of clay, a piece of cloth and its material cause viz , the threads, shows that the so-called effect can, under no circumstances, be separated from its material cause. That other undesirable consequences arise if they are regarded as distinct, has already been pointed out Nor can it be said that the effect is different from the cause since it presents a new form, etc., for, if change in form would mean arising of a new substance, an individual sitting with his hands folded should be deemed to be different when he stands up with hands outstretched. The *Bhāsya* (2-1-6-18) says—

न च विशेषदर्शनमात्रेण वस्त्वन्यत्वं भवति। न हि देवदत्तः सङ्कुचितहस्तपादः प्रसारितहस्तपादश्च विशेषेण दृश्यमानोऽपि वस्त्वन्यत्वं गच्छति, स एव इति प्रत्यभिज्ञानात् न कारणादन्यत् कार्यं वर्षशतेनाऽपि शक्यं निश्चेतुम्।

Also, it has been seen that forms etc., are only appearances. The *Svārājyasiddhi* (II–10) summarises the situation—

कार्यं नान्यन्निदानात्पृथगनविगमान्न ह्युपादानहेत्वो-
र्वैलक्षण्यं तथात्वे न भवति समवायादृव्यवस्थाऽनुपेतात्।
नोचेत्स्वर्णादिकार्ये द्विगुणगुरुतया मूल्यवृद्धिप्रसङ्गो-
ऽवस्थाभेदाद्विभेदे स्थितिगतिभिदया भेदिनः स्युर्नराश्च ॥

[The effect is not different from the material cause as the effect is never separable from the material cause; again if it were so (different) there would be no distinction between the material cause and the efficient cause, also *samavāya* (inherence) cannot explain their relationship as it is not acceptable. Otherwise (if different), in the case of ornaments made from gold, the weight would be doubled with the contingency of increase in the price. If, therefore, it is said that, with the change of state there

is change of entity also, then the same men in stationary and moving positions would be different]

The *Chāndogyaśruti* (6-1-4) on which these considerations are based is—

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भण विकारो नामधेय मृत्तिकेत्येव सत्यम् ॥

[Just as, my dear, by one lump of clay, everything made of clay may be known, the modification is only a verbal distinction, a name, the reality is just ' clay '.]

The Śruti clearly points out that the parlance pertaining to the cause and the effect is merely a matter of words. Further, it is shown by the Śruti (Ch U. 6-4-1)—

अपागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ।

that when an effect such as *agni*, a product of *trivrtkarana*, is analysed, only the ingredients which together form the material cause of the *agni* are seen and nothing like a new entity with new properties like *agnitva* etc., is to be found. The analysis of the content of an effect takes us invariably and inevitably to the so-called material cause of it. In modern terminology, if a lump of clay is said to arise from its material cause viz., aluminium silicate molecules, for example, it might do for parlance, but not for the discovery of the underlying substance, for the question remains as to what a so-called aluminium silicate molecule is. If it is conceived to arise out of the respective atoms, the question still remains as to what an atom is made of and so on. Nor are these later entities that are spoken of experienced in parlance as such All this really means that one has gone on drifting without solving the problem.

New names are substituted for old ones and yet the problem remains as such in the new context that has been brought in Hence it is that the *Mānasollāsa* gives the *śloka* (II–9)—

अङ्कुरादिफलान्तेषु कार्येष्वस्तित्वमिष्यते ।
कुत आगत्य संबद्धा वटबीजेषु ते कणाः ॥

[In the series of effects from the sprout of the plant to its fruit, existence is admitted; whence do, then come those atoms and conjoin into banyan seeds ?]

3.5 2 What is material cause ?

The material cause, i e., the *upādānakāraṇa* is sometimes defined by the non-Vedāntic schools, as the word *upādāna* literally means, as the substance which one must primarily lay hold of in producing an effect—

कार्यार्थिना यदुपादीयते मुख्यतया तत् उपादानं प्रसिद्धम्, तच्च बीजाद्येव । (*Mānasollāsaṭīkā* on II–9)

a seed, for example, in producing a tree, and not mere existence, *sattā* as such; and the seed which is resorted to is originally built out of atoms or their constituents and therefore these ultimate constituents are to be regarded as the material cause In reply, it is pointed out that the seed itself is a *kārya* and not the original constituent, if it is regarded as the *kārya* of the atoms or their constituents It can equally well be regarded as the *kārya* of *sattā*. There is however this difficulty that arises if it is sought to be maintained that the preceding *kārya* is the *upādānakāraṇa* of the later *kārya*—

पूर्वपूर्वकार्यस्य उत्तरोत्तरोपादानत्वे बाधकमाह

says the commentary on the *Mānasollāsa* (II–11)—

पुष्पे फलत्वमापन्ने क्षीरे च दधितां गते ।
विजातीयाः प्रवर्तन्ते गुणा रूपरसादयः ॥

[When the flower becomes the fruit, when milk becomes curd, properties such as form, taste and the like of a distinct class from those of the cause are cognised.]

Thus though one effect follows another, the preceding effect cannot be said to be the material cause of the succeeding one.

3.5.3. Satta alone the material cause

The *upādāna* is therefore to be defined as that which is perceived in association with all effects—

कार्येषु सर्वेषु अन्विततया उपलभ्यमानस्य उपादानत्वम्
(*Mānasollāsaṭīkā* II–9)

This is in consonance with the *Bhāsya* on the Sūtra भावे चोपलब्धेः (2-1-6-15)—

इतश्च कारणादनन्यत्वं कार्यस्य। यत्कारणं भाव एव कारणस्य कार्यं उपलभ्यते नाभावे। तद्यथा सत्यां मृदि घट उपलभ्यते, सत्सु च तन्तुषु पटः।

['And because only on the existence (of the cause), (the effect) is observed'. For the following reason also, the effect is non-different from the cause, because only when the cause exists, the effect is observed to exist, not when it does not exist For instance, only when the clay exists, the jar is observed to exist and the cloth only when the threads exist]

It is seen that existence, *sattā*, is experienced in connection with each one of the effects in any series considered e.g., अङ्कुरादिफलान्तेषु. The *Bhāsya* on the Sūtra दृश्यते तु (2-1-3-6) in the *Vilaksanatvādhikarana* says—

ब्रह्मणोऽपि तर्हि सत्तालक्षणः स्वभाव आकाशादिष्वनुवर्तमानो दृश्यते।

The *Mānasollāsa* (II–10) gives—

कारणानुगतं कार्यमिति सर्वैश्च सम्मतम् ।
तस्मात् सत्ता स्फुरत्ता च सर्वत्राप्यनुवर्तते ॥

The commentary on it—

प्रकाशमाना सत्ता सर्वत्र कार्यमात्रेऽनुवर्तत इति सैवोपादानं सिद्धमित्यर्थः ।

The self-luminous existence is thus the material cause of everything in the universe. Therefore the view entertained in common parlance as also adhered to in some schools of thought that in a series of effects, the preceding one is the material cause of the succeeding one, is devoid of meaning and is to be disregarded. *Satpadārtha* alone is the material cause of anything and everything in the universe. The *Bhāsya* on the Sūtra (2-1-6-18) युक्तेः शब्दान्तराच्च in the *Ārambhaṇādhikaraṇa* says—

तथा मूलकारणमेव आ अन्त्यात् कार्यात् तेन तेन कार्याकारेण नटवत् सर्वव्यवहारास्पदत्वं प्रतिपद्यते ।

['From reasoning and from another Vedic passage'— Similarly, the fundamental cause (Brahman) Itself appears in the form of this and that effect up to the last effect, thereby becoming the basis for all parlance just like an actor]

Hence all this parlance pertains only to the realm of *nāma* and *rūpa* That this *mūlakārana*, or *mūlaprakṛti (Sū Bhā.* 2-3-3-9) as it is sometimes referred to, viz , the *satpadārtha*, cannot be conceived of as an effect, is brought out clearly in the *Bhāsya* on the Sūtra असम्भवस्तु सतोऽनुपपत्तेः in the following lines—

न खलु ब्रह्मणः सदात्मकस्य कुतश्चिदन्यतः सम्भव उत्पत्तिराशङ्कितव्या । कस्मात् ? अनुपपत्तेः । सन्मात्रं हि ब्रह्म । न तस्य सन्मात्रादेव उत्पत्तिः संभवति । असत्यतिशये प्रकृतिविकारभावानुपपत्तेः । नापि सद्विशेषाद्दृष्टविपर्ययात् । सामान्याद्धि विशेषा उत्पद्यमाना दृश्यन्ते मृदादे-

घटादयो न तु विशेषेभ्यः सामान्यम्। नाप्यसतो निरात्मकत्वात्। 'कथमसतः सज्जायेत' इति च आक्षेपश्रवणात्। 'स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः' इति च ब्रह्मणो जनयितारं वारयति।

['But there can be no origination of the *Sat* (that which 'is', i e , Brahman), as it does not stand to reason'. It should never be conceived that Brahman which is Existence by nature can come out of i.e., originate, from anything else Why? Because it does not stand to reason Brahman, being pure Existence alone, cannot originate from that very pure Existence Itself, for in the absence of some distinguishing feature the relation of cause and effect cannot be reasonably maintained Nor, (can existence originate) from a particular form of existence, as that goes against common experience; for, particulars are seen to emerge from the general, as pot etc., from clay, but not the general from the particulars Nor (can existence come) out of non-existence, for non-existence has no content. Besides, an objection is contained in the Śruti (Ch. U 6-2-2)—'How can existence come out of non-existence?' And a creator of Brahman is denied in the Śruti (Śve U. 6-9)—'He is the Cause, the Lord of the lords of the sense-organs and there is of Him neither progenitor nor lord']

3 5.4 Nature of Karya—Vedantic Satkaryavada

The *kārya* as has been seen can never be regarded as being different from the *kāraṇa* From the pragmatic point of view it is seen that the *kārya* e g., a pot, shows up new features such as *ākāra* etc., and can be used as a container and on that account is given the new name—*nāma*. These could not have been accomplished without the new features presented concomitant on the employment of the causal apparatus—*kārakavyāpāra*. Thus, though in substance it is not different from clay, still conceived of as an effect in common parlance, it must be spoken of as an entity by itself in spite of the fact that this *ākāra* is

*

mithyā because of the *drstanastasvarūpa* as has been pointed out. Commenting on the word *ananyatvam* in the Sūtra (*Br Sū* 2-1-6-14)—तदनन्यत्वम् आरम्भणशब्दादिभ्यः [The non-difference of them (i e , of cause and effect) is understood because of the *vācārambhanaśruti* etc] the *Bhāmatī* says—भेदं व्यासेधाम. न त्वभेदं ब्रूम· [We negate the difference, but we do not assert identity] Seen as endowed with a new form and the capacity for fruitful activity, the *kārana* itself is spoken of as the *kārya* These however, are incidental and because of the *drstanastasvarūpa* associated with the forms, they cannot be regarded as existent –सच्चेन्न बाध्येत, असच्चेन्न प्रतीयेत [If real, it would not be sublated, if unreal, it would not be cognised] The *Vivekacūdāmani* (111) puts all these in a nutshell in the stanza—

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गाप्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥

[It is neither existent nor non-existent nor both, neither different nor same nor both , neither with parts nor without parts nor both , it is very wonderful and of a form which cannot be described in words]

In summary, it may now be said that from the point of view of common parlance, *laukikavyavahāra,* the *kārya* is regarded as real However, this is only *avicāritaramanīya* On analysing the situation as has been done above from the standpoint of reason, it is seen that it is *mithyā* and *anirvacanīya* From the standpoint of the underlying reality, *sat*, which is untouched by any change whatsoever, the only substance is the *satpadārtha* on which all this is superimposed, *āropita,* and as such does not exist—like

the snake on the rope—नासीदस्ति भविष्यति [It never was, nor is, nor will it ever be.] This is the essence of *vivarta-vāda* in relation to the *kāryakāraṇabhāva* and is the only view that can be maintained in conformity with experience. If the underlying Reality, *sat*, is the sole concern all along, then, since there is nothing other than that, the use of words like मृत्, घटः (clay, pot) etc., would be devoid of content and the notions that they generate should be regarded as *vikalpas*, शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः as the *Pātañjalasūtra* points out. The *Mānasollāsa* says—

कारणं कार्यमंशोऽशी जातिर्व्यक्ती गुणी गुणः ।
क्रिया क्रियावानित्याद्याः प्रकाशस्यैव कल्पना ॥ (II–12)

[Cause and effect, part and whole, genus and individual, substance and attribute, action and agent etc., are imaginary forms of the One Light]

Incidentally it may be pointed out that the *kārya-sattā* is none other than the *kāraṇasattā* This is the purport of the Vedāntic *satkāryavāda* which is given expression to in the *Gītā* (II–16)—

नासतो विद्यते भावो नाऽभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

[The unreal has no existence, the real never ceases to be, the truth about both is realised by the seers.]

3 6. Analysis of Origination

3 6.1 Origination—an Adhyaropa

The question of the so-called origination of the universe—*viśvam*—may now be considered. At the very outset, it may be mentioned that the question of the origin of the universe is raised at all because of a basic belief of the nature of a conviction that though, as seen, the

universe abounds in variety, yet it must have had slender beginnings. That is to say, the forms etc., as seen were not there and have somehow come into being subsequently. Hence the belief that this quest would lead one to the basic ingredients constituting the universe, in other words, the Reality at the back of the universe The phenomena and the forms now in evidence are not therefore basically connected with Reality. Whatever is accepted, conceived of and acted upon in parlance is a later off-shoot and not fundamental. Putting it threadbare, this would mean that the phenomena that are in evidence in parlance are appearances which have somehow come to be associated with Reality. Obviously it is not in order to take it for granted that in parlance one is associated with Reality and at the same time tries to search for the Reality behind the phenomena This would be a self-contradictory situation. It is surprising that apart from the general run of public, even the so-called philosophers of the various schools, including the classical rivals mentioned, with the bare exception of one or two, regard the world as real and at the same time proceed to find out the Reality constituting it. When it is claimed on behalf of them that the method adopted by them viz., the use of *pramāṇas* by means of which uncontradicted knowledge is obtained on the basis of which they erect a structure, *prakriyā*, with the aid of reason, the reply would be, as already pointed out, that the *pramānas* as well as the *yuktis* etc., are also contained in the world which is subject to examination and as such the assertion that these are real would be fatal. In addition, the self-discrepant nature of the concept of *sṛṣṭi* referred to already must be remembered.

To it may be added the question as to whether *sṛṣṭi* is a process which, like all other things, is contained in the universe, consideration of which problem leads again to a piquant situation Again, if *sṛṣṭi* is regarded as an event in time, one is confronted with the problem of the origin of time as well. Similarly in respect of space. It is evident therefore that though the concept of *sṛṣṭi* is entertained and freely used in common parlance as also in Śāstraic literature, it is not a simple concept which can be taken over as such. It is riddled with contradictions and seems impossible of a satisfactory solution. It is only the Śruti that shows the way. As has been pointed out previously, such concepts of parlance are accepted only tentatively with the sole aim of escaping from their clutches and thereby transcending them. Depending on the seeker and the manner in which he has conceived of these problems, the Vedānta provides a way out for him into the situation where no problems whatever arise. In other words, by *vicāra* these problems are removed, and one realises the Reality as such. From the transcendental point of view, therefore, that is, from the standpoint of Reality itself, there cannot be anything like origination, destruction etc.

This is given expression to by the Śruti (Br. Bi. U. 10)—

न निरोधो न चोत्पत्तिः ... इत्येषा परमार्थता ॥

There is only the self-effulgent, eternally present Reality that is shining, the *Saccidānandasvarūpa* also spoken of as *Nityaśuddhabuddhamuktasvabhāva*. Even this is a halting description as words used in parlance have been used in connection with what transcends parlance. This is in the spirit of the śloka in *Yogavāsiṣṭha* (Utp. Pra. 1–12)—

ऋतमात्मा परं ब्रह्म सत्यमित्यादिका बुधैः ।
कल्पिता व्यवहारार्थं तस्य संज्ञा महात्मनः ॥

[In order to facilitate parlance, the wise employ words such as *Rtam*, *Ātma*, *Param*, Brahma, *Satyam*, etc., to designate that Supreme self]

The use of this language in the Śruti as well as by the wise is intended to destroy the ignorance, avidyā, on the part of the inquirer.

3 6.2 Prakriya only a Pratikalpana

From the standpoint of the disciple who is seeking the Reality, it must be noticed that the so-called world which really is not there, appears to be existing and endowed with reality because of his avidyā. Obviously, the disciple has mixed up *svayamsiddha*, the self-evident Reality that is transcendent, with the superimposition of what might be called parlance reality—*vyāvahārikasattā*. Just to accommodate him, the *prakriyā* is designed in such a way that the *adhyāropa* on the part of the disciple in which he is entangled without knowing that it is his *kalpanā*, gets removed leaving the self-shining Reality as such. In other words, the *prakriyā* is a *pratikalpanā* which is brought in to remove the *kalpanā* on the part of the disciple, which appears natural to him. Says the *Yogavāsistha* (Ni. Pra U. 33–2, 3)—

स्वं कल्पितं कल्पितं च प्रतिकल्पनया स्वया ।
तदेवान्यत्वमादत्ते विपत्वममृतं यथा ॥
कल्पना चाकल्पनान्ता मुक्तता यदकल्पनम् ।

The meaning of this is, that the so-called *svābhāvika-kalpanā* on the part of the individual would be removed by employing an appropriate *pratikalpanā* just as a fatal

poison suitably administered by a doctor would help avert the very catastrophe   The culmination would be liberation from any *kalpanā* whatsoever.

There is no question therefore of perpetuating a *prakriyā* and thereby involving one in another world, instead of the one in which he is already involved. This procedure depends upon the kind of the *adhyāropa* or the *kalpanā* indulged in by an individual   The goal, however, is the one Reality, Brahman. The *prakriyā* therefore is to be suited to the *kalpanā* it seeks to remove in which process it appears to acquiesce in the ideas entertained by the inquirer. Thus every Vedāntic *prakriyā* is an *abhyupetyavāda*.

शास्त्रैः प्रक्रियाभेदैरविद्यैवोपवर्ण्यते ।

ब्रह्मदृष्टया त्वविद्येय न कथञ्चन युज्यते ॥

[It is only Avidyā that is graphically described by the different systematic expositions put forward by various Śāstras; from the standpoint of Brahman, however, there can be no Avidyā at all]

All this is from the standpoint of the so-called reasoning—*yukti*   Thus while the universe is taken to be real by the general run of mankind, it is shown to be *āropita* and a product of Avidyā from the standpoint of *yukti* or reasoning on the part of the inquirer, and totally non-existent from the absolute standpoint—*paramārtha*

It is the Śruti that reveals the goal as well as the way. That the Śruti is different from other *pramānas* and is the only refuge in such matters, has already been seen   How the task is accomplished dexterously by the Śruti may now be outlined. Even from the outset, it may be noted that the Śruti starts with the single purpose of making the seeker realise the *Brahmātmaikyasvarūpa* which is native to

him, by removing all assumptions and concoctions to the contrary Śri Ācāryapāda emphasizes this in the *Bṛhadāranyakabhāsya* (2–1–20)—

सर्वकल्पनापनयनार्थसारपरत्वात् सर्वोपनिषदाम् ।

3.6.3. Brahman erroneously seen as Jagat

The Śruti declares that the self-effulgent evershining Brahman which is devoid of the three-fold limitation, i e., *deśakālavastuparicchedarahitam* is the sole Reality—*Ekamevādvitīyam* meaning—

सजातीयविजातीयस्वगतभेदरहितम् ।

[Devoid of differentiation from similar entities, dissimilar entities and within itself]

There is no question of anything such as the world existing. This is clearly given expression to in the Śruti—

नेह नानास्ति किञ्चन

[In it there is no diversity whatsoever]

The other Śrutis such as—

मृत्योस्स मृत्युमाप्नोति य इह नानेव पश्यति (Br U. 4–4–19)

[He goes from death to death, who sees diversity, as it were, in it]

सर्वं त परादाद्योऽन्यत्रात्मनः सर्वं वेद (Bṛ. U. 4–5–7)

[Everything ousts him who considers everything as different from the Self]

इदं सर्वं यदयमात्मा (Br. U. 2–4–6)

[All this is the very Self]

सर्वं खल्विदं ब्रह्म (Ch. U. 3–14–1)

[All this is verily Brahman.]

emphasize the same. It is therefore to be noted that, while talking of the so-called jagat, one is using an

expression devoid of content It is Brahman that is wrongly seen as jagat and as one's involvement in it. Thus while from the absolute standpoint, *paramārtha*, no questions whatever arise, they have to be traced to the seeker's involvement in the jagat of his own imagination —*kalpanā*. It is such *kalpanās* which are sought to be removed and for this purpose the Śruti gives suitable *pratikalpanās*, thereby restoring the seeker to his pristine status viz., Brahmanhood. It is in this context that *srsṭi* is brought in Says the *Svārājyasiddhi* (II–18)—

अक्षजादिवहि:प्रमाणसमेवितद्वयविभ्रमे
जाग्रति श्रुतिरद्वयप्रतिबोधने सहसाऽक्षमा ।
व्यावहारिकवस्तुजातमिद मृपेति विवक्षया
प्रक्रियां रचयाबभूव विसृष्टिसंहतिलक्षणाम् ॥

3.6 4. Srishtiprakriya—Isvara Abhinnanimittopadanakarana

That is, the Śruti gives a *prakriyā* with the sole intention of making the seeker see that the world with its contents is merely an *āropa* on the secondless Brahman and as such in substance it is none other than Brahman Itself. Thus the *srsṭi* is not *paramārtha* but only *vyāvahārika*. This should be remembered when understanding all Śrutis pertaining to *srsṭi*. The very Brahman which is realised as one's own Self is here thought of as the *srasṭā* and is called *Īśvara*. This चैतन्यस्वरूप, प्रज्ञानं ब्रह्म, विज्ञानमानन्दं ब्रह्म, सर्वज्ञः सर्ववित् is not only the efficient cause as is made clear by the Śrutis—

तदैक्षत (Ch. U. 6) सोऽकामयत, स तपोऽतप्यत (Tai. U. 2)

['It bethought Itself', 'He desired', 'He performed penance of the nature of thought']

and the Sūtra (1–4–7–24)—

अभिध्योपदेशाच्च

[And because of the teaching about the 'will' to create (on the part of the Supreme Self)]

but also the material cause as revealed by the Śrutis—

बहुस्यां प्रजायेय

[Would that I were many, may I grow forth.]

तदात्मानग्ं स्वयमकुरुत (Tai. U. 2)

[It fashioned the jagat out of Itself.]

and the Sūtras such as—

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् (1–4–7–23)

[(Brahman) is the material cause also (on account of this view alone) not being contradictory to the proposition and the illustrations (cited in the Śruti)]

साक्षाच्चोभयाम्नानात् (1–4–7–25)

[And because the Śruti states that both (the creation and dissolution) (have Brahman as) the direct (cause)]

The example of the spider renders this intelligible. There is no 'other' material out of which the universe has been fashioned Nor should it be construed, after the example of the potter, that for purposes of carrying out the *vyāpāra* of *sṛṣṭi* Īśvara must have a body as also organs etc, for the Śruti declares—

न तस्य कार्यं करणं च विद्यते (Śve. U. 6–8)

3.6.5 Maya, Sakti of Isvara

The hymn therefore gives the illustration of a magician—

मायावीव विजृम्भयत्यपि

after the Śrutis—

मायान्तु प्रकृतिं विद्यान्मायिनन्तु महेश्वरम् (Śve. U. 4–10)

[Know then that Māyā is the prakṛti and the Supreme Lord is the wielder of Māyā]

इन्द्रो मायाभिः पुरुरूप ईयते (Br U. 2–5–19)

[The Lord, by His magical powers, appears in many forms]

etc This Māyā is likened to a *śakti* as far as the *Māyāvī* the wielder of Māyā is concerned From the standpoint of the 'other' who sees the *māyākārya* it is the latter's Avidyā which makes him gape in wonder at the performance of the *Māyāvī* When the emphasis is laid on the *kārya* i.e., *vikṣepa*, it is spoken of as Māyā and when the *āvaraṇa* is taken into account it is called avidyā Hence it is that Śrī Ācāryapāda says—

अव्यक्तनाम्नी परमेशशक्तिरनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया यया जगत्सर्वमिदं प्रसूयते ॥

(*Vivekacūḍāmaṇi*–110)

[Avidyā (nescience) or Māyā, called Avyakta (unmanifest), is the power of the Lord It is without beginning, is made up of the three Gunas and is superior to the effects (as their cause) It is to be inferred by one of clear intellect only from the effects it produces. It is this that brings forth this whole universe]

The Śruti says—

परास्य शक्तिर्विविधैव श्रूयते (Śve U. 6–8)

[His great power alone is described in the Vedas to be of various kinds.]

also—

देवात्मशक्तिं स्वगुणैर्निगूढाम् (Śve U 1–3)

[The Self-power of the Divine hidden in its own qualities.]

The *śakti* is inferred only from its *kārya* the *jagat*.

निस्तत्त्वा कार्यगम्याऽस्य शक्तिर्मायाग्निशक्तिवत् ।
न हि शक्तिः क्वचित् कैश्चिद्बुध्यते कार्यतः पुरा ॥

(Pañcadaśī, II–47)

[The potency Māyā has no substantiality of its own and can be known from its effects, just like the potency of fire Potency is certainly not perceived anywhere by anybody at any time before effect]

As *Śakti* it is not apart from the *Śakta* who is the *Māyāvī*. It is not to be counted as a 'second' to the *caitanyasvarūpa*, the *sraṣṭā* Says the Sūtrabhāsya (2–1–6–18)—

कारणस्य आत्मभूता शक्तिः शक्तेश्चात्मभूत कार्यम्

[The potency must be the very essence of the cause, and the effect must essentially be the potency]

Says Śrī Vidyāranyacarana—

न लोके चैत्रतच्छक्त्योर्जीवित लिख्यते पृथक् ।
सर्वथा शक्तिमात्रस्य न पृथग्गणना क्वचित् ॥

(Pañcadaśī, II–51, 53)

[In parlance the life history is not written separately, one for Caitra and another, for his powers Mere power is, in no manner, counted separately anywhere]

The *Māyāvī* remains unaffected all the while when the effects of Māya are conjured up. Brahman considered not in Itself, but seen as the wielder of Māyā is Īśvara and appearing as subject to it, is jīva The Śruti says (Nr U.T 9)—

जीवेशावाभासेन करोति माया चाविद्या च स्वयमेव भवति ।

Īśvara is *sacchabdavācya* while Brahman in Itself is *lakṣya*. The evolutes mentioned in the Śruti are succinctly described—

ओ सच्छब्दवाच्यमविद्याशबलं ब्रह्म, ब्रह्मणोऽव्यक्तम् , अव्यक्तान्महत् ,

महतोऽहंकारः, अहंकारात्पञ्चतन्मात्राणि, पञ्चतन्मात्रेभ्यः पञ्चमहाभूतानि, पञ्चमहाभूतेभ्योऽखिलं जगत्..... .

[Aum, (the word) *Sat* is expressive of Brahman associated with Avidyā, from Brahman (is born) *avyaktā*, from the *avyaktā* the *mahat*, from *mahat* the *ahankāra*, from the *ahankāra* the five subtle elements, from them the five gross elements and from them the entire universe Here *avyaktā* stands for *avyākrta* the undifferentiated form of the universe, *mahat* for *īksana* expressed by '*Tadaiksata*' and *ahankāra* for *sankalpa* expressed as '*Bahusyām prajāyeya*' in Upanisadic parlance (Ref Madhusūdanī on the Gitā XIII–5)]

3.6.6. Srishti—Tatasthalakshana of Brahman, the Adhishthana

The *kāryakāranaprakriyā* that is accepted as it were, *abhyupetya*, is in accordance with the *vivartavāda* already outlined, though the language of *parināmavāda* is sometimes employed Even in cases where the *pariṇāmaprakriyā* has apparently been used, it is as a prelude to the *vivartavādu* which is the position accepted in the *Siddhānta* Says the *Samkṣepaśārīraka* (II–61)—

विवर्तवादस्य हि पूर्वभूमिर्वेदान्तवादे परिणामवादः ।
व्यवस्थितेऽस्मिन् परिणामवादे स्वयं समायाति विवर्तवादः ॥

[As per the methodology of the Upanisads, the doctrine of transformation is a prelude to the doctrine of transfiguration Once the doctrine of transformation is set up, that of transfiguration follows by itself]

Brahman, the *adhisṭhāna* of the *kalpanā* is totally unaffected by the demerits or merits of the things superimposed, as the Bhāsya points out—

यत्र यदध्यासस्तत्कृतेन दोषेण गुणेन वाऽणुमात्रेणापि स न सम्बध्यते । (*Adhyāsabhāṣya*)

In this manner is provided the answer to the requirements of the *adhikārī* from the standpoint of *yukti*.

From the foregoing it is clear that a consideration of the so-called creation—*sṛṣṭi* of the universe has been brought in only to elucidate the *svarūpa* of the *adhiṣṭhāna-tattva*, the Brahman. Indeed *Śrutivākyas* like—

यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व, तद्ब्रह्म। (Tai. U. 3)

[Whence indeed these beings are born, whereby, when born, they live, wherein, departing, they enter, That seek thou to know, That is Brahman.]

have only this end in view. The Śruti quoted provides the *taṭasthalakṣana*—qualification *per accidens*—of Brahman and is in answer to the question किंलक्षणं पुनस्तद्ब्रह्म (what again is the definition of Brahman?) as shown by the Bhāsya introducing the Sūtra (1–1–2–2) जन्माद्यस्य यतः. Further the Sūtrabhāsya (2–1–6–14) says—

ब्रह्मप्रकरणे सर्वधर्मविशेषरहितब्रह्मदर्शनादेव फलसिद्धौ सत्यां यत्तत्राफलं श्रूयते ब्रह्मणो जगदाकारपरिणामित्वादि तत् ब्रह्मदर्शनोपायत्वेनैव विनियुज्यते, फलवत्सन्निधौ अफलं तदङ्गम् इतिवत्, न तु स्वतन्त्रं फलाय कल्प्यत इति।

[In a context pertaining to Brahman, where the mention of the fruit (liberation) ensuing only by the realisation of Brahman devoid of all distinctions due to attributes is made, whatever is heard, having no special fruit of its own, as for instance, passages about Brahman modifying itself in the form of the world, is employed only as a means for the cognition of Brahman, and not as leading to any other independent fruit, in consonance with the principle—in close proximity of a statement having reference to a fruit, a statement having no reference to any fruit is to be regarded as subsidiary.]

Śri Vidyāraṇyacarana says (Bhāṣya on Tai. U. 2)—

न हि सृष्टिरुपास्यत्वेन ज्ञेयत्वेन वा स्वतन्त्रपुरुषार्थाय कल्पते। सृष्टिमुपासीत, सृष्टिविच्छ्रेयः प्राप्नोति इत्येवंवचनाभावात्।

[No meditation on, or knowledge of, evolution in itself is declared as a means to a desired end Nowhere does the Śruti say— One has to meditate upon evolution or the knower of evolution attains well-being]

Here an objection may be raised by pointing out that there are Śrutis which describe in a fairly detailed fashion *kramasṛṣṭi* such as—

आत्मन आकाशः संभूतः, आकाशाद्वायुः, वायोरग्निः .

(Tai U. 2–1)

[From Self is *ākāśa* born ; from *ākāśa* air, from air fire;.] and insisting that they be accepted as such, for the Śruti which alone is *pramāna* in these matters should not be lightly brushed aside. This objection, however, is not valid. The *Mīmāmsānyāya* employed in arriving at the *vākyārtha* in this connection has been given. In addition there are other important considerations which are brought out by taking an example, of the so-called generation of a pot, *ghaṭa,* from a mud ball, *mrtpiṇḍa* Is it ever possible to conceive of the process of the *mṛtpiṇḍa* becoming a *ghata*? That 'process' is involved may be admitted from the standpoint of parlance. But a detailed appreciation of this 'process' of the *mrtpiṇḍa* 'becoming' the *ghaṭa* can never be secured The standpoint of the *ārambhavādin* would reduce this transformation seen in parlance to a change in the spatial disposition of the parts involved, i.e , to a motion of these parts leading perhaps ultimately to a picture of the motion of the atoms —*paramāṇavaḥ*—that are involved. This is only a pretence of an answer.

3.6.7 'Change'—a Pseudoconcept

The basic question in this context is to understand what is meant by 'change' or 'becoming'. If the answer is in terms of motion, viz., change in position, the basic question has remained as such. This problem comes under the well-known Xeno's paradoxes. It is like this—when an arrow is shot, it is sought to be understood as to how it can ever reach its target One might say its motion which is experienced in parlance makes it reach the target. It is here that the problem lies. For those who accept that the motion is experienced and do not desire to probe further, there appears to be no problem whatsoever, but for those who try to understand what this process of motion is like, the difficulty is genuine. They point out that what is experienced at any given instant is merely as to where the arrow 'is', i e , its 'being' This is true from instant to instant The so-called phenomenon of movement or 'becoming' is never experienced at all The notion of motion is used in common parlance by adjoining the totality of 'being' at various instants and at various points in space In other words, by reading a causal connection into the sequence of events in each of which only 'being' is experienced, the notion of motion is developed Thus it is evident that this is a *kalpanā*, a superimposition which however, works in parlance The case of motion is only an illustration, and the considerations outlined apply to all cases of 'becoming'. Though such concepts are entertained in parlance they must be deemed to be illusory in nature This applies in equal measure to the other theories of transformation, e g., the *pariṇāmavāda*. The colossal failure of these theories in connection with the question as to what is regarded as

originated had prior existence or not, has already been noted. So also the notion of 'change' in time Every one of these theories, therefore, is of the nature of fanciful imagination, the dream, of the concerned propounder and from the standpoint of truth, none of them can be accepted —

न बहुभिर्दृष्टेषु बहुविधस्वप्नेषु कश्चिदेव अङ्गीकार्यो न त्वितरे अङ्गीकार्या इति नियमोऽस्ति ।

[There is no rule that, of the dreams of various kinds seen by various people, a certain one alone should be accepted and not the others]

as Śri Vidyāraṇyacarana says (Tai. U. Bhāṣya–2).

3.7. Srishti, Sthiti, Laya, Pravesa, Niyamana — the five arthavadas

3.7.1. Neither Mayi nor Visvam in Reality

The inevitable conclusion is that though the concept of *srsti* is accepted in parlance it is only a case of superimposition, *adhyāsa*. It is therefore that *Svārājyasiddhi* (II–11) says—

पिण्डावस्था घटत्वे मनसि विमृशतो हेतुकार्यत्वधीः स्या-
न्मृण्मात्रं यद्वदेकं स्फुटमभिमृशतो नैव हेतुर्न कार्यम् ।
तद्वन्मायिप्रपञ्चौ मनसि कलयतो ब्रह्म विश्वस्य हेतुः
सन्मात्रं त्वेकरूपं पटुपरिमृशतो नैव मायी न विश्वम् ॥

[For one who looks upon the two states of a lump and a pot (of clay), there might arise the notion of the cause and effect. But in the case of one who clearly sees the clay only there is neither the cause nor the effect Similarly for one who thinks of the wielder of Māyā (Īśvara) and the world, Brahman is the cause of the world. But for one who clearly cognises the One Universal Existence without any tinge whatsoever of duality, there is neither the wielder of Māyā nor the world]

*

3.7.2. Laya

Thus, the *layakrama* referred to in the śloka—

जगत्प्रतिष्ठा देवर्षे पृथिव्यप्सु प्रलीयते ।
ज्योतिष्यापः प्रलीयन्ते ज्योतिर्वायौ प्रलीयते ...

(Mo Dh 338-29)

[O ! Divine Rsi ! the earth, the basis of the world is dissolved into water, the water into fire, the fire into air .]
quoted in the *Bhāsya* on the Sūtra (2-3-8-14) विपर्ययेण तु क्रमोऽत उपपद्यते च [(In dissolution, the elements are) indeed (withdrawn into Brahman) in the reverse order from that (of creation); and this is reasonable] is to be interpreted to mean that the so-called product must be regarded as none other than its material cause as it has only been superimposed, *adhyasta*, on it *Laya* would mean this recognition. This is in consonance with the situation that by *srsti* is meant only *adhyāsa* and nothing else.

3 7 3. Kramasrishti, Yugapatsrishti

Consequently the Śruti (Tai. U. 2)—आत्मन आकाशः सम्भूतः is understood to mean that a *sūksmabhūta* the subtle element *ākāśa* has been superimposed on Ātman that is Brahman. By आकाशाद्वायुः is meant the superimposition, *adhyāsa*, of the subtle element *vāyu* on आकाशभावापन्नं ब्रह्म i e., Brahman that has taken the form of *ākāśa*, etc. The sequence i.e , *krama* spoken of here in connection with the *sūksmabhūta* is also to be regarded as superimposed, for, we have not only the Śrutis pertaining to *kramasrsti* but also those pertaining to *yugapatsrsti*—creation of these all at once, as it were—

. यथाऽग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः सर्वे प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः ।

(Kau. U. 3-3)

[Even as sparks proceed in all directions from blazing fire, even so from this Self the vital breaths proceed to their respective stations, from the vital powers the Gods (the sense powers) and from the Gods, the worlds.]

3.7.4. Omniscient Brahman, and not Srishti, etc., the one purport of all Upanishads

The *Bhāsya* on the Sūtra (1-1-5-10) गतिसामान्यात् points out—

समानैव हि सर्वेषु वेदान्तेषु चेतनकारणावगतिः। आत्मनः कारणत्व दर्शयन्ति सर्वे वेदान्ताः। . . . महच्च प्रामाण्यकारणमेतद्यद्वेदान्त-वाक्यानां चेतनकारणत्वे समानगतित्व चक्षुरादीनामिव रूपादिषु। अतो गतिसामान्यात्सर्वज्ञं ब्रह्म जगतः कारणम्।

['On account of the uniformity of the import (of all the Vedānta texts that Brahman is the cause.)'

In all the Upanisads, Consciousness is apprehended uniformly as the cause All passages declare the Self to be the cause That the Upanisads, just like the eye etc, imparting knowledge of a uniform character like colour etc., impart uniformly the knowledge of the Consciousness as the cause, is also in mighty support of their validity. Hence it follows from the uniformity in the trend (of the meaning imparted), that Omniscient Brahman is the cause of the universe]

This makes clear that the principal import of referring to *sṛṣṭi* is to secure the knowledge of Brahman and not to delineate *sṛṣṭi* in detail. The *Bhāsya* on the Sūtra कारणत्वेन चाकाशादिषु यथा व्यपदिष्टोक्तेः (Sū. 1–4–4–14) where the question of the apparent *vigāna*, disharmony, in respect of the various Śrutis dealing with *sṛṣṭi* is considered says—

. भवेदपि कार्यस्य विगीतत्वम् अप्रतिपाद्यत्वात्। न ह्यय सृष्ट्यादि-प्रपञ्चः प्रतिपिपादयिपितः। न हि तत्प्रतिबद्धकश्चित्पुरुपार्थो दृश्यते श्रूयते वा। न च कल्पयितुं शक्यते, उपक्रमोपसंहाराभ्यां तत्र तत्र ब्रह्मविषयैर्वाक्यैः

साकमेकवाक्यताया गम्यमानत्वात्। दर्शयति च सृष्ट्यादिप्रपञ्चस्य ब्रह्मप्रतिपत्त्यर्थतां—'अन्नेन सोम्य शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ' इति। मृदादिदृष्टान्तैश्च कार्यस्य कारणेन अभेदं वदितुं सृष्ट्यादिप्रपञ्चः श्राव्यत इति गम्यते। तथा च संप्रदायविदो वदन्ति—

'मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा।
उपायः सोऽवताराय नास्ति भेदः कथञ्चन॥' इति—

ब्रह्मप्रतिपत्तिप्रतिबद्धं तु फलं श्रूयते . प्रत्यक्षावगमं चेदं फलम्।

[Or divergences may well be there in the case of the effects, for they are not the things sought to be taught. Not that all these forms of manifestation, that creation is, are sought to be propounded (by the Upanisads), for no human goal is seen or heard of in the Upanisads as linked up with them, nor can this be imagined to be so, for in those respective places, they are seen, from the introductory and concluding clauses therein, to combine with the texts about Brahman to convey a single unified idea That all the passages setting forth the details in respect of creation and so on subserve the purpose of gaining knowledge about Brahman, Upanisad (Ch U 6-8-4) itself declares—"O! amiable one! with the help of the sprout that food is, search out its root that water is, with the help of the sprout that water is, O! amiable one! search out its root that fire is; with the help of the sprout that fire is, O! amiable one! search out its root that Existence is." Moreover, it is clear that, by means of illustrations such as that of the clay, creation is described in extenso only for the purpose of teaching the non-difference of the effect from the cause Analogously it is said by those who know the sacred tradition—

'The creation that is taught divergently by the illustration of earth, iron, sparks etc., is only a means for inculcating the knowledge of Brahman, on no account is there any diversity.'

On the other hand Śruti states the fruits associated with the

knowledge of Brahman And this result is a matter of direct experience]

Moreover, it is to be clearly recognised that though the world is manifested, it is impossible to define its exact nature, as the *Pañcadaśī* says (VI–142, 143)—

स्पष्टं भाति जगच्चेदमशक्यं तन्निरूपणम् ।
निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।
अज्ञानं पुरतस्तेषां भाति कक्ष्यासु कासुचित् ॥

All learned men undertaking to determine the nature of this world have been confronted at some stage or other with ignorance bringing them to an impasse, whatever might be the various views held by them.

3.7.5. Reason of no avail

Also in such matters mere reasoning is of no avail as the *Bhāṣya* on the Sūtra (2-1-3-11)—तर्काऽप्रतिष्ठानात्....points out in detail. The expressions such as—

उत्प्रेक्षाया निरङ्कुशत्वात्, पुरुषमतिवैरूप्यात्, परस्परविप्रतिपत्तिदर्शनात्

[Because imagination is unbridled, because opinions of persons are diverse, because divergent views are seen.]

emphasise that every theorist who proceeds on certain assumptions of his own and adjusts the so-called reasoning in conformity with them reaches a dead end without a definite conclusion which can be universally accepted—न जानामि किमप्येतदित्यन्ते शरणं तव। *Pañcadaśī* (VI–146). One will be obliged to take refuge in the confession of his own ignorance. Also—

अचिन्त्याः खलु ये [illegible] स्तर्केषु योजयेत् ।
अचिन्त्यरचनारूपं [illegible] खलु ॥ (*Pañcadaśī* VI-150)

[One must not re[illegible]gs those things which

certainly unthinkable. The universe is certainly of such a nature that its creation cannot be conceived, even by the mind]

On the other hand he becomes a prisoner of his own presuppositions. The problem is therefore not one of providing a solution by having recourse to a proof in the conventional sense of the term, but that of liberating the individual from the clutches of his inhibitions. In this manner when the so-called *jagat* itself defies precise definition, obviously it is futile to search for its so-called origin, which would necessarily be *acintya* again—

प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम् ।

(Sū. Bhā. 2-1-9-27)

In all such matters, therefore, unbridled reason is of no avail and Śruti is the only resort—

तस्मात् अतिगंभीरमिदं परमार्थतत्त्वम् वेदैकसमधिगम्यम् इत्यभिप्रायः

(*Vidyāranyabhāsya* on Tai. Brāhmana 2-8-9-9)

[Therefore this very profound Absolute Truth is to be known only through the Vedas.]

3.7.6 Srishti, etc., a myth

The *Gītā* (IX–10) and the *Bhāsya* thereon say—

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

एकस्य देवस्य सर्वाध्यक्षभूतचैतन्यमात्रस्य परमार्थतः सर्वभोगानभिसंबन्धिनोऽन्यस्य चेतनान्तरस्याभावे भोक्तुरन्यस्याभावात् किन्निमित्तेयं सृष्टिः ? इत्यत्र प्रश्नप्रतिवचने अनुपपन्ने । 'को अद्धा वेद क इह प्रवोचत्' 'कुत आजाता कुत इयं विसृष्टिः ?' इत्यादिमन्त्रवर्णेभ्यः ।

[I presiding, *prakrti* produces this universe of the moving and the unmoving; because of this, O! Son of Kunti! the world revolves.

As there is no conscious entity other than the One Divine Being, there cannot be a separate enjoyer and it is therefore irrelevant to ask or answer the question, 'Of what purpose is this creation by the One, the Divine, the Pure, All-witnessing Consciousness having really no concern with any enjoyment whatever?' So says the Śruti—Who could perceive (It) directly and who could declare whence born and why this variegated creation!]

The *Nāsadīyasūkta* quoted here says further (Tai. Br 2-8-9-6)—

इयं विसृष्टिर्यत आ बभूव। यदि वा दधे यदि वा न।
योऽस्याऽध्यक्षः परमे व्योमन्। सोऽङ्ग वेद यदि वा न वेद।

The *Vidyāraṇyabhāṣya* on this is—

इयं दृश्यमाना भूतभौतिकरूपा विविधा सृष्टिर्यत उपादानकारणादाबभूव सर्वत उत्पन्ना तदुपादानकारण यदि वा किञ्चित् स्वरूपं धृत्वाऽवतिष्ठते यदि वा तस्य स्वरूपमेव नास्ति। तमिम निर्णय यो परमेश्वरोऽस्य जगतोऽध्यक्षः स्वामी सोऽङ्ग वेद स एव वेद यदि वा सोऽपि न वेद। ईशित्रीशितव्यादिलौकिकव्यवहारदृष्ट्या सोऽङ्ग वेद इत्युक्तम्। 'यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत्' इत्यादिसर्वव्यवहारातीतपरमार्थदृष्ट्या यदि वा न वेद इत्युक्तम्। अतो मनुष्यादिषु तद्वेदनशङ्काऽपि दूरापेता।

[Does the material cause from which this world of experience abounding in diversity, consisting of the elements and their derivatives come into existence in its entirety, continue to abide with anything of its own, or not? Decisive knowledge about this, only Parameśvara, the presiding Lord of the universe has, or He too has not From the point of view of the worldly parlance of the Ruler and the ruled, it is said that He knows From the standpoint of the Absolute which transcends parlance as expressed in the Śrutis like—'When verily everything has become just one's own Self, then whereby and what can one see?', it is said 'whether He too knows not'. Therefore even

the suspicion that human beings etc., might know this, is remote]

The *Gītā* also says—

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥
नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ (V–14, 15)

[The Lord creates neither agency nor objects of desire for the world, nor association with the fruits of actions; it is Māyā that acts.

The Omnipresent does not take note of the demerit or merit of any; knowledge is veiled by ignorance, mortals are thereby deluded.]

It is thus seen that from the standpoint of *paramārtha*, the question of the so-called *sṛṣṭi* does not arise at all. It is accepted in parlance without proper enquiry and is therefore *avicāritasamsiddha*. In leading the disciple from such a position to the realisation of the *paramārtha*, the Śruti accepts his position as it were, only to liberate him from it. Along with the rest of the world *sṛṣṭi* stands sublated at the culmination of the enquiry, and therefore like all other words which refer to the things of common parlance, the word *sṛṣṭi* would be devoid of any meaning. The notion of *sṛṣṭi* would be a *vikalpa*, not pertaining to anything that can ever exist, that is, *tucchā*. It is to emphasise this aspect that the *Pañcadaśī* says—

इयं संसाररचना विचारोज्झितचेतसाम् ।
बालकाख्यायिकेत्वेत्थमवस्थितिमुपागता ॥ (XIII–27)

[The accounts delineating the phenomenal existence, meant for those not given to enquiry, have the same status as the fables narrated to young children.]

The reference here is to the fable given in the *Yogavāsiṣṭha*, which is similar to the narration—

मृगतृष्णांभसि स्नातः खपुष्पकृतशेखरः ।
एष वन्ध्यासुतो याति शशश्रृङ्गधनुर्धरः ॥

(Tai. U. Bh. 2-1)

[Bathed in the waters of the mirage, crested with sky-flowers, here goes the son of a barren woman, carrying a bow made of the horn of a hare.]

The Śruti referring to *sṛṣṭi* therefore, must not be understood literally, but as pointing to the *adhiṣṭhāna* by implication, *lakṣanā* In other words, *sṛṣṭiśruti* is to be regarded as an *arthavāda*, eulogy, which is a *tātparyaliṅga*. Similar is the situation in respect of the Śruti referring to *sthiti*, *pralaya*, *praveśa* and *niyamana*. The *Vidyāraṇya-bhāṣya* on *Bhṛguvallī* (1) says—

सृष्टिस्थितिप्रलयप्रवेशनियमनानि पञ्चार्थवादाः ।

[Creation, sustenance, dissolution, entry into and governing are the five eulogistic statements]



4. EIGHTH STANZA–SRIGURU AS TRANSCENDING ALL CONCOCTIONS AND PRAKRIYAS AS WELL

4 1.1 Notion of Difference, Relation, etc.—A Myth

So far has been considered the implications of the word *kāryakāranatayā* occurring in the eighth stanza of the hymn and its bearing on *sṛṣṭi* The difference, *bheda,* between *kārya* and *kārana* as also the relation, *sambandha,* between them accepted in parlance is a myth. So it is in general, of *bheda* as also *sambandha* pertaining to any two entities whatsoever The Śrutis—

नेह नानास्ति किञ्चन । (Br. U. IV–4–19)

[In It there is no diversity, whatsoever.]

मृत्योस्स मृत्युमाप्नोति य इह नानेव पश्यति ।
(Br. U IV–4–19)

[He goes from death to death, who sees diversity, as it were, in It]

नात्र काचन भिदाऽस्ति । (Nr. Ut. T. U.)

[In this there is no difference of any type]

and the *Māndūkyakārikā* already quoted, नास्ति भेदः कथञ्चन, (Mā Kā. 3-15) (On no account is there any diversity) emphasise this. The so-called 'difference' cannot be revealed by any *pramāna—pratyaksa, anumāna* etc. It is not experienced as being other than the objects that are regarded as different. Difference between the *dṛk,* the cognising Self and *drsya,* the inert object, cannot be perceived for the simple reason that the *dṛk* is not perceptible Even the difference between two inert objects is not presented by *pratyakṣa,* for the supposition that it is so presented does not stand, as it can neither be established that *pratyaksa* apprehends the bare difference

without the object that is different, nor the difference along with the object. Similar would be the situation with regard to the supposition that it is presented by other *pramāṇas*.

Also, the notion of difference, though employed extensively in parlance involves self-contradiction It cannot be affirmed whether it is identical with the object to which it is attributed or different. To regard it as mutual non-existence *(anyonyābhāva)* would not also clear the issue.

Difference, thus, is not revealed by any *pramāṇa*, nor supported by reason. It is not, however, to deny that seeming differences are perceived It is to be regarded as revealed by the Witness-self—*Sākṣibhāsya* (cf: *Bheda-dhikkāra*), much in the same way as the rope-snake or the nacre-silver. It is thus to be regarded as illusory—*Mithyā*. The *Kaṭhopanisadbhāṣya* (2-1-11) refers to avidyā as *Nānātva-pratyupasthāpikā* (cause of the perception of difference) and the Sūtrabhāṣya (2-1-6-14) says—

मिथ्याज्ञानविजृम्भितं च नानात्वम् ।

[Multiplicity is conjured up by false knowledge]

Says the *Mānasollāsa*—

भेदप्रतीतिर्मिथ्यैव माययात्मनि कल्पिता ॥ (VIII–9)

[False, indeed, is all notion of difference in Ātman, conjured up, as it is, by Māyā.]

Similar is the case with relation, *sambandha*, which pre-supposes difference. The Sūtrabhāṣya (2-2-3-17) says—

नापि संयोगस्य समवायस्य वा संबन्धस्य संबन्धिव्यतिरेकेण अस्तित्वे किञ्चित् प्रमाणमस्ति ।

Samyoga and *Samavāya* may be considered to be *upalakṣanas* for all types of external and internal relations. The eighth stanza in the hymn declares that these are indulged in by one who is deluded by Māyā, *Māyāparibhrāmita* and cites a few examples—

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः

4 1.2. Jiva, Brahman Itself Deluded as it were

Incidentally, it is seen that the hymn puts *jāgrat* on par with *svapna*. Again, in the manner of the *Praveśaśruti*—

तत्सृष्ट्वा तदेवानुप्राविशत्

as also in accordance with the statement—

ब्रह्मैव स्वाविद्यया संसरतीव स्वविद्यया मुच्यत इव

the so-called deluded person is, in reality, none other than the *Adhiṣṭhānatattva* that is the *Gurusvarūpa* as given expression to in the refrain—

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ।

4.1 3. Difference Etc., mere words for the undeluded

The *Mānasollāsa* on this stanza gives—

स्वयप्रकाशे सद्रूपेऽप्येकस्मिन् परमेश्वरे ।
कार्यकारणसंबन्धाद्यनेकविधकल्पना ॥
राहोश्शिरः सुषिः खस्य ममात्मा प्रतिमावपुः ।
इत्यादिकल्पनातुल्या न पृथग्वस्तुगोचरा ॥
उपास्योपासकत्वेन गुरुशिष्यक्रमेण च ।
स्वामिभृत्यादिरूपेण क्रीडति स्वेच्छयेश्वरः ॥
पितरं प्रति पुत्रो यः पुत्र प्रति पितैव सः ।
एक एव हि नानेव कल्प्यते शब्दमात्रतः ॥ (VIII–5-8)

[Imagining in the One self-luminuous Existence, Parameśvara, distinct entities like cause, effect, their relationship and other things of various sorts, is just like imagining the one as two distinct things because of the mere use of words, as for example, the head of Rāhu, empty space in *ākāsa,* my self, the body of an idol, etc

Īśvara amuses Himself assuming, of His own accord, the forms of worshipper and worshipped, of teacher and disciple, of master and servant and so on.

He who is a son with reference to his father is himself the father with reference to his son; one alone, indeed, is imagined in various ways according to mere words employed]

In the light of these *ślokas* it is obvious that the import of the eighth stanza is to drive home to the disciple that though the entities mentioned therein are regarded as perceived and answer to the empirical requirements in that manner and thereby regared as being real in parlance and described as *anirvacanīya* from the standpoint of reason, the fact is that none of them exists, it is *tucchā* and the words used refer to mere concoctions.

The disciple is thus made aware of the fact that from the point of view of the *Jñāni* no entity spoken of in parlance exists. The eighth stanza is also interpreted as referring to a *Jñāni* by adopting the reading—

स्वप्ने जाग्रति वा य एष पुरुषो मायाऽपरिभ्रामितः ।

[Neither in *jāgrat* nor in *svapna* does he lose sight of the fact that he is Brahman.]

Commenting on the Śruti (Br̥. U. 4–3–20)—

अहमेवेदꣳसर्वोऽस्मीति मन्यते सोऽस्य परमो लोकः

[When he thinks 'this (universe) is myself, who am all' that is the highest state]

the *Vārtikasāra* says—

अतः सर्वोऽस्मीति मतिर्नैव स्वप्नेऽपि विभ्रमः ।
तत्त्वावेदकमानेन जाता धीर्विभ्रमः कथम् ॥

[The experience 'I am all' is not an illusion even if it be in the dream state How can this plenary experience which is the result of means of valid knowledge (Śruti) pertaining to the Absolute, be an illusion ?]

He has attained the *Svarūpa* of Īśvara, that is, the *Aṣṭamūrtisvarūpa* referred to in the ninth stanza—भूरम्भांसि From the standpoint of *paramārtha* he has attained *sarvātmatva* mentioned in the tenth stanza

4 2. Prakriyas, for sublimation of Bhavas culminating in Identity

4.2 1 Karyakaranabhava

This *Aparokṣajñānam*, the Īśvara, is the Guru who, in His infinite grace, designs the suitable *prakriyā* in order to instruct the disciple. The *Kāryakāraṇavāda* adhered to by the disciple is discussed and reformulated in the manner which has been outlined previously. The method in which this is done is summarised by *Śrī Ācāryapāda* in the *Aparokṣānubhūti*—

कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।
अन्वयेन पुनस्तद्धि कार्ये नित्य प्रपश्यति ॥
कार्ये हि कारण पश्येत् पश्चात् कार्यं विसर्जयेत् ।
कारणत्व ततो गच्छेदवशिष्ट भवेन्मुनिः ॥ (138, 139)

[One should first look for the cause by the method of difference and again find the same as ever inherent in the effect, by the method of agreement One should verily see the cause in the effect and then dismiss the effect altogether; thereby its causehood goes away What then remains, that the sage himself becomes]

That this *kāryakāranavāda* as employed in connection with *sṛṣṭi* leading the disciple to the realisation that he is none other than Īśvara, the Guru, is the content of the second stanza of the hymn as emphasised in the refrain.

4 2 2 Svasvamibhava

The relation *svasvāmisambandha* is made use of to recognise that the disciple is the *bhṛtya* of only Bhagavān, his Guru—*tasyaivāham*—in the manner of the *Gītā* teaching. Whether it is recognised or not by him, the doer, the *kartā*, is always the *bhṛtya* of the Lord alone. Says the *Gītā*—

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ (IX–23)

[Even those who, devoted to other Gods, worship them with faith, worship Me only, O ! son of Kunti, but in ignorance.]

Avidhi means *ajñāna,* as the *Bhāṣya* says. The desired *phala* is also ordained by Him—

लभते च ततः कामान् मयैव विहितान् हि तान् ॥
(*Gītā* VII-22)

When *karma* is not motivated by any desire whatsoever but undertaken in the manner given by the *Gītā*—

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । (V–10)

and the *Bhāṣya* thereon—

ब्रह्मणि—ईश्वरे, **आधाय**—निक्षिप्य, तदर्थं करोमीति भृत्य इव स्वाम्यर्थं सर्वाणि कर्माणि मोक्षेऽपि फले **सङ्गं त्यक्त्वा करोति यः** ।

[He offers all actions to Īśvara in the faith 'I act for His sake' as a servant acts for the sake of the master; he has no attachment for the result, even for *Moksa*]

the *bhṛtya* eventually recognises that he is none other than the Master—

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ (XI-55)

The *Bhāsya* on it—

मत्कर्मकृत्–मदर्थं कर्म मत्कर्म तत्करोतीति मत्कर्मकृत्, **मत्परमः**–करोति भृत्यः स्वामिकर्म, न तु आत्मनः, परमा–प्रेत्य गन्तव्या गतिरिति स्वामिनं प्रतिपद्यते। अयं तु मत्कर्मकृत् मामेव परमां गतिं प्रतिपद्यत इति **मत्परमः**। अहं परमः परा गतिर्यस्य सोऽयं मत्परमः।

[He who does work for My sake, who looks on Me as the Supreme, who is devoted to Me, who is free from attachment, who is without hatred for any being, he comes to Me, O! Pāndava

A servant works for his master, but he does not look upon that master as the highest goal for him to reach after death; but My devotee works for My sake and also looks on Me as the Supreme goal. I am this Supreme goal]

Thus as has been pointed out, the *svasvāmisambandha* culminates in obliterating this distinction of *svāmi* and *bhrtya* in the experience of identity—स एवाहम्. This is hinted at in the ninth stanza of the hymn where the *pumān*, the doer, is stated to be none other than Īśvara and emphasized in the refrain Similar is the procedure adopted in sublimating the other *bhāvas*, tenaciously adhered to ordinarily.

4.2.3 Pitruputrabhava

For example, the पितृभाव that is accepted in respect of an individual is a relative concept and the *pitr* of any one is Bhagavān Himself as He Himself declares in the *Gītā*—

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।
संभवः सर्वभूतानां ततो भवति भारत ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ (XIV–3, 4)

पिताहमस्य जगतो माता धाता पितामहः। (IX–17)

[My womb is the great *Prakrti*, in that I place the seed which gives birth to all beings, O ! Bhārata

Whatever forms are produced, O ! son of Kunti, in any womb whatsoever, the great *Prakrti* is the womb, I, the seed-giving Father

I am the Father of this world, the Mother, the Dispenser and the Grandsire.]

in accordance with the Śruti—

यतो वा इमानि भूतानि जायन्ते

[Whence indeed these beings are born.]

Pitṛtva is affirmed of the Sadguru, the Īśvara, also in the manner of the *Praśnopanisad* (6-8) where the disciples worship the Guru and proclaim—

त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारन्तारयसि

and the *Bhāsya* thereon—

त्वं हि नः अस्माकं पिता ब्रह्मशरीरस्य विद्यया जनयितृत्वात्, नित्यस्याजरामरणस्याभयस्य ।

[Thou, indeed, art our father, who does take us across to the shore beyond ignorance

Thou art our Father, since, by bestowing knowledge, thou art the creator of eternal, undecaying, deathless and fearless body that is Brahman]

The Guru, the Lord, is the *pitā* as He is जन्मप्रध्वंसि-जन्मप्रद. This is implied when reference is made to creation in the second stanza of the hymn, as also in the third and the seventh, which relate to the conferring of the *Brahma-svarūpa* on the disciple by the Guru, the Lord. The refrain emphasises this in no uncertain terms.

*

In the word *pitṛputrādyātmanā* is found the word *ādi* which stands for other types of relationship apart from those mentioned in the stanza. In every case the procedure is the same. The preceptor finds the disciple entangled in such relationships and proceeds to liberate him by suitable *pratikalpanās*. The *Māṇḍūkyakārikā* (2, 29, 30) says—

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।
तं चावति स भूत्वासौ तद्ग्रहः समुपैति तम् ॥

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।
एवं यो वेद तत्त्वेन कल्पयेत् सोऽविशङ्कितः ॥

[He (the disciple) cognises only that (as his Ātman) which is presented to him (as such) (by his preceptor). By assuming that very form, Ātman protects him His intense devotion secures for him identity with itself.

This Ātman, though non-separate from all these (superposed forms) appears as separate Only he who knows this truth and thereby transcends these (forms) offers the right construct (to the disciple)]

4.2.4. Other Bhavas—Bhoktrubhogyabhava, Sakhyabhava, Etc.

It is in this spirit that Bhagavān says in the *Gītā*—

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ (IX–18)

[I am the Goal, the Sustainer, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, Dissolution and Stay, the Treasure-house and the Seed Imperishable.]

Each of these is individually referred to by Śri Bhagavān in the lines—

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ (XV–6)

[That is My Supreme Abode, going whither they return not.]

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति च . . . . ॥ (XIII–22)

[The Spectator, the One who permits, the Supporter, Enjoyer, the great Lord and the Supreme Self]

अहं हि सर्वयज्ञाना भोक्ता च प्रभुरेव च । (IX–24)

[I am verily the Enjoyer, as also the Lord of all sacrifices.]

निवसिष्यसि मय्येव (XII–8)

[You will live in Me alone]

तमेव शरणं गच्छ सर्वभावेन (XVIII–62)

[Seek refuge in Him alone with all your heart (in all its attitudes).]

सर्वधर्मान्परित्यज्य मामेक शरणं व्रज । (XVIII–66)

[Completely renouncing all *Dharmas*, take refuge in Me alone]

सुहृदं सर्वभूताना ज्ञात्वा मां शान्तिमृच्छति ॥ (V–29)

[On knowing Me, the friend of all beings, he attains peace.]

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा । (VII–6)

[I am the origin and dissolution of the entire universe.]

मत्स्थानि सर्वभूतानि, न च मत्स्थानि (IX–4, 5)

[All beings exist in Me Nor do the beings exist in Me.]

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् । (VII–10)

[Know Me, O ! Pārtha ! as the Eternal Seed of all beings]

The relation of the enjoyer and the enjoyed—*bhoktr-bhogyabhāva* may also be considered. Śri Vidyāraṇyacaraṇa points out in *Pañcadaśī* (XIV–6, 7)—

जीवात्मा परमात्मा चेत्यात्मा द्विविध ईरितः ।
चित्तादात्म्यात् त्रिभिर्देहैर्जीवः सन् भोक्तृतां व्रजेत् ॥
परात्मा सच्चिदानन्दस्तादात्म्यं नामरूपयोः ।
गत्वा भोग्यत्वमापन्नस्तद्विवेके तु नोभयम् ॥

[Ātman is said to be of two kinds—the individual self and the Supreme Self. Consciousness identified with the three bodies is the individual self, the 'experiencer'.

The Supreme Self—Existence, Consciousness and Bliss—identified with name and form is the 'experienced'. Seen as distinguished from the respective limiting adjuncts, there will be neither (the experiencer nor the experienced).]

The *Kaivalyaśruti* says—

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥

[I the Pure Consciousness and ever-auspicious am the Witness distinct from the experienced, the experiencer and the experience, in all the three states.]

Also the *Śvetāśvataropaniṣad* (1–12) gives—

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मेतत् ॥

[All the three—the experiencer, the experienced and Īśvara, the Impeller—are declared to be Brahman by those who know]

Again the *Kaṭhopaniṣad* points out—

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ (I–3–4)

[The wise say that Ātman in association with the senses and the mind is the enjoyer.]

The *Bhāṣya* on it says—

आत्मेन्द्रियमनोयुक्तं – शरीरेन्द्रियमनोभिः सहितं संयुक्तमात्मानं भोक्तेति–संसारीत्याहुः, मनीषिणः–विवेकिनः । न हि केवलस्य आत्मनो भोक्तृत्वमस्ति । बुध्याद्युपाधिकृतमेव तस्य भोक्तृत्वम् । तथा च श्रुत्यन्तरं केवलस्य अभोक्तृत्वमेव दर्शयति 'ध्यायतीव लेलायतीव' (Bṛ. U. 4-3-7) इत्यादि ।

[The wise call Ātman combined with the body, the senses and the mind, the enjoyer i e , one subject to transmigration, for, pure Ātman is certainly not the enjoyer; its enjoyment is

only the product of its conditions such as intellect etc., accordingly also, other Śrutis declare that pure Ātman is certainly not the enjoyer—'It seems to think and to move'.]

The Sūtra (2-3-13-25)—

तद्गुणसारत्वात्तु तद्व्यपदेशः प्राज्ञवत्

[But the Self comes to have such appellations because of the dominance of the modes of the intellect, just as in the case of the Supreme Self.]

and the *Bhāṣya* thereon may be remembered in this connection.

A detailed discussion of the topic is given in *Tṛptidīpa,* (Chapter seven of *Pañcadaśī*) which is an elaboration of the Śruti (Br. U 4-4-12)—

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः।

किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥

[If a person realises the Self as 'I am this', then wishing what, and for whose desire should he suffer along with the body?]

This is brought out in the *Gītā*—

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।

सुहृदं सर्वभूताना ज्ञात्वा मां शान्तिमृच्छति ॥ (V–29)

[On knowing the enjoyer of the fruits of sacrifices and austerities as Me the Great Lord of the worlds, the Friend of all beings, he attains peace.]

The commentary *Śaṅkarānandīya* on this is—

यज्ञतपसां भोक्तारं—कार्योपाधिक त्वंपदार्थमात्मान **सर्वभूतसुहृदं, सर्वलोकमहेश्वरं**—कारणोपाधिक तत्पदार्थं च 'अथात आदेशो नेति नेति' इत्यादिश्रुत्यवष्टंभेन उपाधिद्वयं निरस्य केवलचैतन्यमात्रौ तौ तत्त्वंपदार्थौ द्वावपि तयोरधिष्ठानभूतम् सत्यं ज्ञानमनन्तं चिदानन्दैकरसं निर्विशेषं **मां**–

परं ब्रह्म ज्ञात्वा 'एतदेवाहं' इति तन्मां परं ब्रह्मैव स्वात्मना सर्वदा मत्वा ध्यात्वा च **शान्तिमृच्छति**–विदेहमुक्तिं प्राप्नोतीत्यर्थः।

[In accordance with the Śruti—Thereafter, therefore, the instruction 'not this, not this'—by negating the limiting adjunct viz., the 'effect', of the enjoyer of the fruits of sacrifices and austerities i e, that of the Consciousness indicated by the word 'thou', as also the limiting adjunct viz., the 'cause', of the Friend of all beings, the Great Lord of the worlds i.e., that of the Consciousness indicated by the word 'That', and knowing that this Pure Consciousness, the Substratum in either case, which is Existence, Knowledge, Infinitude, and Unalloyed Bliss that is attributeless as Me, the Supreme Brahman i.e., by reflecting and abiding in the thought 'I am this Supreme Brahman Itself', he attains Peace, i.e, liberation without embodiment]

Evidently, मत्वा, ध्यात्वा च refer to मनन and निदिध्यासन indicated by the word *Yogābhyāsa* in the *Mānasollāsa* (VIII —26)—

योगाभ्यासवशाद्येन मनो निर्विषयं कृतम्।
निवृत्तः स पुमान् सद्यो जीवन्मुक्तो भविष्यति ॥

The commentary points out निर्विषयं कृतम्—आलम्बनशून्यं अविषय-ब्रह्माकारं कृतमित्यर्थः. This *jīvanmukti* is evidently prior to the *videhamukti* mentioned This is in the manner of the Śruti which refers to *gantṛgantavyabhāva*, *mantṛmantavyabhāva*, etc., and provides suitable *pratikalpanās* explicitly or by implication to lead the disciple from the position in which he finds himself, to the culmination which is the *Brahmātmaikyasvarūpa*, as the Sūtrabhāṣya (1–2–3–12) points out—

'आत्मानं रथिनं विद्धि शरीरं रथमेव तु' (Ka. U. I–3-3) इत्यादिना परेण ग्रन्थेन रथिरथादिरूपककल्पनया विज्ञानात्मानं रथिनं संसारमोक्षयोर्गन्तारं कल्पयति। 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (Ka. U

I–3-6) इति च परमात्मानं गन्तव्यम् कल्पयति । तथा 'तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्। अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥' (Ka. U. I–2-12) इति पूर्वस्मिन्नपि ग्रन्थे मन्तृमन्तव्यत्वेन एतावेव विशेषितौ ।

The *Bhāsya* further points out—एष एव न्यायः 'द्वा सुपर्णा सयुजा सखाया' इत्येवमादिष्वपि।

The Śruti is—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥
समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥
यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥

(*Mundakopanisad*—3-1-1, 2, 3)

[In the subsequent text commencing with 'Know the Self as the lord of the chariot and the body as, verily, the chariot', by resorting to the metaphor of the chariot and its lord, the Śruti represents the Self identified with the intellect as the rider on the way to transmigration or liberation and in 'he attains the end of the journey that is the Supreme State of Visnu', the Supreme Self as the Goal to be reached Likewise, in the preceding text also 'Realising through self-contemplation that primal self-effulgent Being, who is difficult to be seen, deeply hidden, set in the cave (of the heart) and seated in the midst of misery, the wise one leaves behind both joy and sorrow' these two are specified as the thinker and the object of thought.

The *Bhāsya* further points out that the same manner of interpretation is to be adopted in connection with the Śruti—

Two inseparable companions of fine plumage perch on the self-same tree. One of the two feeds on the delicious fruit, the other, not tasting of it, looks on.

On the self-same tree, the jīva, drowned, as it were, and perplexed, grieves owing to helplessness But when he sees the other, the Lord who is worshipped by all, and His glory, he becomes absolved from grief.

When the seer sees Him of golden hue, the Creator-Lord *Purusa* and the Source of (*Apara*) Brahman, then the knower that he is, having shaken off all deeds of merit and sin, attains supreme equality, being untouched with stain]

The *Drasṭṛdrasṭavyabhāva* is referred to as the *Bhās ya*—

अनन्तरे च मन्त्रे तावेव द्रष्टृद्रष्टव्यभावेन विशिनष्टि

points out It is seen also that the *sakhyabhāva*, companionship, finds mention in the word *sakhāya*. This Śruti as also the Śruti—

अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम् ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

(Tai U. 4-12)

[The unborn Māyā of red, white and black hues (*Rajas, Satva, Tamas*) produces uniform manifold off-spring. The unborn one (jiva) being attached, takes delight in her, while he, as different, renounces her having realised the ephemeral nature of worldly pleasures]

indicates the sublimation of the *bhoktṛbhogyabhāva*. The Śruti (Śve. U 1–9) itself points out—

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥

[There are two unborn ones, the Knowing (the Lord) and the unknowing (the individual soul), the one, Omnipotent, the other, impotent. There is another one who is unborn (Māyā) connected with the enjoyer and the enjoyed When all these three are realised as Brahman, the self becomes Infinite, universal and free from the sense of agentship.]

The *Mānasollāsa* (VIII–27) gives—

द्वा सुपर्णौ च सयुजावभवन्मायया शिवः ।
अजामेकां जुषन्नेको नानेवासीदिति श्रुतिः ॥

[The Śrutı says—by Māyā Śiva became two bırds always associated together, the one, clınging to the unborn, became many, as ıt were.]

the commentary on which ıs—

अत्र जीवेश्वरयोः मायिकभेदानुवादिन्यौ ऋचावुदाहरति ।

[Here, the dıstınctıon made between the Lord and the jīva, though ıllusory, is gıven expression to.]

4.2.5 The Method of Sruti

This *anuvāda* ıs made use of as already poınted out, to make the disciple transcend it. The *Sūtasamhıtā* ın the *Brahmagītā* (V, 99–107) says—

एक ब्रह्मैव नैवान्यदिति मे निश्चिता मतिः ।
ऐतदात्म्यमिदं सर्वमित्याह हि परा श्रुतिः ॥
साक्षादर्थस्वभावेन श्रुतिस्सेय प्रवर्तते ।
श्रोतुश्चित्ताविपाकेन विषण्णा विवशा श्रुतिः ॥
क्वचित्कदाचिदन्यार्थं वक्ति च ब्रह्मणः पृथक् ।
साध्यसाधनसंबन्धकथनं फलभाषणम् ।
जगद्वैचित्र्यनिर्देशो धर्माऽधर्मार्थभाषणम् ॥
वर्णाश्रमविभागोक्तिस्तद्धर्मोक्तिस्तथैव च ।
शोभनाऽशोभनोक्तिश्च भूतभौतिकभाषणम् ॥
शब्दानां भेदनिर्देशस्तथाऽर्थानां च भाषणम् ।
आत्मनोऽन्यस्य सर्वस्य सद्भावोक्तिस्सुरर्षभा ॥
मिथ्यात्वभाषण तस्य मायासद्भावभाषणम् ।
मायात्वोक्तिश्च मायाया बन्ध इत्यभिभाषणम् ॥

गुरुशिष्यकथोक्तिश्च ब्रह्मविद्याभिभाषणम् ।
शास्त्राणामपि निर्देशस्तर्काणामपि भाषणम् ॥
अन्यद्वितर्कजालं यत् तदुक्तिश्च समासतः ।
अन्यार्थेन परं ब्रह्म श्रुतिस्साध्वी न तत्परा ॥
चित्तपाकानुगुण्येन श्रोतॄणां परमा श्रुतिः ।
सोपानक्रमतो देवा मन्दं मन्दं हितं नृणाम् ॥
उपदिश्य विषण्णाऽपि पुनः पक्वाधिकारिणः ।
ऐतदात्म्यमिदं सर्वमित्याह परमाद्वयम् ॥

[Indeed, there is only the One, Brahman and nothing else whatever This I know for certain The great Śrutı declares dırectly 'All thıs ıs only Ātman', as the prıncıpal purport of ıts teachıng.

However, depressed as She ıs, beıng constraıned by the mental make up of the hearer, Śrutı gıves expressıon, now and agaın, to thıs or ıhat (other than Brahman), as the (auxılıary) purport

In thıs strain are mentıoned, the end that ıs sought, the means for ıt as also the relatıon between them, diverse nature of the unıverse, *dharma* and *adharma*, the classificatıon as also the dutıes pertaınıng to *varnas* and *āśramas*, of good and evıl, the physıcal elements and theır derıvatıves, the dıstınctıon pertaınıng to words, and theır meanings, the exıstence of all else other than Ātman.

These are for seekers wıth feebler equipment. For seekers ın the mıddle range, wıth better equipment are mentioned—

Illusory nature of the world, existence of Māyā, Māyā as beıng responsıble for ıllusion, bondage as due to Māyā, epısodes relatıng to the Master and the dısciple, *Brahmavidyā* (as the dıspeller of prımal ıgnorance), *Mahāvākyas* (proclaımıng the identıty of the ındıvıdual Self and the Supreme Self) and reasoning as auxılıary, or, in brief, a host of such other constructs

All this is for the sake of the respective seekers. The purport of the Śruti, however, is not in these constructs or delineations. She is singularly devoted to the Supreme Brahman which is her own, true *svarūpa* (essence).

In this manner, the great Śruti, depressed as she was, because of the imperfect equipment on the part of the seekers and having offered instruction leading each gradually, step by step, in his spiritual progress, now unfolds, for the fully equipped, the Non-dual Absolute, in the words—'All this is only the Ātman ']

So has been said in the *Yogavāsiṣṭha* (3, 84, 19-47) also, wherein occurs the line—

कार्यकारणभावो हि तथा स्वस्वामिलक्षणम् ।

and also the lines—

अविबोधादयं वादो ज्ञाते द्वैतं न विद्यते ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥

which refer, respectively, to the cases of the ignorant disciple and the knowing Master.

The *kauśalya*—adroitness—of the Śruti in this respect is alluded to in the *Śataślokī* (8)—

स्वं बालं रोदमान चिरतरसमयं शान्तिमानेतुमग्रे
द्राक्ष खार्जूरमाम्र सुकदलमथवा योजयत्यविकास्य ।
तद्वच्चेतोऽतिमूढं वहुजननभवान्मौढ्यसंस्कारयोगात्
बोधोपायैरनेकैरवशमुपनिपद्बोधयामास सम्यक् ॥

[Just as a mother, in order to pacify her child that has been crying for a very long time, places before it grape, date, mango or good plantain fruit, so well has the Upanisad, by various teaching expedients enlightened the utterly ignorant mind wandering restlessly, being in the throes of its deep rooted blind tendencies acquired in numerous lives]

It is thus seen that any and every *bhāva* that is enter-

tained can be sublimated to culminate in *Brahmātmaikya-jñāna* Śri Bhagavān says in the *Gītā* (XV–19)—

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मा सर्वभावेन भारत ॥

[He who, undeluded, knows Me as the Highest Self, knows all, O! Bhārata, and he worships Me with all his heart.]

To secure this *jñāna* for the disciple in the manner indicated by the Śruti, is the endeavour of the *Ācārya.* The procedure would depend upon the other end, a false position in which the disciple finds himself. As has been said by Bhartṛhari in the *Vākyapadīya*—

उपायाः शिक्षमाणाना बालानामुपलालनाः ।
असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते ॥

[For the purpose of easy comprehension by the students taking the instruction, various teaching devices are employed Reality is sought to be attained by taking to a course which, however, is unreal.]

4 2.6. Sishyacharyasambandha — knowledge of 'Real' from 'Unreal'.

In this connection an objection that is very commonly raised is considered by *Tattvasudhā* on stanza eight—

ननु ब्रह्मव्यतिरिक्त चेत्किमपि न वस्त्वस्ति, तर्हि कथ परमार्थोपदेशादिव्यवहारः ? न हि जातु कश्चित् तत्र बद्धोऽस्ति, येन बन्धनिवृत्तये विद्योपदेशः स्यात्; बन्धहेतोः कस्याप्यभावात् । नापि विद्यावतो मुक्तिः संभवति, तद्धेतुगुरुशास्त्रादीनामभावात् ।

[In case nothing other than Brahman exists, how can parlance such as instruction in respect of the Supreme Truth be possible? There is none who is bound for whose emancipation instruction is to be offered since there is nothing whatever that can cause bondage Nor can there be the contingency of emanci-

pation by enlightenment as there is nothing like the means for it, such as the Guru and the Śāstra]

The answer is given as well—

वस्तुतो ब्रह्मैव सन्तमात्मानं निखिलानर्थसङ्कुलया मायया भ्राम्यतः स्वभ्रान्तिसिद्धगुरुशास्त्रन्यायादिभ्यो विद्योत्पत्तौ अविद्या सवासना निवर्तते निद्राणस्येव स्वाप्नव्याघ्रदर्शनसमुपजातभयेन प्रबुद्धस्य स्वप्नः। ततः संसारान्मुक्तः स्वस्वरूपे सच्चिदानन्दात्मनि निरतिशयमहत्वसम्पन्न एव रममाणोऽवतिष्ठते, तदुक्तं सर्वज्ञात्ममुनिभिः (संक्षेपशारीरक 1–63)—

स्वीयाविद्याकल्पिताचार्यवेदन्यायादिभ्यो जायते तस्य विद्या।
विद्याजन्मध्वस्तमोहस्य तस्य स्वीये रूपेऽवस्थितिः स्वप्रकाशे ॥

ततः सर्वस्य परमार्थतो ब्रह्ममात्रत्वेऽपि मायावशाद्भ्रान्त्या सर्वमुपपद्यते।

[Just as the dream of a person who is asleep vanishes on his being awakened by the terror caused at the sight of a tiger in the dream, so also along with its potentialities, ignorance—of one who, though in reality, Brahman Itself, imagines otherwise, deluded by Māyā, the source of all calamities—vanishes on the dawn of knowledge due to the Guru, the Śāstra and reasoning, also set up in his delusion Thereby being emancipated, he rests ever delighting in his own Self, the *Saccidānandātmā,* the treasure of unbounded excellence So says Śri Sarvajñātmamunipāda (*Samkṣepaśārīraka,* 1–63)—

The knowledge of the Self arises to the aspirant (the only individual soul) from the preceptor, the Upanisads and the principles of interpretation which are the illusory appearances due to one's ignorance The aspirant whose ignorance is annihilated by the rise of knowledge, remains in his own radiant Self

Therefore, though, in reality, everything is Brahman alone, because of the illusion due to Māyā, all parlance is rendered plausible]

The *Ārambhanādhikaranabhāṣya* (Sū Bh. 2-1-6-14) says—

. . मोक्षशास्त्रस्यापि शिष्यशासित्रादिभेदापेक्षत्वात् तदभावे व्याघातः स्यात् । कथं च अनृतेन मोक्षशास्त्रेण प्रतिपादितस्य आत्मैकत्वस्य सत्यत्वमुपपद्येत इति । अत्रोच्यते—नैष दोषः । सर्वव्यवहाराणामेव प्राग्ब्रह्मात्मताविज्ञानात् सत्यत्वोपपत्तेः । स्वप्नव्यवहारस्येव प्राक्प्रबोधात् । यावद्धि न सत्यात्मैकत्वप्रतिपत्तिः, तावत् प्रमाणप्रमेयफललक्षणेषु विकारेषु अनृतत्वबुद्धिर्न कस्यचिदुत्पद्यते । विकारानेव तु 'अहं', 'मम' इति अविद्यया आत्मात्मीयेन भावेन सर्वो जन्तुः प्रतिपद्यते स्वाभाविकीं ब्रह्मात्मतां हित्वा । तस्मात् प्राग्ब्रह्मात्मताप्रतिबोधादुपपन्नः सर्वो लौकिको वैदिकश्च व्यवहारः । यथा सुप्तस्य प्राकृतस्य जनस्य स्वप्ने उच्चावचान् भावान् पश्यतो निश्चितमेव प्रत्यक्षाभिमतं विज्ञानं भवति प्राक्प्रबोधात्, न च प्रत्यक्षाभासाभिप्रायस्तत्काले भवति तद्वत् ।

[Even the scriptures about liberation based on such differences as between the teacher and the taught would be self-contradictory in the absence of differences. Moreover, how can the identity of Self (with Brahman) propounded by the scriptures pertaining to liberation, be established when they themselves are false? The reply is—this is no defect Prior to the realisation of the identity of Self with Brahman, all parlance can justly be real, like the parlance in dream before waking up So long as the oneness of the true Self is not realised, the idea of unreality in respect of the modifications designated differently as the means as also the object of knowledge and the result thereof, does not occur to anybody On the contrary, every creature, unmindful of its natural oneness with Brahman, accepts, through ignorance, the modifications themselves as 'I' and 'mine', that is to say as one's self or as belonging to oneself. Therefore, prior to the realisation of Brahman-Ātman, all parlance, worldly and Vedic, becomes plausible, in the same way as knowledge supposed to be attained through direct perception does occur with the stamp of conviction, before waking up, to a common man when he is asleep and dreams of things high

and low. The idea that these are mere semblances of perceived things does not occur to him then (during the dream)]

It is thus clear that the *śiṣyācāryasambandha* arises only in the case of the *jijñāsu* who has identified himself with the *pramātṛ* and it will be as real as his *pramātṛtva*, whereas it is for the *svarūpa* that is bereft of *pramātṛtva* that is the *jñāni*, that this *śiṣyācāryasambandha* like all else in the world would be *mithyā* The problem that was raised is thus seen to be the result of the confusion between the two.

Again, the *Bhāṣya* (2-1-6-14), in answer to the question—

कथं तु असत्येन वेदान्तवाक्येन सत्यस्य ब्रह्मात्मत्वस्य प्रतिपत्तिरुपपद्येत ?

[But how can the true knowledge of the identity of Self with Brahman arise from the unreal Vedântic texts ?]

says—

अकारादिसत्याक्षरप्रतिपत्तिर्दृष्टा रेखानृताक्षरप्रतिपत्तेः ।

[The knowledge of the real alphabetical sound is seen to arise from the knowledge of the symbolic diagram which is not the real sound itself]

The *Mānasollāsa* says—

मिथ्यात्वन्नाम बाध्यत्व सम्यग्ज्ञानोदये सति ।
शिष्याचार्योपदेशादि स्वप्नवत् प्रतिभासते ॥ (VIII–10)
मिथ्याभूतोऽपि वेदान्तस्सत्यमर्थ प्रबोधयेत् ।
देवताप्रतिमावच्च चित्रवत्प्रतिबिम्बवत् ॥ (VIII–11)

[Falseness consists in being nullified when right knowledge arises Then the disciple, the Master, the instruction and all else appear like a dream The Vedānta, though in itself false, may enable one to understand the real Truth like the idol of a deity, or like a drawing, or like a reflection.]

4 2.7 Sishyacharysambandha retained till final consummation

In this connection it is very important to note that

the sacred *Śisyācāryasāmbandha* is to be retained till the final consummation viz., the *Advaitasāksāthāra.* It is this very *sambandha* that enables all else to be sublimated along with itself and whereby the Guru in His infinite grace confers on the disciple His own *Svarūpa*—स्वीय साम्य विधत्ते. There is the famous statement attributed to Śri Rāmacandra in *Yogavāsistha* (6-128-102 to 105)—

न विधेर्न निषेधस्य त्वत्प्रसादादयं प्रभुः ।
तथापि तव वाक्य तु करणीय हि सर्वदा ॥
वेदागमपुराणेषु स्मृतिष्वपि महामुने ।
गुरुवाक्य विधि. प्रोक्तो निषेधस्तद्विपर्यय. ॥

टीका—इदानीं श्रीरामः परमपुरुषार्थदानरूपस्य गुरुकृतोपकारस्य निष्कृतिमन्यामपश्यन् स्वशिरसि तच्चरणधारणव्याजेन स्वं गुरवे समर्प्य सर्वजनेभ्यः सर्वोत्कृष्ट ज्ञानमाहात्म्य गुरुमाहात्म्य च स्वयं प्रत्यक्षमनुभूत विश्वासदार्ढ्यायोपदिष्टवानित्याह—इत्युक्त्वेति ।

इत्युक्त्वा चरणौ तस्य वसिष्ठस्य महात्मनः ।
शिरसा धार्य सर्वात्मा सर्वान् प्राह घृणानिधि. ॥
सर्वे शृणुत भद्र वो निश्चयेन सुनिश्चितम् ।
आत्मज्ञानात्परन्नास्ति गुरोरपि च तद्विदः ॥

[By Thy grace, this individual (called Rāmacandra) is no longer bound by injunctions or prohibitions Yet, Thy word is ever to be obeyed O Great Sage! everywhere—in the *Vedas*, *āgamas*, *purānas* and *smrtis*— it has been prescribed that the word of the Guru is the injunction and what is contrary to it is the prohibition.

The commentary—
Having submitted thus, Śri Rāma, not being able to see any other way of repaying the debt of benefaction of the attainment of the Supreme Goal conferred on him by his Guru, offered

himself to his Guru by way of placing the Guru's sacred feet on his own head, and instructed, in order to steady the faith, all the people assembled, about the unrivalled supremacy of the glory of Knowledge and the glory of the Guru, directly experienced by himself

So it is said—

Having submitted thus, he (Śri Rāmacandra) devoutly placed on his head the sacred feet of that great Vasistha, and being himself the spring of mercy and the Self of all, proclaimed 'Listen, all of you, our firm conviction that is undoubtedly auspicious to you all—there is nothing higher than the knowledge of the Self, nor anything higher than the Guru, the knower of the Self.]

This is in the spirit of the famous *Saṭpadīstotra* (3) of Śri Ācāryapāda—

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥

[Even though there is nothing like difference between Thee and me, I belong to Thee O! Lord and not Thou to me, the wave is of the ocean and not the ocean, of the wave]

All this is in tune with the *Yogaśikhopaniṣad* (V–56-59) which gives—

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवस्सदाच्युतः ।
न गुरोरधिकः कश्चित्त्रिषु लोकेषु विद्यते ॥
दिव्यज्ञानोपदेष्टारं देशिकं परमेश्वरम् ।
पूजयेत्परया भक्त्या तस्य ज्ञानफलं भवेत् ॥
यथा गुरुस्तथैवेशो यथैवेशस्तथा गुरु. ।
पूजनीयो महाभक्त्या न भेदो विद्यतेऽनयोः ॥
नाद्वैतवाद कुर्वीत गुरुणा सह कुत्रचित् ।
अद्वैत भावयेद्भक्त्या गुरोर्देवस्य चात्मनः ॥

with which resonates beautifully the refrain—

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

*

4.3 1. Eighth Stanza as upasamhara of the first seven

The *Mānasollāsa* (VIII-1-3) points out that the content of the eighth stanza in the hymn, which has been hitherto explained at length, is by way of *upasamhāra* of the first seven stanzas—

इदानीमुक्तस्यैव सर्वशास्त्रार्थस्योपसंहारार्थमुत्तरश्लोकः, तमुत्थापयति—

प्रकाशव्यतिरेकेण पदार्थः कोऽपि नास्ति चेत् ।
परमार्थोपदेशान्तो व्यवहारः कथं भवेत् ॥
कस्य बन्धश्च मोक्षश्च बध्यते केन हेतुना ।
मायाया लक्षणं किं स्यादित्येवं परिपृच्छतः ॥
प्रश्नः स्यादुत्तरं वक्तुं प्रतिपत्तुं सुखेन च ।
उक्तोऽर्थस्सप्तभिश्श्लोकैः पुनस्संक्षिप्य कथ्यते ॥

[If apart from the Effulgence, no object exists, then, whence arises all the parlance including the instruction culminating in enlightenment? For whom is bondage as also liberation? Why is one bound? What may be the characteristics of Māyā? Such may be the questions of an enquirer With a view to answer these questions and in order that the disciple may understand easily, what has been taught in the seven stanzas is again summarised here]

4.3 2. Profundity of the theme justifies repetition

The instruction in the stanza thus takes the form of answers to the above questions While these questions have been raised in some form or other previously, that they are sought to be raised again and answered is because of the fact that the teaching pertains to *Brahmātmaikyavastu* which is very subtle and cannot be grasped all at once. The various phases of Avidyā have to be removed by providing answers one after another as questions pertaining to them are raised That the *Chāndogyaśruti* emphasises

this has already been seen. That Bhagavān adopts the same procedure in the *Gitā* is seen from a few examples—

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ (X–1)

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् । (XIV–1)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ (XVIII–64)

[Once again, O! Mighty Armed! listen to my supreme word which, out of desire for your ultimate good, I shall speak to you who delights in listening.

I shall unfold to you again that knowledge which is supreme

Now listen again to my supreme word, the profoundest of all As I have unshakable affection for you, I am telling you this for your own benefit.]

Also Bhagavān very kindly enquires Arjuna to find out if his teaching has been grasped—

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥ (XVIII–72)

[Well, Pārtha! Have you listened to Me with one-pointed attention of the mind? Has the delusion of ignorance been destroyed, Dhanañjaya?]

In introducing this *śloka*, the *Gitābhāṣya* says—

शिष्यस्य शास्त्रार्थग्रहणाग्रहणविवेकबुभुत्सया पृच्छति, तदग्रहणे ज्ञाते पुनः ग्राहयिष्यामि उपायान्तरेणापीति प्रष्टुरभिप्रायः । यत्नान्तरमास्थाय शिष्यः कृतार्थः कर्तव्य इत्याचार्यधर्मः प्रदर्शितो भवति ।

[The Lord now asks with a desire to know whether the pupil has understood or not the teaching of the *śāstra*, the object

of the question being that He might make the pupil understand the teaching by some other means, if the latter be found to have not understood it. And this is to show that it is the duty of the teacher to try again to make the pupil understand the teaching and enable him to attain his object]

Also the *Bhāsya* on *Gītā* (IV–18) says—

तदेतदुक्तप्रतिवचनमपि असकृदत्यन्तविपरीतदर्शनभावितया मोमुह्यमानो लोकः श्रुतमपि असकृत् तत्त्वं विस्मृत्य विस्मृत्य मिथ्याप्रसङ्गमवतार्यावतार्य चोदयतीति पुनः पुनः उत्तरमाह भगवान् दुर्विज्ञेयत्वं चाऽऽलक्ष्य वस्तुनः ।

[Though such an objection has been answered more than once, people, who have long been subject to great misconceptions, are deluded often, forget the truth every time, though taught again and again, and repeatedly raise objections based on false premises; wherefore seeing how difficult it is to know the Real, the Lord answers such objections again and again.]

That is why the *Mānasollāsa* (VIII–4) says—

पौनरुक्त्यं न दोषोऽत्र शब्देनार्थेन वा भवेत् ।
अभ्यासेन गरीयस्त्वमर्थस्य प्रतिपाद्यते ॥

The commentary is—

अस्मिन् शास्त्रे पौनरुक्त्यं न दोषः, प्रतिपाद्यवस्तुनोऽतिसूक्ष्मत्वेन सकृदेव दुरधिगमत्वादित्यर्थः । अर्थस्य—ब्रह्मात्मवस्तुनः गरीयस्त्वं—श्रुतितात्पर्यगोचरत्वम् ।

[Repetition in word or sense can be no fault here (in this *śāstra*). Frequent reiteration only shows how momentous the theme is.

In this *śāstra*, repetition is no fault as what is sought to be expounded is very subtle and difficult to be grasped all at once. The theme, the Brahman-Ātman Reality, is momentous, i.e., is to be known as the purport of Śruti.]

That [illegible] along with [illegible] and [illegible] are [illegible] may be remembered as well. [illegible] also helps the instilling of the knowledge—

अग्निनेऽपि स्थूणानिखननन्यायेन दृढीकरणमिष्यते ।

That the refrain answers excellently to these requirements is only too clear.

4.4. Maya Anirvachaniya

4.4.1. Maya or Avidya responsible for all parlance

From what has been said so far it is clear that Māyā or Avidyā is responsible for all parlance that is experienced and spoken about. The *Mānasollāsa* (VIII-12) says

सर्वोऽपि व्यवहारोऽयं मायायाः परिजृम्भणम् ।
सुषुप्तिसदृशी माया स्वप्रबोधेन बाध्यते ॥

[Without exception, all this parlance is a display of Māyā. Like unto deep sleep Māyā is nullified by knowledge of Ātman.]

It must be remembered that Brahman, the transcendental is *avyavahāryam* as the *Māṇḍūkyaśruti* says. The question therefore arises as to how parlance can be accounted for if Brahman is the sole Reality as accepted in Vedānta. The answer (from the standpoint of parlance, just as the question is) is that Māyā which is to be deemed as *śakti* is responsible for the gamut of parlance, just as *nidrāśakti* is responsible for the *svapnavyavahāra*. Māyā is posited thus by Vedānta in accordance with what is observed (दृष्टानुरोधेन हि कल्पना). The *Pañcadaśī* (XIII) says—

निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी ।
ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥ (86)

ईदृशी म[illegible] निद्राशक्तेर्यदा तदा ।
[illegible] महिमानि किमद्भुतम् ॥ (89)

शयाने पुरुषे निद्रा स्वप्नं बहुविध सृजेत् ।
ब्रह्मण्येवं निर्विकारे विकारान् कल्पयत्यसौ ॥ (90)

[Just as the power of sleep in the jīva creates grotesque dreams, this Māyā seated in Brahman, brings about creation, sustenance and dissolution (of the universe).

If such greatness is seen (even) in the power of sleep, what is there to wonder at if this greatness of the power of Māyā is inconceivable? When the man is lying down, sleep creates dreams variously This Māyā similarly creates in the changeless Brahman (several) changeful things]

4.4 2 Maya has mere empirical existence

As स्वप्रबोधेन बाध्यते in *Mānasollāsa* makes clear, this Māyā is to be regarded as having only an empirical existence. Also Māyā is *anirvacanīyā* The *Bhāṣya* on the *sūtra* (1-4-1-3) तदधीनत्वादर्थवत् (Being dependent on that it serves some purpose) which refutes the *pradhāna* as accepted by the *Sāṅkhyas*, gives—

यदि वय स्वतन्त्रां काञ्चित् प्रागवस्थां जगतः कारणत्वेनाभ्युपगच्छेम प्रसञ्जयेम तदा प्रधानकारणवादम् । परमेश्वराधीना त्वियमस्माभिः प्रागवस्था जगतोऽभ्युपगम्यते, न स्वतन्त्रा । सा चावश्याभ्युपगन्तव्या। अर्थवती हि सा। न हि तया विना परमेश्वरस्य स्रष्टृत्वं सिध्यति । शक्तिरहितस्य तस्य प्रवृत्त्यनुपपत्तेः । मुक्तानां च पुनरनुत्पत्तिः । कुतः ? विद्यया तस्या बीजशक्तेर्दाहात् । अविद्यात्मिका हि बीजशक्तिरव्यक्तशब्दनिर्देश्या परमेश्वराश्रया मायामयी महासुप्तिः, यस्या स्वरूपप्रतिबोधरहिताः शेरते संसारिणो जीवाः । तदेतदव्यक्तं कचिदाकाशशब्दनिर्दिष्टम् 'एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च' इति श्रुतेः। कचिदक्षरशब्दोदितम् 'अक्षरात्परतः परः' इति श्रुतेः। कचिन्मायेति सूचितम् 'मायान्तु प्रकृतिं विद्यान्मायिनन्तु महेश्वरम्' इति मन्त्रवर्णात् । अव्यक्ता हि सा माया, तत्त्वान्यत्वनिरूपणस्याशक्यत्वात् ।

[Should we admit some primal state as an independent cause of the world, we shall be opening the door for the theory that *pradhāna* is the cause But this primal state is held by us to be under the control of the Supreme Lord, and not as independent This state is necessarily to be admitted, it serves a purpose. Without it, the creatorship of Parameśvara cannot be accounted for The activity of the Supreme Lord without power is inexplicable, as also the absence of rebirth for the freed souls Why? Because by knowledge, this power that is the seed, is annihilated. This potential power constituted indeed by ignorance, spoken of as the unmanifest, dwelling in the Supreme Lord and likened to the magical power in a conjurer, is of the nature of deep slumber, in which the transmigrating souls sleep without the knowledge of their real Self. It is this unmanifest that is sometimes referred to by the word *ākāśa,* as in the Śruti 'Indeed by this imperishable alone, O Gārgi! is the *ākāśa* woven like warp and woof', sometimes by the word *aksara* as in 'Beyond the *aksara* which is beyond all', sometimes indicated by the word Māyā as in 'Know then that Māyā is the *prakrti,* and the Supreme Lord is the wielder of Māyā'. This Māyā is surely unmanifest for it cannot be characterised either the same as Brahman or otherwise.]

The *Ārambhaṇādhikaraṇabhāṣya* (2-1-6-14) also gives—

सर्वज्ञस्येश्वरस्यात्मभूत इवाविद्याकल्पिते नामरूपे तत्त्वान्यत्वाभ्याम निर्वचनीये संसारप्रपञ्चबीजभूते सर्वज्ञस्येश्वरस्य मायाशक्ति. प्रकृतिरिति च श्रुतिस्मृत्योरभिलप्येते ।

[Name and form which constitute the seed of the entire expanse of phenomenal existence, and which are conjured up by nescience, are, as it were, non-different from the Omniscient Lord, and they cannot be characterised either as Brahman or otherwise and are referred to, in *Śruti* and *Smrti* as the power called Māyā of the Omniscient Lord or as *Prakrti*]

Thus Māyā has neither an independent existence nor shine apart from the substratum, Brahman. The *Pañcadaśī* says—

अस्वतन्त्रा हि माया स्यादप्रतीतेर्विना चितिम् ।
स्वतन्त्राऽपि तथैव स्यादसङ्गस्यान्यथाकृतेः ॥ (VI–132)
कूटस्थासङ्गमात्मानं जगत्त्वेन करोति सा ।
चिदाभासस्वरूपेण जीवेशावपि निर्ममे ॥ (VI–133)

[Māyā may be considered as non-independent as it is not perceptible apart from Consciousness. But inasmuch as it makes the unattached Self appear otherwise, Māyā appears to possess astounding independence.

It makes the unchangeable unattached Self take the form of the changing universe It produces, as it were, the jiva and Īśvara through a reflection of Ātman.]

The *Mānasollāsa* (VIII–13, 14, 15) says further—

नासती दृश्यमाना सा बाध्यमाना न वा सती ॥
न प्रकाशादियं भिन्ना छायेवार्कस्य तामसी ।
न चाभिन्ना जडत्वेन,विरोधान्नोभयात्मिका ॥
स्वहेत्ववयवाभावात् नेयं सावयवोच्यते ।
न चावयवहीना सा कार्येष्ववयवान्विता ॥

[It is not non-existent because it appears; neither is it existent because it is nullified. It is not distinct from the Light unlike the dark shadow which is distinct from the Sun, neither is it identical with the Light because it is insentient, nor can it be both distinct from, and identical with the Light, because it is a contradiction in terms. It cannot be said to be made up of parts, because such parts are not in evidence in its cause Neither is it devoid of parts, since, in its effects, it is made up of parts]

—as has already been made clear in connection with the discussion pertaining to *śakti*.

4.4 3. The spectacular display of Maya, the material cause

The *Pañcadaśī* gives—

न निरूपयितु शक्या विस्पष्टं भासते च या ।
सा मायेतीन्द्रजालादौ लोकाः संप्रतिपेदिरे ॥ (VI–141)

स्पष्टं भाति जगच्चेदमशक्यं तन्निरूपणम् ।

मायामयं जगत्तस्मादीक्षस्वापक्षपाततः ॥ (VI–142)

भातीति चेद्भातु नाम, भूषणं मायिकस्य तत् ।

यदसद्भासमानं तन्मिथ्या स्वप्नगजादिवत् ॥ (II–70)

कूटस्थमनुपद्रुत्य करोति जगदादिकम् । (VI–134)

[People are agreed that Māyā is that which is not capable of explanation though seen clearly as in magic etc.

(Similarly) this universe also is clearly manifested and an explanation for it is not possible Therefore the universe is a product of Māyā Look at it so without any partiality.

If it is said that it is seen, let it be seen, it is so much to the credit of Māyā. That which is not and yet seen is illusory like elephant etc., seen in a dream.

It brings about the universe etc., without affecting the unchangeable Self.]

The *Bṛhadvārtika* says—

अस्य द्वैतेन्द्रजालस्य यदुपादानकारणम् ।

अज्ञानं तदुपाश्रित्य ब्रह्म कारणमुच्यते ॥ (I–4—371)

[Having recourse to that ignorance which is the material cause of this magic that is duality, Brahman is said to be the cause (of the universe).]

The ignorance pertaining to Ātman is regarded as the power in the production of all the effects In no other manner would it be possible to accommodate appropriately the doctrine of *śakti*. This *śakti* itself is Māyā as per the *Bhāṣya*. Again says the *Bṛhadvārtika*—

आत्माविद्यैव नः शक्तिः सर्वकार्यस्य सर्जने ।

नातोऽन्यथा शक्तिवादः प्रमाणेनावसीयते ॥ (IV–3—1784)

That Māyā is the same as Avīdyā has been mentioned. The question as to how Avidyā is to be established

does not arise at all, for the questioner himself recognises that he is subject to its trammels and seeks deliverance by acquiring knowledge This is given expression to by the *Sambandhavārtika* (176)—

न, अविद्यास्येत्यविद्यायामेवाऽसित्वा प्रकल्प्यते ।
ब्रह्मदृष्ट्या त्वविद्येयं न कथञ्चन युज्यते ॥

[No, ignorance of Self (that is Brahman) is predicated by only him who is under the spell of ignorance From the standpoint of Brahman, however, this ignorance is, by no means, intelligible]

in accordance with the Śruti—अविद्यायामन्तरे वर्तमानाः (Kaṭha U. 1-2-5). This Avidyā or Māyā is thus to be regarded as the sustainer of itself as also its products. Says the *Svārājyasiddhi* (I-48)—

चिद्भाने चितिरिव या भिदेव भेदे निर्वाहे निजपरयोः स्वतः समर्था ।
सम्भाव्येतरघटनापटीयसी सा संमोहं जनयति विभ्रमेण माया ॥

[Just as Consciousness shines by itself and also illuminates other objects, and difference is able to differentiate itself and others, so is Māyā able to establish itself and produce the superimposition by itself It is expert in achieving even impossible tasks; it creates infatuation for the jivas by deluding them]

Māyā is thus not established by reasoning. The *Mānasollāsa* (VIII) says—

युक्तिहीनप्रकाशस्य संज्ञा मायेति कथ्यते । (13)
अविचारितसिद्धेयं मायावेश्याविलासिनी ।
पुरुषं वञ्चयत्येव मिथ्याभूतैस्स्वविभ्रमैः ॥ (16)

[Māyā is the name given to an appearance which cannot be accounted for. The harlot of a Māyā appearing only so long as not scrutinised, deceives the *purusa* by her false affectations of coquetry.]

The *Pañcadaśī* (VI–134) also says—

दुर्घटैकविधायिन्यां मायायां का चमत्कृतिः ।

[What is there to wonder about Māyā whose nature itself is the bringing about of what is incompatible?]

Śrī Ācāryapāda says in the *Māyāpañcaka* (1)—

निरुपमनित्यनिरंशकेऽप्यखण्डे मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदन्त्वघटितघटनापटीयसी माया ॥

[Even in Me who is Pure Consciousness, has no equal, is eternal and partless, is full, and does not admit of any doubt, misconception etc., she brings about the differences as the world, Īśvara and jīva. Such is Māyā who is very clever in bringing about what cannot be brought about.]

4.4.4. Maya does not brook enquiry; Sakshivedya, Bhavarupa

Nor can Avidyā be established by any *pramāna*, as every *pramāna* reveals only an existent *vastu*. Avidyā is not an existent. On the contrary, Avidyā pertaining to an existent is removed by *pramāṇa*. This is the special feature of Avidyā that it cannot stand the onslaught of *pramāna*. Says the *Sambandhavārtika* (180, 181)—

वस्तुनोऽन्यत्र मानानां व्यापृतिर्न हि युज्यते ।
अविद्या च न वस्त्विष्ट मानाघातासहिष्णुतः ॥
अविद्याया अविद्यात्व इदमेव तु लक्षणम् ।
मानाघातासहिष्णुत्वमसाधारणमिष्यते ॥

Yet Avidyā should be deemed to have empirical existence, being experienced by the *Sākṣī*, Witness-Self. Experiences like अहमज्ञः (I am ignorant), न किञ्चिदवेदिषम् (I knew nothing), अहं न जानामि (I do not know) which are to be traced to the *Sākṣī* when analysed carefully, point to the empirical existence of *ajñāna*. Thus Avidyā is *sākṣivedya*

(revealed by the Witness-Self) though not *pramāṇasiddha* (established by means of valid knowledge). When reference is made to *ajñāna* by the Śruti, for example, it is only *anuvāda* (recalling of an experience) However, *pramānas* are cited to remove the erroneous notion that *ajñāna* would mean *jñānābhāva* i e., absence of knowledge. The *Kalpataruparimalā* says (I-3-8-30)—

सदा साक्षिण्यध्यस्ततया भासमानेऽज्ञाने नागमस्य प्रामाण्यम्, तस्य अप्राप्तार्थविषयत्वात्। नानुमानस्य, सिद्धसाधनात्। चक्षुराद्यप्रवृत्तिः स्पष्टा। तत्र आगमानुमानार्थापत्त्युपन्यासस्तु साक्षिसिद्धस्य तस्य अभावरूपत्वशङ्का-निवृत्तय इत्यर्थापत्तिरूपप्रमाणपर्यवसायी भवति।

[*Ajñāna* is always intuited, being superimposed on the Witness-self Śruti does not prove it, for Śruti is concerned with those objects which cannot be known otherwise, nor does inference, as the fallacy of proving the proved will arise. It is clear that the eye etc , cannot proceed to reveal it (as it is bereft of colour etc). In this case, the use of *āgama*, inference and postulation is to remove the doubt concerning the positive nature of *ajñāna* that is revealed by the Witness-self, and would culminate in postulation—a means of valid knowledge]

The *Prakaṭārthavivarana* gives—

स्वरूपेण प्रमाणायोग्यत्वेऽपि अभावव्यावृत्तिभ्रमकारणत्वादिधर्म-विशिष्टस्य प्रामाणिकत्वं न विरुध्येत।

[Though by itself not amenable to the means of valid knowledge, there would be no contradiction in regarding *ajñāna* qualified by such characteristics that negate non-existence and provide material cause for illusion as an object of the means of valid knowledge.]

Ajñāna cannot be *jñanasāmānyābhāva* i e., absence of all knowledge, for in the manner of the experiences pointed out, there is the knowledge of *ajñāna*. It cannot also be

absence of *jñānaviśeṣābhāva* for, such a negation cannot be known apart from the thing negated, *pratiyogī* and the locus, *anuyogī* or *dharmī* of negation—*abhāvajñāna* is *dharmi-pratiyogijñānasāpekṣa*. Therefore one has to admit the existence of a non-negative object, *ajñāna*, in order to justify such abiding experience. The experience of deep-sleep, recalled in the manner सुखमहमस्वाप्सम् न किञ्चिदवेदिषम् would also point out that *ajñāna* is not *abhāvarūpa* It may also be mentioned that the form of inference proving *bhāvarūpājñāna* is given by the *Pañcapādikāvivarana*—

विवादगोचरापन्नं प्रमाणज्ञान स्वप्रागभावव्यतिरिक्तस्वविषयावरणस्वनिवर्त्यस्वदेशगतवस्त्वन्तरपूर्वक भवितुमर्हति, अप्रकाशितार्थप्रकाशकत्वात्, अन्धकारे प्रथमोत्पन्नप्रदीपप्रभावत् ।

[Right knowledge (which is the subject under dispute) is preceded by some other positive thing which is not the previous absence of right knowledge, which veils the object of right knowledge, which is capable of being destroyed by right knowledge and which has the same locus as that of right knowledge; for, right knowledge manifests an object which was manifested before (by removing that something which veiled it) just as the first rays of a lighted lamp manifest objects by removing darkness which long obstructed their manifestation]

Again the identity of jīva with Brahman declared by the Śruti would be unintelligible unless the felt difference between the two is illusory The *upapādaka* that is the *ajñāna* as the cause of the apparent difference is postulated from the knowledge of the *upapādya*, viz , the identity of jīva with Brahman, derived from the *Upaniṣads*. Also jīva who is Brahman Itself, as declared by the Śruti, does not experience the Infinite Bliss that is Brahman revealed in him in Its complete and limitless aspect. Evidently by implication, *arthāpatti*, this must

be traced to *ajñāna* which obstructs the complete manifestation of this Bliss

Further, the declared illusory nature of the world would not be intelligible without *ajñāna* which constitutes the substance of illusion as pointed out by Śrutis like अनृतापिधानाः ... अनृतेन हि प्रत्यूढाः (Chā U 8-3-2) (veiled by *ajñāna* ..... and, indeed carried away by it), नीहारेण प्रावृताः (Tai Saṁ. 4-6-2-2) (veiled by the mist of *ajñāna*) as also the *Nāsadīyasūkta* and अजामेका ... and मायान्तु ... in the *Śvetāśvataropaniṣad* cited already as also the *Smṛtis* like (*Gītā* V–15, VII–25, VII–15)—

अज्ञानेनावृत ज्ञान तेन मुह्यन्ति जन्तवः ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृत ।

माययाऽपहृतज्ञाना

[Knowledge is veiled by ignorance, thereby mortals are deluded I am not manifest to all, veiled as I am, by *Yogamāyā*. Deprived of wisdom by Māyā]

Thus *ajñāna* is to be accepted empirically as positive, *bhāvarūpa* (i e , *abhāvabhinna*) The illusion of the world is to be traced to *mulājñāna*, primal ignorance, whose cessation ensues on the dawn of the *akhandākārajñāna* (plenary experience) vouchsafed to by the *Śrutipramāna.* This knowledge as has been seen, must be secured by *vicāra*—enquiry Hence it is that *ajñāna* as also its product, the world-illusion, must be regarded as *avicāritasamsiddha*—taken for granted without enquiry. This is emphasised again and again in the *Bṛhadvārtika*—

अविचारितसंसिद्धिप्रत्यगज्ञानकारणात् ।

अब्रह्मेव तदा भाति मोहसत्रीतचेतसः ॥ (I-4-1170)

and

अविचारितसंसिद्धितमोवत्स्यात्तदुद्भवम् ।
कृत्स्नं जगदतो मोहध्वस्तौ ध्वस्तं भवेच्चितिः ॥
(I-4-1329 and III-4-131)

अविचारितसंसिद्धिसर्वानर्थैककारणम् ।
प्रत्यङ्मात्रैकसाक्षित्वात्तमस्तत्प्रत्यगात्मनि ॥ (I-4-1341)

[It is due to this *ajñāna* of one's Self that Brahman is seen to be otherwise, i.e., as the entire world, by the deluded. Therefore on the cessation of this *ajñāna*, the world is seen to be Brahman Itself This Avidyā in the Self, taken for granted without enquiry, is (also inferred as) the singular cause of all misery and is revealed by the Witness-Self alone]

The *bādhaka*, destroyer, for this *ajñāna* is श्रुतिप्रमाणजन्याखण्डाकारवृत्तिज्ञान i.e., the plenary experience as said previously; the *Sākṣī*, the Witness-Self, however, is the *sādhaka*—revealer—and therefore cannot be the *bādhaka*—destroyer. Says the *Advaitamakaranda*—

तथाप्याभाति कोऽप्येष विचाराभावजीवनः ।
अवश्यायश्चिदाकाशे विचारार्कोदयावधिः ॥

[In spite of it, there appears in the sky that is All-Shine, a misty veil, which subsists as long as enquiry is not undertaken, and disappears on the rising of the Sun, that is the realisation, as a result of enquiry.]

4.4 5. Locus and object of Avidya

The *Samkṣepaśārīraka* (I-319) says—

आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला ।
पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो भवति नापि गोचरः ॥

[Undifferentiated Consciousness is the locus as well as the object of Avidyā. (The embodied soul and the Īśvara) that come into being subsequent to Avidyā can neither be the locus nor the object of Avidyā which exists prior to them.]

The *Svārājyasiddhi* (I-47) gives—

अज्ञोऽस्मीत्यनुभवनादनाद्यबोध-
श्चिन्निष्ठश्चिति विषयस्तमो यथेन्दुम ।
प्रच्छाद्य स्फुरति चितं चितैव भूयो
विक्षिप्य भ्रमयति हन्त दुर्निरूपः ॥

[As the experience 'I am ignorant' reveals, this beginningless ignorance is based on Consciousness and makes It its object Just as Rāhu conceals and nevertheless is manifested by the Moon, so ignorance conceals, and is also revealed by Consciousness It projects (the world) and deludes the individual. Alas ! it is very difficult to define it.]

4.4.6 Avaranasakti and Vikshepasakti of Maya

This *mulājñāna*, primal ignorance, is thus to be associated with two powers—*āvaraṇaśakti*, the concealing power and *vikṣepaśakti*, the projecting or diversifying power. The concealment is in evidence particularly in *suṣupti*—deep sleep This is referred to in the hymn in the sixth stanza—

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्

This concealment is likened to the darkness experienced by the owl in bright sunshine. This means that like Avidyā, its offshoot which is this concealment, is spoken of only from the empirical standpoint while from the absolute standpoint, it is not The *Mānasollāsa* gives—

धूमाभ्रधूलीनीहारैरस्पृष्टोऽपि दिवाकरः ।
यथा छन्न इवाभाति तथैवात्मापि मायया ॥ (VIII–22)

[Just as the Sun, though untouched by smoke, clouds, dust and fog, yet looks as if he were covered by them so does Ātman look as if He were covered by Māyā]

The *Hastāmalakaprakaraṇa* (10) says—

घनच्छन्नदृष्टिर्घनच्छन्नमर्कम्
यथा निष्प्रभं मन्यते चातिमूढः ।
तथा बद्धवद्भाति यो मूढदृष्टेः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥

[Just as the utterly ignorant who considers the Sun as covered by the cloud and without brilliance, though in actuality, it is his own vision that is obstructed by the cloud, likewise, to the one with clouded intellect, Ātman appears as bound, which, in reality is ever of the nature of enlightenment, that Ātman, indeed, am I.]

Ajñāna as also its *āvaraṇaśakti*, the concealing power, are referred to in the *Pañcadaśī*—

न जानामीत्युदासीनव्यवहारस्य कारणम् ।
विचारप्रागभावेन युक्तमज्ञानमीरितम् ॥
अमार्गेण विचार्याथ नास्ति नो भाति चेत्यसौ ।
विपरीतव्यवहृतिरावृतेः कार्यमिष्यते ॥ (VII 35, 36)

[The state expressed as 'I do not know' which is the cause of an indifferent attitude coupled with the anterior absence of enquiry is called ignorance

The empirical usage of what is contrary to truth viz, 'the Self does not exist; it does not appear,' which is the result of improper inquiry, is the product of obscuration.]

The *Vivekacūḍāmaṇi* (115) says—

एषावृतिर्नाम तमोगुणस्य शक्तिर्यया वस्त्ववभासतेऽन्यथा ।
सैषा निदानं पुरुषस्य संसृतेर्विक्षेपशक्तेः प्रसरस्य हेतुः ॥

[The veiling power belongs to *tamas* because of which *Brahman* appears otherwise It is the cause of the functioning of the projecting power and is the original cause of transmigration of the soul]

*

This makes clear that concealment offers the incidence for the projection of the universe, brought about by the uprising of the *vāsanās* latent in Avidyā. Referring to Avidyā, the *Bṛhadāranyakabhāsya* (1-4-17) says—

वस्तुस्वरूपावरणात्मिका हि सा, प्रवर्तकबीजत्वं तु प्रतिपद्यते। अन्धत्वमिव गर्तादिपतनप्रवृत्तिहेतुः।

[It merely conceals the true nature of Reality; it might, however, be said to be the seed for initiating action, just as blindness is the cause of one's falling into a pit etc.]

The *Sūtrabhāsya* (2-1-12-36) gives—

न चाविद्या केवला वैषम्यस्य कारणम्, एकरूपत्वात्। रागादिक्लेशवासनाक्षिप्तकर्मापेक्षा त्वविद्या वैषम्यकरी स्यात्।

[Nor is ignorance by itself a source of inequality, it being homogeneous However, it can be the creator of inequality because of the tendencies acquired as a result of previous action motivated by love, hatred etc.]

4 4.7 Sequence of wrong realisations pertaining to 'Aham' and 'Idam'

Thus the universe is to be considered as an appearance due to a sequence of wrong realisations consequent upon the ever-continuous non-realisation of the one Reality, Brahman. These wrong realisations are nothing but fresh appearances arising from the modifications of Avidyā, their cause, and therefore are essentially identical with it. They are only further developments and aggrandizations of Avidyā. This situation is referred to in the hymn—

मायाशक्तिविलासकल्पितमहाव्यामोहः and मायापरिभ्रामितः।

The *Sūtasamhita* (Sū Gī. 4-31, 32) gives—

सुखदुःखादिसंसारो भोगस्सर्वमिदं सुराः।
स्वप्नवद्देवदेवस्य माययैव विनिर्मितम्॥

मायया निर्मितं सर्वं मायैव हि निरूपणे ।
कारणव्यतिरेकेण कार्यन्नेति हि दर्शितम् ॥

[(Hearken) O Gods! The series of joys and sorrows as also all this (world) that is experienced is the creation in the manner of dream, of only the Māyā of the God of Gods

On analysis, it is seen that whatever is shown up by Māyā is Māyā alone It has been already established that there is no effect distinct from the cause]

The wrong realisations in respect of both the *aham* and *idam* aspects of the universe are considered in the fifth and the eighth stanzas of the hymn. Avidyā as leading to the wrong realisations pertaining to the *aham* is referred to as *kāranaśarīra,* causal body, in the *Īśāvāsya-bhāsya* (8)—

शुद्धं निर्मलमविद्यामलरहितमिति कारणशरीरप्रतिषेधः ।

[By the word *Śuddham,* meaning 'pure' or 'free from the taint of ignorance' it is shown that It has no causal body]

The wrong realisations pertaining to the *idam,* are referred to as—

विश्वं पश्यति कार्यकारणतया . . . ।

4.4.8. In Reality no Maya ; Brahman alone

While for the laity who consider the world as real, the question of Avidyā does not arise at all; for the realised soul, Avidyā does not exist at all. Says the *Bṛhadvārtika* (Sam. Vā. 179)—

अविद्यावानविद्यां तान्न निरूपयितु क्षमः ।
वस्तुवृत्तमतोऽपेक्ष्य नाविद्येति निरूप्यते ॥

[He who is under the sway of ignorance is unable to establish it In consideration of the nature of Reality, it is established that there is no ignorance]

This is in tune with the *Māndūkyakārikā* (4-58)—

सा च माया न विद्यते

and the *Bhāsya* thereon—

माया नाम वस्तु तर्हि ? नैवम्—सा च माया न विद्यते। मायेति अविद्यमानस्याख्या इत्यभिप्रायः।

[And that Māyā does not exist Is Māyā to be taken as an existent then? Not so, 'And that Māyā does not exist' It is to be understood that Māyā is the name of that which does not exist.]

This absolute standpoint is given expression to in the Śruti (*Amṛtabindūpaniṣad*-10)—

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता॥

[There is neither destruction nor origination, neither a bound nor a struggling soul, neither a seeker after liberation nor a liberated one This is the absolute truth]

4.4 9 Notion of Maya a Pratikalpana

Says the *Sūtasaṁhitā* (Sū. Gī 4. 33–36)—

मायाऽपि कारणत्वेन कल्पिता मुनिपुङ्गवाः।
अधिष्ठानातिरेकेण नास्ति तत्त्वनिरूपणे॥
व्यवहारदृशा मायाकल्पना नैव वस्तुतः।
वस्तुतः परमाद्वैतं ब्रह्मैवास्ति न चेतरत्॥
मायारूपतया साक्षाद्ब्रह्मैव प्रतिभासते।
जगज्जीवादिरूपेणाप्यहो देवस्य वैभवम्॥
स्वस्वरूपातिरेकेण ब्रह्मणो नास्ति किञ्चन।
तथाऽपि स्वातिरेकेण भाति हा देववैभवम्॥

[O Great Sages! That Māyā is the cause is also assumptive In truth, it does not exist independent of its substratum.

Positing of Māyā is from the standpoint of parlance and certainly not from that of reality In reality, the Supreme non-dual Brahman alone exists, and none else In actuality, only Brahman appears in the form of Māyā as also the world, the jīva etc Wonderful indeed is the grandeur of the Divine !

Apart from Brahman Itself, nothing else exists (other than Brahman) Yet It shines as though different from Itself Amazing, indeed, is the glory of the Divine.]

4 4.10. Trisattavada, Dvisattavada, Ekasattavada.

The *Pañcadaśī* (VI–130) says therefore—

तुच्छानिर्वचनीया च वास्तवी चेत्यसौ त्रिधा।
ज्ञेया माया त्रिभिर्बोधैः श्रौतयौक्तिकलौकिकैः ॥

[This Māyā is seen as non-existent, indefinable and real from the three standpoints, of *Veda*, of reason and of parlance.]

Thus it is from the standpoint of reason that Māyā is to be posited and regarded as *anirvacanīyā*—indefinable. This will satisfy the impulse on the part of the enquirer which demands a rational set-up for understanding the world of his experience as connected with the Absolute Reality and also enables appropriate *prakriyā* to be employed to secure his liberation. This, as has been pointed out, depends upon the conception of the world that the enquirer has been entertaining Therefore different expositions in respect of the relationship between the world and the Absolute Reality and the role of Māyā therein are advanced to suit the needs of the enquirer As examples, may be cited the *trisattāvāda*, the *dvisattāvāda* and the *ekasattāvāda*. The first of them speaks of *Pāramārthika-sattā*, the Absolute Reality, as pertaining to Brahman, *vyāvahārikasattā*, parlance reality as pertaining to the world and *prātibhāsikasattā*, the apparent reality, as

pertaining to the illusory experience in parlance as also in dreams. The second speaks in terms of *Pāramārthika-sattā* and *prātibhāsikasattā*. The third one speaks in terms of *Brahmasattā* only. The *Svārājyasiddhi* (II–13) says—

एकैव ब्रह्मसत्ता व्यवहृतिविषये शुक्तिरूप्यादिके च
ख्यान्त्याऽऽद्ये सत्यमेतज्जगदिति धियमाब्रह्मबोधाद्विधत्ते ।
यावत्स्फूर्तिं द्वितीये प्रथितमिव पटस्फाटिके रक्तरूपं
माञ्जिष्ठ साधु रक्तः पट इति न मृषा स्फाटिके तन्मृषेति ॥

[The only one 'Existence' which is Brahman is seen in empirical matters as also in the case of shell-silver. In the first case it creates the impression that this world is real, until Brahman is realised. In the second case the impression lasts only till it is known (that it is only the shell). As an example, in the empirical world the redness of a cloth dyed with madder is considered real, while the redness seen in a crystal due to the proximity of madder is considered an illusion.]

That the hymn, being addressed to the *uttamādhikārī*, speaks in terms of *ekasattāvāda*, is brought out by the *Mānasollāsa* (VII–28, 29, 30)—

जलचन्द्रवदेकस्मिन् निर्भये रज्जुसर्पवत् ।
प्रतीयते यथा स्वर्णे कारणे कटकादिवत् ॥
उपात्ते रूप्यवच्छुक्तौ व्याप्ते यक्षपुरीव खे ।
रश्म्यंबुवत्स्फुरद्रूपे स्थाणौ चोरवदक्रिये ॥
असत्कल्पमिदं विश्वमात्मन्यारोप्यते भ्रमात् ।

[The One (Ātman) appears to be many as one Moon appears to be many in waters, the Fearless Ātman appears to cause fear like the rope appearing to be a serpent; the cause (Ātman) appears to be the effect like gold appearing to be a bracelet.

This universe which, in reality, is non-existent, is superimposed, by illusion, in the Self-existent (Ātman) as silver in the

mother-of-pearl, in the All-pervading (Ātman) as a city of *Yaksa* conjured up in the sky, in the Luminous (Ātman), as the mirage appears in the rays of the Sun, and in the Immutable (Ātman), as a thief in a pillar]

These examples convey that the *viksepa,* diversity, also does not in fact exist, but appears so because of Māyā. This finds expression in the *Mānasollāsa* (VIII–23, 24)—

यथा लीलावशात् कैश्चिद्भ्राम्यमाणः कुमारकः ।
भ्रमत्तत् पश्यति जगच्छतचन्द्रं नभस्थलम् ॥
तथैव मायया जीवो भ्रामितो वासनावशात् ।
नानाकारमिदं विश्वं भ्रममाणं च पश्यति ॥

with the commentary—

वासनावशात्—पूर्वपूर्वभ्रमजसंस्कारोद्बोधवशात् । **नानाकारम्**—देवतिर्यङ्मनुष्याद्यनेकाकारम् । **भ्रममाणम्**—चञ्चलम् ।

[Just as a young lad, being whirled round and round in sport, sees the world around as revolving round and round and the heavens as containing hundreds of Moons, so the jīva, deluded by Māyā because of the (arising of the) tendencies (originated by a succession of erroneous experiences one after another) sees this ever-changing universe in its various forms (such as Gods, beasts, humans etc.)]

4.4.11. Mind as Vikshepasakti of Maya

Thus the diversifying power of Māyā is responsible for all differentiation and activity characteristic of the so-called parlance. The impact of this is intimately felt by the seeker in respect of this so-called 'mind' *(manas)*. Although in empirical life mind is regarded as one of the many things in the world, in the present exposition addressed to the *uttamādhikārī* the word must be understood

in a comprehensive sense Says the *Yogavāsistha* (quoted in the *Pañcadaśī* XIII–20)—

स आत्मा सर्वगो राम नित्योदितमहावपुः ।
यन्मनाङ्मननीं शक्तिं धत्ते तन्मन उच्यते ॥

[O Rāma! whenever that Omnipresent Ever-luminous Infinite Self assumes the cognising power (a mode of Māyā), it is called the mind.]

Here a doubt that is raised is given expression to and answered by the commentary on the *Laghuyogavāsistha* (3, 1, 56)—

ननु सूक्ष्मभूतविकारान्मनसः सूक्ष्मभूतादिसर्वजगदुत्पत्तिः कथं घटत इति चेन्न । मनसः सूक्ष्मभूतविकारत्वस्य दृष्टिसृष्टिपक्षेऽनभ्युपगमात् । ...... दृष्टिरेव सृष्टिरिति वसिष्ठसिद्धान्ते स्थिते सूक्ष्मभूतप्रभृति सर्वस्य जगतो मनोविकारत्वे विरोधाभावात् । 'यदा सुपुप्तः स्वप्नं न कञ्चन पश्यत्यथास्मिन् प्राण एवैकधा भवति तदैनं वाक्सर्वैर्नामभिस्सहाप्येति' इत्यादिश्रुतिरपि मनसो लये सुपुप्तौ सर्वस्य जगतः प्रलय इव लयं दर्शयन्ती दृष्टिमेव सृष्टिमनुजानाति । ननु सुपुप्तौ प्रलय इव प्रपञ्चो न विलीयते, किन्तु करणाभावेन न प्रतीयत इत्याशयेन तथा श्रुतिराहेति चेन्न । तत्र लयाप्रतिपादने जगतः प्रबोधसमये सृष्ट्यप्रतिपादनप्रसङ्गात् । प्रतिपादयति च श्रुतिः सर्वसृष्टिप्रबोधे 'स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः सर्वे प्राणा यथायतनं प्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः' इति । श्रुत्यन्तरं च दृष्टिसृष्टिविषयं भवति—'असतोऽधि मनोऽसृजत मनः प्रजापतिमसृजत प्रजापतिः प्रजा असृजत तद्वा इदं मनस्येव परमं प्रतिष्ठितं यदिदं किञ्च' इति ।

[If it is asked—since the mind is a product of the subtle elements, how can the entire universe starting from the subtle elements, originate from it?—the answer is—'not so'. In the *drstisrstipaksa*, it is not accepted that the mind is a product of

the subtle elements In accordance with the view-point established by Vasiṣṭha, herein adopted, viz, *'dṛṣṭireva sṛṣṭih'* i e, creation is mere cognition, there is no contradiction in regarding the entire universe inclusive of the subtle elements as a mode of the mind This has the sanction of the Śrutis such as 'When a person is so asleep that he sees no dream whatever, he becomes one with that *prāṇopādhika* (Ātman in association with the vital air) alone. Then speech together with all the names merges in him' which make clear that, when in deep sleep the mind is merged, the entire world is merged as in dissolution. It cannot be said that the meaning of the Śruti is—that the world is not dissolved in deep sleep as in dissolution, but is not experienced because of the absence of the instruments of cognition—because, if dissolution of the world is not meant here, then it would be inappropriate for the Śruti to speak of creation on waking up. On the other hand, Śruti referring to creation of the entire world on waking up, declares—'When he awakes, even as sparks proceed in all directions from a blazing fire, even so, from this Self the vital breaths proceed to their respective stations, from the vital powers, the gods (the sense powers) and from the gods the worlds' Yet another Śruti with *dṛṣṭisṛṣṭi* as its import is—'From the unmanifest is created the mind, the mind created the *Prajāpati*, the *Prajāpati* created the beings Hence, indeed whatever is all this, is ultimately rooted in the mind alone']

The question as to the *svarūpa* of this *manas* is raised by Śri Rāma—

भगवन्मनसो रूप कीदृश वद मे स्फुटम् ।
यस्मात्तेनेयमखिला तन्यते दोपमञ्जरी ॥

(La Yo. Vā. 3. 1, 58)

[Divine Sire! Kindly explain to me clearly what exactly is the nature of the mind which projects all this, abounding in evil]

In reply sage Vasiṣṭha after pointing out that *manas* has no independent existence of its own other than that of the Substratum, says—

साधो यथैतदर्थस्य प्रतिभानं पथां गतम् ।
सतो वाप्यसतो वापि तन्मनो विद्धि नेतरम् ॥ ..

सङ्कल्पन मनो विद्धि सङ्कल्पात्तन्न भिद्यते ।...
अविद्यासंसृतिश्चित्तं मनो बन्धो मलस्तमः ॥

इति सङ्कल्पजालस्य नामान्येतानि राघव ।
सङ्कल्पजाले गलिते स्वरूपमवशिष्यते ॥

(La. Yo. Vā. 3, 1, 61-65)

[O Blessed One! experience, memory, imagination etc., constitute the mind It is otherwise called Avidyā, *samsrti, cittam, manas, bandha, mala* and *tamas*. When all such imagination disappears, only the Substratum remains.]

The *Vivekacūdāmani* (171) says—

न ह्यस्त्ययिद्या मनसोऽतिरिक्ता मनो ह्यविद्या भवबन्धहेतुः ।
तस्मिन्विनष्टे सकलं विनष्टं विजृम्भितेऽस्मिन् सकल विजृम्भते ॥

[There is no ignorance apart from the mind The mind alone is ignorance, the cause of the bondage, *samsāra*. When that is destroyed, all else is destroyed and when it is manifested, everything else is manifested]

This eradication of *manas* is accomplished only if the Avidyā in which it is rooted in the form of *vāsanās* is dispelled, and not otherwise. Says the *Mānasollāsa* (VIII-17)—

न तस्या मूलविच्छेदमभिवाञ्छन्ति केचन ।
तेषा पक्षे कथ मोक्षो मनसः संभविष्यति ॥

[Some seek not her (of Māyā) radical destruction How, in their view, can there be release from *manas*?]

Again, the śloka—

चित्तं नाभिः किलास्येह मायाचक्रस्य सर्वतः ।

स्थीयते चेत्तदाक्रम्य तन्न किञ्चित्प्रबाध्यते ॥

(Yo. vā. 5, 49, 40)

[The mind is the nave of the wheel of Māyā. Resting in Ātman by dissolving the mind therein, one will not be troubled by anything.]

may be recalled.

Says the *Mānasollāsa* (VIII–18, 19)—

तिस्रोऽप्यवस्था मनसो जाग्रत्स्वप्नसुषुप्तयः ।

चक्रवत्परिवर्तन्ते भेदभ्रान्त्येकहेतवः ॥

ताभिः करोति कर्माणि पुनस्तैर्बध्यते मनः ।

[The waking, dream and deep sleep which are the three states of the mind, revolve like a wheel, causing the illusions of variety. On account of these, *manas* performs acts and is again bound by them]

The destruction of the mind referred to as the *sādhana* is achieved by the realisation that the *sādhaka* is not the agent nor the enjoyer, but only the *Sākṣī*. Says the *Mānasollāsa* VIII—

मनसः केवलः साक्षी भानुवत्पुरुषः परः ॥ (19)

यथा प्राणिकृतैरर्कः कर्मभिर्नैव बध्यते ।

तथा मनःकृतैरात्मा साक्षित्वान्नैव बध्यते ॥ (20)

आत्मा करोति कर्माणि बध्यते मुच्यते च तैः ।

इत्यौपचारिकी क्लृप्तिर्भ्रममात्रैव केवलम् ॥ (21)

संसृज्य मनसा देवः संसरन्निव लक्ष्यते ।

यथार्को जलसंसर्गाच्चलन्नानेव लक्ष्यते ॥ (25)

[Just as the Sun (is the witness of all actions) and is never affected by the acts done by the creatures below, so also Ātman

beyond, a mere witness of *manas* as He is, is never bound by the doings of *manas*

That Ātman does acts, that He is bound by them and that He is released from them, is accepted only in a figurative sense; it is a mere illusion

In association with *manas*, Divine Ātman looks as if he were coursing through the world, just as the Sun reflected in waters, appears as many and as moving]

4 5. Illusion and Dream state

4 5.1 Dream world Illusory

The realisation of the situation contemplated above, is to be had by recognising that the world of parlance is a mere illusion That this is so can be understood by comparing it with the dream world It is generally agreed that the objects seen in a dream are illusory This is discussed in the *Sandhyādhikaraṇabhāṣya* wherein the first two *sūtras* (3-2-1-1)—

सन्ध्ये सृष्टिराह हि

[In the intermediate stage (of dream) occurs (real) creation, for the Upaniṣad says so]

and (3–2–1–2)—

निर्मातारं चैके पुत्रादयश्च

[And some (following a particular branch) consider Self to be the creator (of thing desired), and sons and others (are the objects desired)]

are shown to give expression to the prima facie view that the dream world is real, *tathya* and the third *sūtra*, (3-2-1-3)—

मायामात्र तु कार्त्स्न्येनानभिव्यक्तस्वरूपत्वात्

[But the dream-creation is a mere Māyā, because of its nature of not being a complete manifestation of the totality of requisites (as found in the wakeful state)]

to refute this contention.

Says the *Bhāṣya*—

किं पुनरत्र कार्त्स्न्यमभिप्रेतम्? देशकालनिमित्तसंपत्तिरबाधश्च। न हि परमार्थवस्तुविषयाणि देशकालनिमित्तान्यबाधश्च स्वप्ने संभाव्यन्ते।

[What again is meant here by 'totality'? It means the state of being endowed with appropriate space, time and circumstances, as well as its not being sublated; for the space, time and circumstances (causality etc) appropriate for a real thing, as well as the absence of sublation, can never be possible in the case of a dream]

It is pointed out that a dreamer should not be construed to have experience of objects that are traceable to regions outside of the gross body of his waking state. Whatever the size, form etc., of the objects and whoever the people that are contacted in a dream, they must all be traced only to the activity of the internal organ or its material cause, Avidyā The huge sizes of the objects such as mountains, rivers, townships etc., argue against their being accommodated within the confines of the body. The rapidity with which objects are seen to arise argues against their actual production involving the necessary causal complement. As the external organs, both sensory and motor, remain quiescent in that state, they cannot be regarded as instruments of knowledge and activity therein. Again, while some of the objects seen disappear in a moment with new ones appearing in their places within the dream itself, the entire dream itself is sublated on waking. It is thus clear that the phenomenon of the dream is to be regarded as having only *prātibhāsikasattā* i.e., an illusion, in tune with the generality of opinion The Śruti (Bṛ. U. 4-3-10) says—

न तत्र रथा न रथयोगा न पन्थानो भवन्ति। अथ रथान् रथयोगान् पथः सृजते।

[There are no chariots, no animals to be yoked to them, nor roads there. But he creates the chariots, animals and roads.]

Also the *Māndūkyakārikā* (2-1,2,3) says—

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः ।
अन्तः स्थानात्तु भावानां संवृतत्वेन हेतुना ॥

अदीर्घत्वाच्च कालस्य गत्वा देशान्न पश्यति ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।
वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥

[The wise declare the unreality of all the objects seen in the dream, they all being located within the body, on account of their being in a confined space

On account of the shortness of time, it is not possible for the dreamer to go out of the body and see the dream objects; nor does the dreamer, when he wakes up, find himself in the place (seen in his dream).

Following reason (as indicated above), Śruti declares the non-existence of the chariots, etc., perceived in dream. Therefore it is said (by the wise) that Śruti itself declares the illusoriness (of the dream experiences) established by reason.]

4.5.2. Dream and waking states, non-distinguishable—Identical twins.

After this, Śrī Śrī Gauḍapādācārya proceeds to establish the untenability of the common view that while the objects perceived in dreams are unreal, the objects seen in the waking state are real.

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥

(*Māṇḍūkyakārikā* 2–4)

[Different objects cognised in dream (are illusory) on account of their being perceived to exist For the same reason, the objects seen in the waking state are illusory. The nature of objects is the same in the waking state and dream The only difference is the limitation of space associated with dream objects.]

The *Bhāsya* thereon says, the things seen in the waking are illusory because they are seen—*drsyatvāt*—like the things seen in a dream.

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।
भेदाना हि समत्वेन प्रसिद्धेनैव हेतुना ॥

(*Māṇḍūkyakārikā* 2–5)

[The wise speak of the sameness of the waking and dream states on account of similarity of objects perceived in both the states on grounds well-known, already described.]

The *hetu* (ground), *drsyatvāt* (being cognised), has been employed above for establishing the illusory nature of the waking world by inference. Other grounds like *jadatvāt* (inertness), *sāpeksatvāt* (being related) and *paricchinnatvāt* (finitude), or *vyāvṛttatvāt* (being different) referred to previously, lead to the same result. Attention may be drawn to the words विश्वं पश्यति, सम्बन्धतः, भेदतः in the eighth stanza of the hymn which are suggestive of the aforesaid inference Another reason for classing the world of waking with the contents of the dream is that it is also evanescent—

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥

(*Māṇḍūkyakārikā* 2–6)

[That which is non-existent at the beginning and in the end is necessarily so (non-existent) even in the middle The objects are like the illusions we see, still they are regarded as real.]

Closer scrutiny, however, shows that the experience of the so-called waking state can in no way be distinguished from the experience of the so-called dream state.

To start with, it might be noted that the dream state is spoken of as such, only in the waking. During the dream it is experienced only as waking. The experience of dream within a dream makes this clearer. Śrī Śrī Ācāryapāda expresses this by saying that each of the dream and the waking experiences is real in its own sphere—

सर्वव्यवहाराणामेव प्राग्ब्रह्मात्मताविज्ञानात् सत्यत्वोपपत्तेः स्वप्नव्यवहारस्येव प्राक्प्रबोधात् ॥ (Sū. Bh. 2–1–6–14)

[Earlier to the realisation of the identity of Self with Brahman, all activities can justly be real like the activities in dream before waking up]

The dream contents and cognitions appear to be private only from the waking standpoint. This, however, is a misjudgement of the experience one has then. The experience is that they are shared by the other dream people as much as the things of the waking state are shared by the people in the waking state. The *triputī—drk, citta* and *drsya*—is experienced in dream as much as it is experienced in the waking. The distinction between the mind and the ideas therein, and the outside objects are there in the dream as in the waking. The instrumentality of the dream senses is also in evidence. The distinction between the fancies of the mind, as for example, in day-dreaming and the so-called real objects outside, is maintained in the dream as also that between the real and the illusory, the latter being exemplified by the

-snake. The distinction sought to be made from the dpoint of 'pragmatic efficiency' by pointing out that dream water does not quench the waking thirst or the m wealth does not procure anything in the waking e, is also wide of the mark, since the waking er and the riches do not answer the needs of the dream e, while the dream water and the riches do. The alled abnormalities like an individual endowed with hands and other strange features seen in the dream regarded as such from the waking standpoint. They not experienced as abnormal in the dream and are to regarded as characteristics—*sthānidharmāḥ*—belonging ndividuals by virtue of the positions they occupy viz., dream conditions as in the case of the denizens of ven. Even the witnessing of one's own corpse or phenomena as one's own head that is severed from body being carried in one's own palm, do not appear nge in a dream and are due to the imagination of the amer on account of the peculiar condition of the am state, much in the same way as the experience of rope-snake or the mirage. Each state has its own ion of propriety and stands stultified by the other. is no distinction can be made on the ground of erience between the waking state and the dream. s is clearly brought out in detail in the *Bhāṣya* on the *ṇḍūkyakārikās*, a few of which are—

स्वप्नदृक्प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान् वापि जीवान् पश्यति यान् सदा ॥ (4-63)

स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ (4-64)

*

चरन् जागरिते जाग्रद्दिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान् वापि जीवान् पश्यति यान् सदा ।। (4-65)

जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ।। (4–66)

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितन्त्वसत् ।
बहिश्चेतोगृहीतं सद्दृष्टं वैतथ्यमेतयोः ।। (2–9)

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितन्त्वसत् ।
बहिश्चेतोगृहीतं सद्युक्त वैतथ्यमेतयोः ।। (2–10)

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ।। (2–14)

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ।। (2–15)

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते । (2–7)
अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् ।
तानय प्रेक्षते गत्वा यथैवेह सुशिक्षितः ।। (2–8)

[The whole variety of jivas, born of eggs, sweat etc , always seen by the dreamer when he goes about in his dream in all ten directions have no existence apart from the mind of the dreamer.

These beings which are objects of the mind of the dreamer have no existence apart from his mind Similarly this mind of the dreamer is admitted to be the object of perception of the dreamer only (Therefore the mind of the dreamer is not separate from the dreamer himself)

The whole variety of jivas, born of eggs, sweat etc , always seen by the waking man when he goes about in his waking condition in all ten directions is only the object of the mind of the waking man.

These jīvas are in no way apart from the waking mind. ilarly, the mind of the waking man is admitted to be the ect of perception of the waking person only (Therefore the d is not separate from the perceiver)

In dream, what is imagined within the mind is illusory; what is cognised outside by the mind appears to be real in truth both these are known to be unreal

Similarly, in the waking state also, what is imagined within the mind is illusory, and what is experienced outside by the d appears to be real But in fact, both should be rationally d to be unreal

Those that are cognised within only as long as the thought hem lasts, as well as those that are perceived by the senses conform to two points of time are all mere imaginations. ere is no other ground for differentiating the one from the er.

Those that exist within the mind (as mere subjective ginations) and are known as the unmanifested, as well as se that exist without in a manifested form (as perceived ects)—all are mere imaginations, the difference lying only in sense organs (by means of which the latter are cognised).

Their (of the objects of waking experience) serving a pur- e (as means to an end) is opposed in dream.

The objects perceived by the dreamer, not usually met with he waking state, undoubtedly owe their existence to the pecu- condition in which the cogniser, that is, his mind, works the time being, as in the case of those residing in heaven. e dreamer associating himself with the dream conditions, eriences those objects, even as the one well instructed here s from one place to another and sees objects belonging to se places.]

Further, along with the 'shapes' and 'forms', is o experienced the expansive space of the dream.

locations, distances etc , involving, for example, a township with buildings, roads, etc., as also the time-intervals, sequences etc., each with a notion of measure which may not agree with that of the waking state. The *Maṇḍūkyakārikās*—

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् । (2-3) and

अदीर्घत्वाच्च कालस्य गत्वा देशान्न पश्यति । (2-2)

as also the *Bhāṣya* thereon, quoted already, make this clear. So it is in respect of causation as well, which may be at variance with what is associated with it in the parlance of the waking state—

सङ्घातास्स्वप्नवत्सर्वे आत्ममायाविसर्जिताः । (3-10)

[All aggregates (such as body etc.,) are produced by Māyā of Ātman as in dream]

Since it is in respect of the operation of the so-called principle of causation that persistently a distinction is sought to be made between the waking and the dream states, the question must be considered carefully. It has already been shown in detail that the so-called principle of causation is a pseudoprinciple as the notion of origination, though used in parlance, is seen to have no meaning whatsoever and the discussion culminates in *ajātivāda*—

नास्त्यसद्धेतुकमसत् सदसद्धेतुकं तथा ।
सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥

(Mā. Kā. 4-40)

[The unreal cannot have the unreal as its cause, nor can the real be produced from the unreal; the real cannot be the cause of the real, so how can the real ever be the cause of the unreal?]

Bhāsya on ıt ıs—

न चान्यः कार्यकारणभावः सम्भवति शक्यो वा कल्पयितुम्। अतो
नामसिद्ध एव कार्यकारणभावः कस्यचिदित्यभिप्रायः।

No other causal relatıon is possıble nor can any be con-
l of. The ımport of the *Kārıkā* ıs that the wıse see that the
l relatıon between any objects whatsoever is not estab-
l]

the *Vedāntasıddhāntamuktāvalı* (16) says—

यथा सतो जनिर्नैवमसतोऽपि जनिर्न च।
जन्यत्वमेव जन्यस्य मायिकत्वसमर्पकम्॥

Just as productıon cannot be explained as proceedıng from
hıng prevıously existıng, so also production from some-
prevıously non-exıstent cannot be explaıned The bare
f production proves that the product is the work of Māyā]

The material cause of the pot or the cloth ıs thus not
nud or the threads but the *satpadārtha* whıch ıs seen
ɔt or cloth because of Māyā as already explaıned.
ıll-considered belief that the dream whıch ıs an
on is the *kārya* of the waking state would result, on
stıgation, only ın affirming that its so-called cause,
vakıng state, ıs ıtself ıllusory. No *kāryakāıanabhāva* can
aintained ın respect of dream and wakıng. This is
clear in the *Bhāṣyas* on the *Kārıkās*—

ग्रहणाज्जागरितवत् तद्धेतुः स्वप्न इष्यते।
तद्धेतुत्वात्तु तस्यैव सज्जागरितमिष्यते॥
उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम्॥

(Mā. Kā. 4–37, 38)

[As the experience of objects ın dream is sımılar to the
ıence of objects in the wakıng state, it is thought that the
ng expeıiences are the cause of the dream experıences.
account of this reason, his so-called waking experiences

(supposed to be the cause of the dream) appear as real to that dreamer alone (but not to others)

All these are known as unborn as their origination (creation or evolution) cannot be established as a fact]

The slightest possibility of the causal relation between the waking and the dream states, though both are unreal, is removed by the *Kārikā*—

विपर्यासाद्यथा जाग्रदचिन्त्यान् भूतवत्स्पृशेत् ।
तथा स्वप्ने विपर्यासाद्धर्मांस्तत्रैव पश्यति ॥ (Mā. Kā. 4–41)

and the *Bhāsya* on it—

विपर्यासात्—अविवेकतः, **यथा जाग्रत्**—जागरिते, **अचिन्त्यान्**—भावान् अशक्यचिन्तनीयान् रज्जुसर्पादीन्, **भूतवत्**—परमार्थवत्, **स्पृशेत्**—स्पृशन्निव विकल्पयेदित्यर्थः । कश्चिद्यथा, **तथा स्वप्ने विपर्यासात्** हस्त्यादीन् **धर्मान्** पश्यन्निव विकल्पयति । **तत्रैव पश्यति** न तु जागरितादुत्पद्यमानानित्यर्थः ।

[As in the waking state, one, through want of proper discrimination, imagines the snake seen in the place of the rope as real—the nature of which, in fact, cannot be really determined—so also in dream, one, through want of discrimination, imagines as if one really perceives such objects as elephants etc. These dream objects, such as elephants etc , are peculiar to the dream condition alone , they are not the effect of waking experiences.]

Thus the refutation of the dream state in the so-called waking is merely a case of one 'waking' experience being refuted by another 'waking' experience. The dream continually suggests that the waking world, though different, has no higher value than the dream world Illusions such as rope-snake etc., forming a part of the waking state are not to be regarded as exceptions; the

waking state experience is as much an illusion. It
t mere coherence or correspondence or practical
ncy that is to be accepted as the criterion of reality,
bsolute, eternal, unchanging existence, uncontra-
d and uncontradictable by anything else at any time
ination is thus seen to be at the root of world-
omena in which are included both individual souls
heir experiences.

Thus in accordance with one's experience, it must be
nised that the waking and the dream states must be
d in the same category, their internal structure
the same.

न जाग्रत्स्वप्नयोर्भेदः कश्चनास्ति कदाचन ।

e *Yogavāsiṣṭha* (Ni. Pra. U. 165–6) says. For purposes
mmon parlance, the two names, the waking and the
n are employed in the manner of distinguishing
ical twins—

समयोर्यमयोर्भ्रात्रोर्व्यवहाराय नामनी ।
यद्वत्क्रियेते द्वे तद्वज्जाग्रत्स्वप्नशिलामये ॥

(Yo. Vā. Ni. Pra. U. 106–2)

Srishtidrishtivada

In the light of this, the *prakriyā*, that endows the
ng with parlance reality (*vyāvahārikasattā*) and the
m with apparent reality (*prātibhāsikasattā*) must there-
be closely scrutinized. This *prakriyā* is spoken of as
Sṛṣṭidṛṣṭivāda which supposes that what has been
ed is perceived. Thus it accepts *ajñātasattā* i.e.,
ence pertaining to a thing independent of one's
vledge of it This view cannot be entertained, for,
no guarantee that the so-called thing in itself

which is inaccessible to perception has any existence at all. Again, as has been seen previously, if the outside object is different from the perceiving entity, no primary relation can be established between them. To account for perception, the relation must be regarded as one of superposed identity—*ādhyāsikatādātmya*. A *pramātr* functioning with the aid of the *pramānas* is to be postulated as distinguished from the *Sākṣī* who directly illumines the unknown object—*ajñātatvena sākṣibhāsya*. While this delineation might accommodate parlance, it must be considered whether the prolixity involved can be avoided.

4.6.2. Place of Isvara

Further, the view entertained by the *Sṛṣṭidṛṣṭivādin* that the world is created by a Universal Consciousness called Īśvara defined as the Universal Spirit that operates with the power of Māyā is also not free from riddles, to escape from which situation, all kinds of hypotheses are brought in. For example Īśvara is regarded in the first instance as distant, objective and transcendent in the manner of some of the theistic schools. Īśvara would then have to think, desire, will and act in order to bring about creation.

Further, if all these are regarded as evolved out of Avidyā then the question arises as to whether Īśvara should be regarded as another erring individual.

If it is said that Avidyā is only for the jīva, which, from the standpoint of Īśvara, must be regarded as His power of Māyā under His control, then the ethical situation involved, viz., that of creating situations and accompaniments abounding in disparity, evil in addition to good etc., will have to be explained. To get over this,

:h jīva must be regarded as subject to *karma* which is *di* etc., vide the *adhikarana* (2-1-12) beginning with Sūtra—

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ।

[Inequality of dispensation and cruelty, the Lord cannot reproached with, on account of His regarding merit and nerit; for so the Śruti declares.]

Again, if Īśvara is regarded as an object, even if it at the level of parlance, then like all other objects, He uld have to be regarded as *jada* or *acetana* i.e., inert. bring in the analogy of the other jīvas—entities lowed with *Caitanya*—as perceived in parlance would travelling too far away from the situation emphatically pressed by the Śruti—नान्योऽतोऽस्ति द्रष्टा....(Br. U. 3, 7, 23) here is no other seer but Him (internal Ruler)....]. To over all such difficulties, it is sometimes said that nilar to that in ordinary life, creation is a sport, on the :t of Īśvara, vide Sūtra (2-1-11-33)—लोकवत्तु लीलाकैवल्यम् । en this postulation does not solve the problem in an :irely satisfactory manner. Śri Ācāryapāda observes in s *Bhāsya* on the above Sūtra—

....न चेयं परमार्थविषया सृष्टिश्रुतिः, अविद्याकल्पितनाम-रूपव्यवहारगोचरत्वात्, ब्रह्मात्मभावप्रतिपादनपरत्वाच्च, इत्येतदपि नैव मर्तव्यम् ।

[. .. It should never be lost sight of, that the doctrine of ation enunciated in the Śruti does not refer to the highest lity; it refers to the apparent world only, characterised by me and form, the figments of Avidyā and, moreover, Śruti ns at establishing that Brahman is the Self of all.]

Similar situation ave to be considered when vara is regarded nser of the fruits of acti is seen from the the *adhikarana* star ...

the Sūtra—फलमत उपपत्तेः (3-2-8-38). The *Gītā* न कर्तृत्वं (V. 14, 15) quoted already may be recalled in this connection. As has been amply demonstrated, the *kārya-kāraṇaprakriyā* and also the *sṛṣṭiprakriyā* adhered to in this *vāda* have no meaning whatever and have to be given up. The purport of the Śruti is not and cannot be in delineating *sṛṣṭi* and that in a sequential manner—*kramasṛṣṭi*. Primarily, it is to secure for the disciple the *Brahmātmaikya-jñāna* by *layacintana*, i.e., dissolution of the effect in its material cause at every step. This procedure adopted by the Śruti in accordance with the principle enunciated by Śri Bhagavān in the *Gītā* (III-26) न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। [Let no wise man cause unsettlement in the minds of the ignorant attached to action] is meant for the *mandādhikārī* who sticks to the notions such as plurality of jīvas, distinction between the waking and the dream states, *pramāṇas*, *karma*, *kāryakāraṇaprakriyā*, *sṛṣṭi*, the *pariṇāmaprakriyā* in relation to Māyā, distinction between the illusory and the real in the waking state, *ajñātasattā* etc.

4.6.3 Vyavahārikasattā dispensed with

However, as has been seen, the recognition that the dream and the waking are on a par in respect of every issue involved, makes it necessary that the extra significance given to the waking in the set up of *sṛṣṭidṛṣṭivāda* is to be done away with. This would also liberate the seeker from the clutches of the plethora of assumptions mentioned.

In the first instance this is done by giving up the concept of *vyāvahārikasattā*. The *Vedāntasiddhāntamuktāvali* (11) says—

सत्त्वत्रयं वदन् वादी प्रष्टव्योऽत्राधुना मया ।
सत्य द्वैतमसत्यं वा नासत्ये त्रिविधं कुतः ॥

[The one who maintains three different kinds of existence, be asked as to how existence (*sattā*) can be three-fold, for he *srstıdrstıvādın*) does not hold dualıty to be real, ıf unreal, one can speak only in terms of existence and non-existence]

It cannot be maintained that the two can be nguished by the criterion—

ब्रह्मज्ञानेतरज्ञानबाध्यत्वं प्रातिभासिकसत्यत्वम् । ब्रह्मज्ञानबाध्यत्वं हारिकसत्यत्वम् ।

apparent reality such as that of the rope-snake etc., ıat which ıs sublated by knowledge other than the *majñāna,* whıle parlance reality ıs that which ıs sub- l only by *Brahmajñāna* for, the dıstinctıon that is ht to be made out is wıthın the realm of *asat* and , one of degree and not of kınd. Truth must not look falsehood, ıt must be qualitatıvely dıfferent It must elf-evidently true. Empırical knowledge cannot have qualıty.

I. Valıdity of Pramanas questioned

It cannot also be maıntained that the parlance ıty ıs to be posited because of ıts being known by ns of the instruments of knowledge, *pramānas,* for, thıs wledge which is sublated, be ıt by *Brahmajñāna,* would be valıd knowledge and hence the so-called *pramānas* ıld not be regarded as *pramāṇas* at all The Śrutıs as—नेह नानास्ति किञ्चन (Br. U 4-4-19) and मायां तु प्रकृतिं [(Śve. U. 4-10) [There ıs ın It, no dıversıty, know the materıal cause of the world is Māyā] by the aratıon of the unrealıty of the whole world, declare

the untrustworthiness of perception, inference etc., which are ordinarily accepted as making known the world.

4.7.2. "Pramanas" reveal only Sat

It cannot be said that perception etc., have to be accepted as revealing the objects of common parlance, e.g., a pot, that are not illusory like the rope-snake for, this distinction is without a difference as has been seen. Further, if perception etc , have to be accepted as *pramānas* revealing objects having *ajñātasattā,* then they should be deemed to reveal only the *Adhısthāna* that is the *Sattā* of each of the objects of parlance like the pot as revealed in the experience, 'the pot is', for the concealment whose cessation is brought about by the concerned *pramāna* can pertain only to the *Adhısṭhāna* which is self-effulgent and not to the inert objects of the world. That is why it is said—

अतोऽनुभव एवैको विषयोऽज्ञातलक्षणः ।

अक्षादीना स्वतः सिद्धो यत्र तेषां प्रमाणता ॥ (Saṁ. Vā. 1002)

[Therefore it is the self-established one Experience alone, and none other which can be regarded as unknown, that is the object of perception etc., whence they (perception etc ,) become valid]

The *Adhisṭhānasattā* that is revealed is conditioned by the form, colour, etc., of the object regarded as perceived and as such, not the unconditioned *Adhısṭhāna*. This is so even in the *sṛṣṭidṛṣṭıvāda* Further enquiry shows that the *Adhısthāna* is the attributeless Ātman as the Śrutis such as न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् (Ka. U. 2-6-9) [His form is not to be seen, no one beholds Him with the eye] declare. Thus It cannot be revealed by the so-called *pramāṇas* that are outward as alluded to by the Śruti—

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
(Ka. U. 2-4-1)

whose real meaning lies in showing that Self is not an object for the sense organs, nor can they be deemed as revealing the objects of the world because of the consciousness of the co-presence and the co-absence of the sense organs and the items of knowledge as pointed out already. The position is, therefore, that they are falsely regarded as *pramāṇas* in the same way as in a dream. So has it been said—

इन्द्रियाणां कारणत्वे भवेच्चोद्यं तदा तव ।
स्वप्नभ्रमे यथा तेषामन्वयव्यतिरेकधीः ॥ (Ve. Si Mu. 14)

Similarly the possible objection—that, in the experience of an illusion, a real substratum revealed by *pramānas* such as a rope of the illusory snake, is to be recognised—is seen to be without substance as in the parallel instance in a dream where the substratum is also seen to be sublated along with what is superimposed. The unsublatable self-established Ātman Itself is to be accepted as the Substratum of all illusion.

4.8. Pratyabhijna reveals only Sat

Again, if for each cognition there is a separate object as must be the case on the view which accepts only *jñātasattā*, i.e., *prātītikasattā*, (*pratītimātrakālikasattā* i.e., the object regarded as having an existence only when it is cognised) it may be asked as to how the recognition (*pratyabhijñā*) of the present object, say a pot or a house, as identical with the one previously known, is possible. The reply is that the recognition in this instance, is illusory similar to the recognition of the identity of the illusory snake perceived severally by ten men, each declaring to

the other 'I saw the same snake as you did'. This is pointed out in—

द्वैतभेदे प्रतिज्ञानं प्रत्यभिज्ञा कथ वद ।
दृशाना युगपत्सर्पभ्रमे तद्वत्तथैव सा ॥ (Ve. Si. Mu. 12)

The *Pratyaktattvacintāmaṇi* (4-32) also gives—

स एवायं कुम्भस्तदिदमिह वेश्मेति धिषणा
भवेत्साम्याद्यद्वद्युगपदहिभानं स्रजि नृणाम् ।

In all these cases similarity is mistaken for identity. The experience of such a *pratyabhijñā* that is had in a dream which is subsequently cancelled with the entire content, serves to clear the issue

जगज्जाग्रत्काले विविधमनुभूयान्यजनितम्
सुषुप्तिं गत्वा स्यात्पुनरपि समुत्थाय सहसा ।
जगद्बुद्धिर्या सा जगदभिनवं गोचरयति
स्फुटं सादृश्यात्स्यात्तदिदमिति बुद्धिर्व्यवहृतौ ॥
(*Pratyaktattvacintāmaṇi* 4-33)

Similarly when a man passes from waking consciousness into sleep from which again he awakes, his present consciousness relates to a different world. But his recognition of the identity of the present and the former worlds is simply an error due to similarity just like the experience of the continuity of the same dream after sleep also within the dream The *pratyabhijñā*—सेयं दीपज्वाला or सोऽयं नदीप्रवाहः [This is the same flame, or river as the one seen previously]—illustrates this Such a *pratyabhijñā* does not reveal real identity, or prove it. As a matter of fact, the knowledge of the identity of an object is, by the very nature of the case, an impossibility as there is no valid means, apart from our subjective impression, of knowing

the objective unity or identity of what is perceived at different times. There is no recognition of an inner unity as in the case of the true Self; all objective identity is fictitious only. The commentary on *Mānasollāsa* (II-8) says—

तथा च सर्वेपु विशेषेषु कार्यकारणभावाद्यात्मना विभाव्यमानेषु 'इदं अयं तत्' इत्याद्युल्लेखयोग्यं यदव्यभिचारी सन्मात्रमनुगम्यमानमस्ति तदेव सर्वस्योपादानं, तच्च ब्रह्मैव नान्यदिति।

[In the case of all particularities pertaining to objects presented in cause-effect relationship etc, capable of being referred to as 'this, that' etc., that which is Pure Existence, constant in all cases without exception is Itself the content of everything, and that is Brahman alone and none other]

4.9. "Common world", Pratikarmavyavastha

The belief that there is a common world independent of what the individuals themselves create, the experience that nature is governed by some kind of law, regularity, and uniformity the cause of which cannot be changed at will by any individual, may all be said to militate against the viewpoint that has been put forward. But if it is recognised that all these do pertain to the dream world as well, all such objections would not in the least be valid. So also in connection with the objection based on the so-called *pratikarmavyavasthā* of the *sṛṣṭidṛṣṭivāda* which is enunciated in—

कस्यचित्पुसः कदाचिदेव कश्चिदेव विपयो ज्ञानकर्म, न सर्वस्य सर्वदा सर्वमित्येवंलक्षणा।

[For any one individual, at a time, only one thing can be an object of knowledge, not all objects for all people at all times.]

The *Nārāyaṇī* on *Siddhāntabindu* on śloka (1) of *Daśaślokī* gives—

साक्षिरूपेण जीवेन स्वस्मिन् कल्पितं कार्यं स्वप्नवत् प्रकाश्यत एव, न तत्रावरण तद्भञ्जकमनोवृत्तिर्वा कल्प्यते, गौरवात्। इन्द्रियान्वय-व्यतिरेकौ स्वप्न इव नेयौ।

[What is imagined in himself is verily, illumined by the jīva in his aspect as the Witness Self as in a dream and there is no necessity for prolix postulations such as concealment of the object and the modification of the internal organ for destroying the concealment The co-presence and the co-absence of the sense organs and the knowledge are to be understood as in a dream]

4.10. Fate of (A) Vedic Injunctions (B) Permanence of Sky etc.

The objection—that the Vedic injunctions in respect of karma and jñāna are rendered invalid, if objects have only *prātītikasattā*—is also not to the point for, the purport of the injunctive Śrutis also is in *Brahmajñāna* with which even the *sṛṣṭidṛṣṭivādin* agrees, as pointed out in the *Siddhāntaleśasangraha* (2)—

ज्योतिष्टोमादिश्रुतीनां च सत्त्वशुद्धिद्वारा ब्रह्मणि तात्पर्यात्।

[The purport of the injunctive Śrutis which prescribe *jyotistoma* etc , is in *Brahmajñāna* through the purification of the mind.]

The dream analogy serves the purpose here as well—

प्रतीतिमात्रसत्त्वेऽपि कर्मज्ञानादिचोदना।
प्रमाणं स्वाप्नकार्यादिभावबोधकवाक्यवत्॥

(*Advaitasiddhisiddhāntasāra* p. 61, Śl. 6)

Another objection against this *prātītikasattāvāda* is that it is in conflict with Śrutis like—

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवासः पर्वता इमे। ध्रुवं विश्वमिदं जगत्।

(Rg. Ve. 8-8-31-2)

which speak of the permanence of the sky, the earth, the mountains, the universe and this world.

In answer to this, it may be pointed out that the permanence spoken of here is necessarily to be constrained to mean at best relative permanence till the next dissolution, for, otherwise, there will be no way of understanding the subsequent Śruti—ध्रुवो राजा (the King is permanent) From the present standpoint, the Śruti must be regarded as alluding to the relative permanence based upon the illusory *pratyabhijñā* as in the case of a flame. The sky etc., are concocted at the moment of experience as permanent just as some of the objects are concocted as permanent in a dream

4 11. Drishtisamasamayasrishti

Thus from this higher standpoint, all objects of experience, be they of the waking state or the dream state, are to be regarded as having only *prātītikasattā*. In contrast to the *sṛṣṭidṛṣṭivāda*, this view-point is referred to as the *dṛṣṭisṛṣṭivāda* Any object, be it the entire world, must be deemed to arise co-terminously with the cognition pertaining to it — *dṛṣṭisamasamayāsṛṣṭi*. This *prakriyā* liberates one from the clutches of the plethora of assumptions indulged in to accommodate the *mandādhikārī* The reasoning developed here is in support of the Śrutis which provide the *pramāṇa* in respect of this *vāda*—

यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति । (Bṛ. U 2-1-20)

[As small sparks come forth from the fire, even so from this Self come forth all vital energies, all worlds, all divinities, all beings.]

*

स यदा प्रतिबुध्यते — यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः सर्वे प्राणा यथायतन विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः। (Kau. U. 3-3)

[When he wakes up, even as sparks proceed in all directions from the blazing fire, even so from this Self the vital breaths proceed to their respective stations, from the vital powers, the gods (the sense powers) and from the gods, the worlds]

The earlier part of this Śruti—

यदा सुप्तः स्वप्नं न कश्चन पश्यत्यथास्मिन् प्राण एवैकधा भवति तदैन वाक्सर्वैर्नामभिस्सहाप्येति चक्षुस्सर्वैरूपैस्सहाप्येति श्रोत्रं सर्वैश्शब्दैस्सहाप्येति मनस्सर्वैर्ध्यानैस्सहाप्येति।

[When a man, being asleep sees no dream whatever, he becomes one with that Prāna (Brahman) alone, then speech merges in Him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts]

as also the Śruti (Br U. 4–5–15)—

न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात्।

[There is then no second, nothing else different from him that he could know]

provide the *pramāna* for dissolution during deep sleep Commenting on this Śruti in a different context the *Sūtrabhāsya* (2-3-12-18) says that the absence of cognition is due to the absence of any object whatever (and not because of the absence of consciousness)

विषयाभावादियमचेतयमानता (न चैतन्याभावात्)।

These ideas are expressed succinctly in—

प्राणलोकादिसृष्टिं हि जीवात्सुप्तोत्थिताच्छ्रुतिः।
वदन्ती दृष्टिसृष्टौ स्यात्प्रमाण तत्त्वतत्परा ॥ (I–215)

तद्द्वितीयं न तत्रास्त्यन्यद्विभक्त ततो न हि ।
यत्पश्येदिति वेदान्तः सुपुप्तौ प्रलये प्रमा ॥ (I–216)
(*Advaitasiddhisiddhāntasāra*)

The Śruti (Br. U. 4–3–31, 32)—

यत्र वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येत् . अन्योऽन्यद्विजानीयात् । सलिल एको द्रष्टाऽद्वैतो भवति ।

[When there is another, as it were, then one can see the other one can know the other. Limpid like pure water is that one Seer without the second.]

and the *Bhāsya* thereon—

यत्र यस्मिन् जागरिते स्वप्ने वा अन्यदिव आत्मनो वस्त्वन्तरमिवाविद्यया प्रत्युपस्थापितं भवति, तत्र तस्मादविद्याप्रत्युपस्थापितादन्योऽन्यमिवात्मानं मन्यमानः असत्यात्मनः प्रविभक्ते वस्त्वन्तरेऽसति च आत्मनि ततः प्रविभक्ते अन्योऽन्यत्पश्येदुपलभेत . विजानीयादिति । यत्र पुनः साऽविद्या सुषुप्ते वस्त्वन्तरप्रत्युपस्थापिका शान्ता तेन अन्यत्वेन अविद्याप्रविभक्तस्य वस्तुनोऽभावात् तत्केन कं पश्येत् विजानीयाद्वा ।

[When in the waking or in the dream state there is another beside Self, as it were, presented by ignorance, then one thinking of oneself as different from that other—although there is nothing different from Self, nor Self different from it—can see the other, can know the other. When, however, that ignorance which presents things other than Self is at rest, in that state of profound sleep, there being nothing presented by ignorance as separated from Self, what should one see, or know and through what ?]

point to creation in the waking and dream, and dissolution in deep sleep. The Śruti (Kai. U.) सुषुप्तिकाले सकले विलीने .... । also points to dissolution during deep sleep. Similar passages in the *Māṇḍūkya*, the *Chāndogya*, the *Praśna*, the *Kausī* . *Bṛhadāraṇyaka* all agree that in sleep

there is no duality. The *Bhāsya* on the Sūtra (1–3–8–30) quotes the *Kausītakīśruti* above mentioned in support of its statement—

स्वापप्रबोधयोश्च प्रलयप्रभवौ श्रूयेते ।

[In the sleeping and the waking states, dissolution and origination take place as known from Śruti]

The intention of the *Bhāsya* is to convey that the Śruti gives expression to the *drstisrstipaksa*—when cognition, then origination, and when no cognition, then dissolution—since that which has been concocted as in a dream, has no *ajñātasattā*

The *Vicārasāgara* (p 220)—

दर्शनं सृष्टिरदर्शनं लय इति न्यायात् यदा पदार्थः प्रतीयते तदैव प्रतीतिविषयः पदार्थो जायते। न तु कालान्तरे पदार्थोत्पत्तिरस्ति ।

also expresses the same

In short, all this has been expressed thus—

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दृग्ब्रह्म दृश्यं मायेति सर्ववेदान्तडिण्डिमः ॥
प्रातीतिकत्वं वेदान्तसिद्धान्ते जगतः स्फुटम् ।
अतः सुप्तौ जगल्लीन प्रबोधे जायते पुनः ॥
दृष्टिसृष्टिमिमां ब्रह्मानुभवी बहु मन्यते ।
आकाशनैल्यवज्ज्ञातसत्तैका जगतो मता ॥

Thus the entire gamut of duality consisting of cognitions and their objects is only apparently real, as such it must be traced to ignorance—Avidyā So it is said (*Advaitasiddhisiddhāntasāra* I–219)—

तस्मात् प्रातीतिकं सत्त्व द्वैतजातस्य सर्वतः ।
ज्ञानज्ञेयात्मकं सर्वमाविद्यकमिति स्थितम् ॥

4.12. Avidya one or many?

In respect of this ignorance how is it decided as to whether it is one or many? The answer is—

लौकिकी वैदिकी चापि नाज्ञाने दृश्यते प्रमा ।
कार्यदृष्ट्याऽथ कल्प्यं चेल्लाघवादेकमेव तत् ॥

(*Vedāntasiddhāntamuktāvali*–8)

[Since in respect of this ignorance there is no evidence—worldly or Vedic—if it is postulated to account for its effects (this world) then in accordance with the law of parsimony, it could be one only.]

The commentary on the above stanza says—

एकस्यापि निद्रादोषस्य अनेकविधकार्यजनकत्वस्य स्वप्ने दृष्टत्वात् लाघव-सहकृतान्यथानुपपत्तिर्विचित्रशक्तिकमेकमज्ञानमादाय विश्राम्यतीति युक्तम् ।

[As in the case of dreams, arising from the one defect, viz., sleep which is seen to produce a variety of objects, so in this case, presumptive evidence, seconded by the law of parsimony, is satisfied in the acceptance of one Avidyā possessing manifold powers.]

Śrutis such as अजामेकां लोहितशुक्लकृष्णाम् (Śve. U 4-5), मायां तु प्रकृतिं विद्यात् (Śve. U. 4-10) give expression to 'One Avidyā only' that is *trigunātmikā* which is the same as Māyā as pointed out by the *Nyāyaratnāvali* on the *Siddhāntabindu* (1)—

तस्य चैकत्वमेव, लाघवात् । 'मायां तु प्रकृतिं' 'अजामेकाम्' इत्यादिश्रुतिसिद्धैकवचनात् ।

The *Advaitasiddhisiddhāntasāra* says—

अज्ञानस्य जगद्धेतोः शक्तिवैचित्र्यतो भवेत् ।
वैचित्र्यं जगतोऽप्येव वासिष्ठादौ प्रदर्शितम् ॥ (I–217)
अविद्यायोनयो भावाः सर्वेऽमी बुद्बुदा इव ।
क्षणमुद्भूय गच्छन्ति ज्ञानैकजलधौ लयम् ॥ (I–218)

[Even the variety in the world is due to the manifold power of its cause, the Ajñāna, so has been declared in the *Vāsistha* etc All these things have Avidyā as their source, they springing up bubble-like for a moment, disappear in the one ocean of Knowledge]

The plural in Śrutis like—

इन्द्रो मायाभिः पुरुरूप ईयते (Br U 2–5–19)

[The Lord, because of the manifold powers of Māyā is perceived variously.]

and परास्य शक्तिर्विविधैव श्रूयते (Śvc. U. 6–8)

[His great power alone is described in the Vedas to be of various kinds.]

gives expression to the manifold powers of Māyā.

The *Vedāntasiddhāntamuktāvali*, after pointing out that the source of the inexplicable world can only be an inexplicable entity, says in the commentary on *śloka* 16—

तस्मादविद्यायोनित्वं भावाना सुष्ठूक्तम्, अतोऽविद्याकल्पितस्य जगतः प्रतीतिसमकालीनमेव सत्त्वमुक्तम्. रज्जुसर्पशुक्तिरजतगन्धर्वनगरस्वप्नप्रपञ्चेषु तथा दर्शनात् ।

[Hence the view that Avidyā is the source of things is consistent, whence what follows viz., that the world presented by Avidyā is strictly contemporaneous with the cognition of the world is also sound, for such is the experience in the case of the rope-snake, the shell-silver, castles in the air or the dream world.]

4.13. Mulavidya, etc., concocted as beginningless

If it is sought to be pointed out that the five—*mūlāvidyā*, its relatedness to Brahman, Īśvara, jīva, the difference between jīva and Īśvara mentioned along with pure Consciousness, in the *śloka*—

जीव ईशो विशुद्धा चित् तथा जीवेशयोर्भिदा ।
अविद्या तच्चितोर्योगः षडस्माकमनादयः ॥

must all be regarded as beginningless like the pure Consciousness, which would mean that they stand outside the framework of *dṛṣṭisṛṣṭivāda,* the answer would be that these five are also illusory as they belong to the category of the object of knowledge—*jñeya* Each of these must be regarded as *anāditvena kalpita*—concocted as beginningless.

The situation can be construed in the manner pointed out by the *Siddhāntaleśasaṅgraha* (2), the purport of which is—

अनिदंप्रथमत्वाच्च कल्पककल्पनाप्रवाहस्यानादित्वात् पूर्वपूर्वकल्पिताविद्योपहितेन उत्तरोत्तराविद्यादिकल्पना । न चाविद्यादीनामनादित्वे कल्पितत्वं न स्यादिति शङ्क्यम्, यथा स्वप्ने कल्प्यमानं गोपुरादि किञ्चित्पूर्वसिद्धत्वेन किञ्चित्तदानीमुत्पन्नत्वेन च कल्प्यते, तथा जागरेऽपि किञ्चित्सादित्वेन किञ्चिदनादित्वेन च कल्प्यत इति साद्यनादिविभागोपपत्तेरिति ।

[Since the stream of concoctor and concoction, in which no particular concoction can be regarded as the first, is beginningless, every subsequent individual Avidyā etc , are concocted by the Consciousness delimited by the Avidyā previously concocted. Neither can it be doubted whether Avidyā etc., being beginningless, can be concocted Just as in dream, some such as a tower etc , are concocted as already existing and some others as originating then, likewise, in waking as well, some are concocted as having a beginning and some others, as beginningless Thus is the distinction between the beginningless and those that have a beginning maintained]

4.14. Ekajivavada

4.14.1. Jiva, Isvara, Universe, Bondage, Liberation—all mere concoctions due to Avidya

This ajñāna which is inert is held to be the delimiting adjunct, *upādhi,* of jīva whose essential nature is Consciousness. Says the *Vedāntasiddhāntamuktāvalīṭīkā* (8)—

अविद्याया जडत्वात्, जीवस्य च चेतनत्वात्, जीवोपाधित्वेन स्वीकारात्।

The *Siddhāntaleśasangraha* (1) says—

कौन्तेयस्येव राधेयत्ववत्, अविकृतस्यैव ब्रह्मण अविद्यया जीवभावः, व्याधकुलसंवर्धितराजकुमारदृष्टान्तेन 'ब्रह्मैव स्वाविद्यया संसरति, स्वविद्यया मुच्यत' इति बृहदारण्यकभाष्ये प्रतिपादनात्।

राजसूनोः स्मृतिप्राप्तौ व्याधभावो निवर्तते।
यथैवमात्मनोऽज्ञस्य तत्त्वमस्यादिवाक्यतः ॥

इति वार्तिकोक्तेश्च। एव च स्वाविद्यया जीवभावमापन्नस्यैव ब्रह्मणः सर्वप्रपञ्चकल्पकत्वात्, ईश्वरोऽपि सः सर्वज्ञत्वादिधर्मैः स्वप्नोपलब्धदेवतावत् जीवकल्पितः।

[It is because of ignorance that the changeless Brahman Itself is regarded as jīva, just as the son of Kuntī is mistaken as the son of Rādhā, as has been shown in the *Brhadāranyakabhāsya*, 'Brahman itself gets bound in the world because of Its own Avidyā and secures liberation by Its own realisation' by the illustration of the prince brought up in a hunter's family Also the *Vārtika* says—when, for the prince, there is the recollection (of his princehood), the idea that he is a hunter, is removed, even so for him who is ignorant of Self, results Self-realization through the Mahāvākyas like 'That thou art'

Since in this manner, Brahman Itself, as jīva because of Its own Avidyā, is the concoctor of the entire world, even Īśvara characterised by Omniscience etc, is concocted by jīva, in the manner of a God seen in a dream.]

The *Māndūkyakārikā* (2) says—

कल्पयत्यात्मनात्मानमात्मा देवः स्वमायया।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ (12)

जीवं कल्पयते पूर्वं ततो भावान् पृथग्विधान् ।
बाह्यानाध्यात्मिकांश्चैव यथा विद्या तथा स्मृतिः ॥ (16)

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ (17)

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः ।
मायैषा तस्य देवस्य ययाऽयं मोहितः स्वयम् ॥ (19)

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ (18)

[Ātman, the self-effulgent, through the power of His own Māyā, concocts all in Himself, by Himself; He Himself cognises the different objects This is the decision of Vedānta

First of all is concocted the jīva and then, various entities, objective and subjective As is the knowledge, so is the memory of it.

As the rope which is not known as such, is imagined in the dark to be a snake, water-line etc , so also is Ātman imagined (in various ways)

Ātman is imagined as these innumerable objects like *prāna* etc This is due to Māyā of the luminous Ātman Itself by which it is (as it were) deluded

When the real nature of the rope is ascertained, all illusions about it disappear and there arises the conviction that it is the one (unchanged) rope and nothing else; even so is the nature of the conviction regarding Ātman]

In greater detail the *Vedāntasiddhāntamuktāvalīṭīkā* (9) says—

एक एव नित्यशुद्धबुद्धमुक्तस्वभाव उपनिषन्मात्रगम्यो वस्तुतोऽस्ति । स एव अज्ञानमाश्रित्य जीवभावं लब्ध्वा देवतिर्यङ्मनुष्यादिदेहान् परिकल्प्य तदुपकरणत्वेन ब्रह्माण्डादिचतुर्दशभुवनं सृष्ट्वा, तेषु तेषु देहेषु कश्चिद्देवः

कश्चिन्मनुष्यः कश्चिद्धिरण्यगर्भः सर्वेषां स्रष्टा, कश्चिद्विष्णुः पालकः कश्चिदन्यः सर्वसंहारकर्ता रुद्रः प्रळये । तेषामुपाधयः सत्त्वादिगुणाः तद्वशात्तेषां सर्वं सामर्थ्यम् । अहं पुनः कश्चिद्ब्राह्मणकुमारः तेषां भक्ति पूजानमस्कारादिना अनुष्ठाय श्रवणादिसाधनं सम्पाद्य मोक्षं साधयिष्यामीति ईश्वरोऽपि सन् भ्रान्तो भवति जागरे ।

पुनर्यथोक्तजागरप्रपञ्चमुपसंहृत्य स्वप्ने निद्रादोषसहकृतः तादृशमे प्रपञ्चं परिकल्प्य तत्तद्देहेन्द्रियसाध्यभोगं भुक्त्वा वसिष्ठादयो मुक्ता अन्ये बद्धा अहमपि कश्चिद्बद्धः दुःखी संसारी मुक्तो भविष्यामीति च कल्पयित्व पुनस्तामवस्थामुपसंहृत्य जागरं सुषुप्तिं वा सर्वभ्रमनिवृत्तिरूपां प्राप्नोतीति एवं सति एक एवात्मा परिपूर्णः स्वयंप्रकाशानन्दैकरसस्वभावः स्वाज्ञानवशा जीवः संसारीत्यादिशब्दाभिधेयो भवति । न तदन्यः कश्चित्संसारी सम्भाव यितुमपि शक्य इति स्थितम् । तस्यैव अनादिसंसारसञ्चितपुण्यनिचयक्षपित कल्मषस्य वैराग्यादिसम्पन्नस्य शास्त्राचार्यप्रसादासादितादरनैरन्तर्यदीर्घ कालादिसेवितश्रवणादिसाधनपाटवस्य यदा तत्त्वमस्यादिवाक्योत्थात्मसाक्षात्का उदयमासादयति, तदाऽज्ञानं तत्कार्यं सर्वमुपसंहृत्य स्वानन्दतृप्तः स्वे महिम्नि स्थितो मुक्त इति व्यवहारभाग्भवति । अस्यामवस्थायां न तदन्यः कश्चित संसारी तेनाननुभूयमानं द्वैतं वा कश्चिदस्तीति रहस्यम् ।

[There is, in reality, but one Self which in Itself is Eternal Absolute, Intelligent, Free and made known only by the Upanisad This Self, associating Itself with *Ajñāna* becomes jiva and falsel surmises the bodies of gods, animals, men etc., for whos enjoyment It creates, as means, the universe in its primordia form and the fourteen worlds. Of these bodies, one is God another, man, there is *Hiranyagarbha*, the creator of all, *Visnu* the preserver and *Rudra*, who destroys all at the final dissolution These three have the qualities of *rajas*, *sattva* and *tamas* as limitin conditions to which all their powers are due Then again, ther is the individual man who thinks within himself, 'I, the son of

a *brāhmana*, by serving the Gods by *pūjā* etc , and acquiring 'hearing' and the other prescribed means, shall gain emancipation'. In all these forms, Self, though really Īśvara, is deluded in the waking state.

Again Self, having put an end to the world of waking described above and associated with the defect of sleep, surmising in dream a precisely similar world and experiencing pleasure and pain appropriate to the bodies and organs therein, falsely imagines thus–'Vasistha and the like are emancipated others are bound, I too am one of the bound, miserable, subject to transmigration I shall also be liberated' Then again, Self, putting an end to this dream, enters the waking state or that of dreamless sleep in which there is an end to all such false imaginings Such being the case, Self, which is One only, Full, Self-effulgent and verily Bliss in Itself, as subject to Its own *Ajñāna*, is termed jīva, the transmigrating individual etc That no other than this Self can be conceived of as a transmigrating individual, is the position. When for this very Self, with its sin destroyed by the abundance of merit acquired in a beginningless series of transmigrations, endowed with dispassion etc , and, through the grace of the Śāstras and of Ācārya, proficient in 'hearing' etc , practised faithfully without interruption over a long period, Self-realisation, arising from the Mahāvākyas like THAT THOU ART, dawns Then, having put an end to *Ajñāna* and all its evolutes, content in His own Blissful Self and abiding in His own excellence, He is described as 'liberated' In this state, this (liberated) Self alone is, and not any other subject to transmigration nor any duality outside the pale of His experience Such is the profound secret.]

The Śruti itself (Kai. U) says—

स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।
स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥ (12)
स्वप्ने तु जीवः सुखदुःखभोक्ता स्वमायया कल्पितविश्वलोके ।
सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥ (13)

पुनश्च जन्मान्तरकर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ॥
आधारमानन्दमखण्डबोधं यस्मिँल्लयं याति पुरत्रयं च ॥ (14)

[The same Self deluded by Māyā, assumes a body and does all sorts of things In the waking state it is He who attains satisfaction by the varied enjoyments of women, food, drinks etc. In the dream state, however, He is verily the jīva who experiences pleasure and pain in a world created by His own Māyā During the state of profound sleep, when everything is dissolved, overpowered by *tamas* He attains His (inherent) Bliss.

Again, through His connection with deeds done in previous births, He is that very jīva who returns to the dream state, or the waking state The Being who sports in the three cities (states)—from Him has sprung up all diversity. He is the Substratum, the Bliss, the indivisible Consciousness in whom the three cities dissolve themselves.]

Commenting on this, the *Sūtasaṁhitā* (*Yajñavai*. Br. Gī. 8) says—

स एव भगवानीशो माययैवात्मभूतया ।
मुह्यमान इव स्थित्वा स्वस्वातन्त्र्यबलेन तु ॥ (19)
शरीरमिदमास्थाय करोति सकलं पुनः ।
जाग्रत्संज्ञमिदं धाम प्रकल्प्य स्वीयमायया ॥ (20)
राजपुत्रादिवत्तस्मिन् क्रीडया केवलं हरः ।
अन्नपानादिभिस्त्रीभिस्तृप्तिमेति सुरर्षभाः ॥ (21)
स्वप्नकाले तथा शम्भुर्जीवत्वेन प्रकाशितः ।
सुखदुःखादिकान् भोगान् भुङ्क्ते स्वेनैव निर्मितान् ॥ (22)
सुषुप्तिकाले सकले विलीने तमसावृतः ।
स्वस्वरूपमहानन्दं भुङ्क्ते विश्वविवर्जितः ॥ (23)

पुनः पूर्वक्रियायोगाज्जीवत्वेन प्रकाशितः ।
जाग्रत्संज्ञमिदं धाम याति स्वप्नमथापि वा ॥ (24)

. .. .

न जीवो जीववद्भाति साक्षाद्ब्रह्मैव केवलम् ।
अज्ञानाज्जीवरूपेण भासते न स्वभावतः ॥ (38)

[The same Supreme Self, Īśvara, deluded, as it were, bv Māyā, which has no existence apart from Himself, by the power of independence natural to Him, assumes this body and does everything O the best among gods ! Īśvara Himself, concocting by His Māyā this wakefulness, sports like a prince and derives satisfaction through food, drink and women. Likewise, in the state of dream, *Śambhu* appearing like jīva, experiences pleasure, pain etc , all concocted by Him alone During profound sleep, when everything is dissolved, covered by *tamas*, He without the world, enjoys the Supreme Bliss that is His very Self Again, because of association with previous deeds, appearing as a jīva, enters this so-called waking state or the dream state

.

He is not jīva, He only appears like a jiva He is verily Brahman Itself The appearance as a jīva, which He never is, is because of Ignorance only]

All this is succinctly expressed in the statement—

ब्रह्मैव स्वाविद्यया संसरति स्वविद्यया मुच्यते ।

already quoted Commenting upon the Śruti—

अजो ह्येको जुषमाणोऽनुशेते (Sve. U 4–5)

the *Vedāntasiddhāntamuktāvali* (8) says—

तामविद्यामनुसृज्य निद्रित इव शेतेऽज्ञानेनावृत सन् मुद्रितज्ञाननेत्रो भवतीत्यर्थ । पश्चात्कार्याकारेण स्थिता तामेव जुषमाणः सेवमानः संसारी भवति स्वप्नदृगिव ।

[Jīva approaches Avidyā and lies as if asleep, i e., being involved in Avidyā, his eye of Knowledge is closed. Afterwards

enjoying the same Avidyā in the form of objects, jīva gets entangled in the bonds of transmigratory world, in the manner of a dreamer]

The *Nārāyaṇīṭīkā* on *Siddhāntabindu* (1) elucidates the point—

स्व प्रत्यावरक यदज्ञान तद्वशात् जगदुपादान स्वस्मिन् स्वप्नवत् सर्वकार्यकल्पक स्वाविद्यया स्वप्नवत् विषयाकारेण विवर्तमानमिति यावत् । निमित्त च कर्ता । कर्तृत्व च कार्यानुकूलज्ञानवत्त्वमात्रम्, न तु स्रष्टव्यालोचनवत्त्व रजतादिभ्रमे तस्याहेतुत्वात् वियदादिभ्रमे तदनपेक्षणात् । कार्यानुकूल चाधिष्ठानज्ञानम्, तच्च जीवस्यैव, अन्यथा भ्रमानुपपत्तेः । तथा च यथा स्वप्नभ्रमे आलोचनाभावेऽपि स्वात्मकाधिष्ठानप्रकाशेन स्वस्य जगदात्मना विवर्तमानत्वेनोपादानत्वम्, तदनुकूलज्ञानवत्त्वेन निमित्तत्व च, एव प्रपञ्चोऽपि । ईशस्य च तदुपादानत्वकल्पने तु मायाविकर्तृकेन्द्रजालादाविव आलोचनमपि कल्पनीयम् । न च तद्युक्त गौरवात् ।

[As subject to *Ajñāna* which conceals Him, the Self is the material cause of the world, the concoctor of the entire collection of objects in Himself, i e , appearing as objects by transfiguration because of His own Avidyā as in dream The efficient cause means the creator By creatorship is meant possession of knowledge appropriate to the arising of the object, and not knowledge of what is to be produced, since this is not (seen to be) a cause in the case of illusions like shell-silver and thus not necessary in respect of the illusion of ether etc The required knowledge is that of the substratum only and that is for the jīva alone, as otherwise, illusion would not be explicable Thus just as in a dream illusion, even without the knowledge of the objects to be fashioned, by the shine of the Substratum that is the Self, He is the material cause because of transfiguration as the world, and, as possessed of knowledge appropriate to this, He is the efficient cause, so it is in respect of the (waking) world If the material causehood is postulated for Īsvara, the knowledge

in respect of the object to be fashioned must be postulated as well, as in the case of jugglery wilfully conjured up by a magician. This is not appropriate because of the prolixity involved.]

Thus jīva, who, as a result of the staunch belief that he is bound, has no decisive knowledge of the non-duality, is himself the forger of the universe—

कल्पकोऽनिश्चिताद्वैतो बद्धोऽहमिति निश्चयात् ।

(Advaitasiddhisiddhāntasāra)

The essential nature of jīva, who, in the throes of Avidyā forges the universe, is Pure Consciousness which is thus the locus of Avidyā. Avidyā is like darkness (within, e.g , a house) which, has for its object, i.e., conceals, the very space wherein it is located. That is, the locus and the object of Avidyā are one and the same, viz , Pure Consciousness—

अविद्या स्वाश्रयाभिन्नविपया स्यात्तमो यतः ।

यथा बाह्यं तमोदृष्टं तथा चेयं ततस्तथा ॥

(Vedāntasiddhāntamuktāvali-6)

The *Sanksepaśārīraka* (1–319), quoted already, also says—

आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेव केवला ।

पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो भवति नापि गोचरः ॥

[Undifferentiated Consciousness is the locus as well as the object of Avidyā Those (jīva and Īśvara) that come into being subsequent to Avidyā can neither be the locus nor the object of Avidyā which exists prior to them.]

4.14.2. Self—Anupahita or Upahita from Absolute and Relative standpoints

The Pure Consciousness existing in Its own right without delimitation, i.e., the *anupahita*, is what is realised

as the Self of the one liberated from *Ajñāna.* It is unconditioned from the standpoint of the liberated one, whereas from the standpoint of one who is still held in bondage, Brahman, who is one with the liberated, appears to be the cause of the universe endued with Omniscience and other attributes The liberated are never conscious that they are possessed of Omniscience, unfailing will and other such attributes inasmuch as the Avidyā which lies at the root of the idea has been destroyed But those in bondage are under the sway of Avidyā and therefore imagine that Brahman who is ever unconditioned is endued with Omniscience and other such attributes—

मुक्तप्रतिपत्त्या निर्विशेषत्वमेव, बद्धप्रतिपत्त्या तु सविशेषं मुक्तस्वरूप ब्रह्म सर्वज्ञत्वादिगुणविशिष्ट सज्जगत्कारणत्वेनावभासते। न हि मुक्ताः पुरुषाः कदाचिदपि 'सर्वज्ञत्वसत्यसङ्कल्पत्वादिगुणयुक्ता वयम्' इति प्रतिपद्यन्ते, तत्प्रतिपत्तिहेतुभूताया अविद्याया विनाशितत्वात्। बद्धस्वरूपास्त्वविद्यायुक्ताः सन्तो निर्विशेषमेव ब्रह्म 'सर्वज्ञत्वादिविशिष्टम्' इति कल्पयन्ति।

(*Vaiyāsakanyāyamālā*—4-4-4-5, 6, 7)

In support of this, the *Siddhāntaleśasangraha* (4) points out that in the *Sandhyādhikaranabhāṣya* (Br Su. 3-2-1-5, 6) it has been made clear that, on liberation of the jīva, attributes such as unfailing desire, unfailing will, etc., characteristic of Īśvara, manifest in him. This is expressed in the hymn (stanza 10) in the line—

सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वम्

and described by *Mānasollāsa* as *pūrṇāhambhāva,* as already pointed out. Possible objections in this connection are raised and answered by the *Nyāyaratnāvalīṭīkā* on *Siddhānta-bindu* (1)—

नन्वीश्वरस्याज्ञानानुपहितत्वे प्रपञ्चमध्येऽवस्थान न स्यात्, तथा च 'यः पृथिव्यां तिष्ठन्' इति श्रुतिविरोधः स्यादिति तत्राह—यथा चोपहिते जीवचैतन्येऽधिष्ठानतया केवलचैतन्यस्य तादात्म्यमवश्य वाच्यमिति प्रपञ्चमध्ये तदवस्थाने न कोऽपि दोष इति भावः ।

[If Īśvara is not delimited by *Ajñāna,* regarding Him as being in the midst of the world would not be possible, and there would be opposition to the Śruti—'who, dwelling in the earth' etc In reply it is said—just as in the case of the jīva that is delimited Consciousness, its identity with Pure Consciousness as its Substratum is necessarily to be accepted, similarly in Īśvara's abiding in the midst of the world as its Substratum there is no defect whatsoever.]

4.14.3. Omniscience

ननु 'यस्सर्वज्ञस्सर्वविद्यस्य ज्ञानमयं तपस्तस्मादेतद्ब्रह्म नाम रूपमन्न च जायते' इति श्रुत्या जीवे सर्वज्ञत्वबोधनानुपपत्तिः । तत्राह—उक्तश्रुतौ सर्वविषयकज्ञानवत्त्वमात्रं विवक्षितम्, न तु युगपत्सर्वज्ञानवत्त्वम्, तथा च जीवस्यापि क्रमेण तत्सम्भवान्न दोषः । अथवा युगपत्सर्वज्ञाभेदो जीवे उक्त-श्रुत्या बोध्यते, 'यतो वा ..' इत्यादिश्रुतिवदिति भावः ।

[Now because of the Śruti—'From Him who knows all and everything of all, and whose *tapas* is in the nature of knowledge, this Brahmā (*Hiranyagarbha*), name, form and food are produced'—it is inexplicable as to how jīva can be all-knowing In reply it is said—in the Śruti quoted, what is intended is merely knowledge of all objects, not simultaneous knowledge of all, since this is possible even in the case of the jīva sequentially, there is no lacuna Or the Śruti must be construed as teaching the identity of jīva with the *Sarvajña* who knows all at once, like the Śruti 'Whence indeed ']

In this connection, the *Advaitamakaranda* (3) and the *tīkā* by Śri Svayaṁprakāśayati give—

*

ननु 'यस्सर्वज्ञः सर्ववित्' इत्यादिश्रुत्या हि ब्रह्म सर्वज्ञतया गम्यते 'यतो वा' इत्यादिश्रुत्या च सर्वजगत्कारणतया च; प्रत्यगात्मा तु स्वशरीरादिकमपि साकल्येन न जानाति स्वातन्त्र्येण किञ्चित्कर्तुमपि न शक्नोति, तत्कथमस्य सर्वज्ञेन सर्वकारणेन च ब्रह्मणाभेद इत्याशङ्क्य प्रत्यगात्मनोऽपि तद्द्वयमुपपादयति—

मय्येवोदेति चिद्व्योम्नि जगद्गन्धर्वपत्तनम् ।
अतोऽहं न कथं ब्रह्म सर्वज्ञं सर्वकारणम् ॥

चिद्व्योम्नि—चिदाकाशे, मयि—प्रत्यगात्मन्येव, जगद्गन्धर्वपत्तनम्—जगदेव गन्धर्वपत्तनम्, ऐन्द्रजालिकविक्षुब्धमाययाऽऽवरणावस्थायां च मेघेषु प्रतीयमानं नगरं गन्धर्वपत्तन नाम, तादृशमिद जगदुदेति—उत्पद्यत इत्यर्थः। अयं भावः—मिथ्यापदार्थस्य हि द्रष्टैवोपादानं यथा स्वप्नप्रपञ्चस्य तत्साक्षी, तथा जाग्रत्प्रपञ्चस्यापि सर्वस्य दृश्यत्वेन मिथ्यात्वात्तद्द्रष्टा प्रत्यगात्मैवोपादानमिति वक्तव्यम्। तदुक्तम्—

यथा स्वप्नप्रपञ्चोऽयं मयि मायाविजृम्भितः ।
एव जाग्रत्प्रपञ्चश्च मयि मायाविजृम्भितः ॥

इति। एव च प्रत्यगात्मनः तद्द्रष्टृत्वलक्षणं सर्वज्ञत्वं तदधिष्ठानत्वलक्षणं सर्वकारणत्वं च सिध्यति।

ननु बहुदूरव्यवहितमेर्वादीनामदृश्यमानानां कथ प्रत्यगात्मा द्रष्टा कथं वा तदुपादानमिति चेत्; शृणु तर्हि रहस्यम्—'एतावन्तं कालं मेर्वादिकमहं नाज्ञासिषम्' इति ह्यज्ञानविशेषणतया मेर्वादिक स्मर्यते; तच्च स्मरणं मेर्वाद्यनुभवं विनानुपपद्यमानं सन्मेर्वाद्यनुभवं कल्पयति, तत्र चेन्द्रियादीनामप्रवृत्तेः प्रत्यगात्मचैतन्येऽध्यस्ततयैव मेर्वाद्यनुभवो वक्तव्यः। अध्यस्तस्य चाधिष्ठानमेवोपादान तद्भानादेव भान च भवति। तथा च प्रत्यगात्मा स्वाध्यस्तमेर्वादेरप्यज्ञाततया साक्षी तदुपादानं च भवति। तदुक्तं ब्रह्मगीतायाम्—

ज्ञातरूपेण चाज्ञातस्वरूपेण च साक्षिणः ।
सर्वं भाति तदाभाति ततस्तद्व्यापि सर्वदा ॥

इति । तथा च प्रत्यगात्मा सर्वज्ञः सर्वकारणं चेति । यत उक्तप्रकारेण सर्वकारण चाहमतः कथं तद्रूपं ब्रह्म न भवामि ? भवाम्येवेत्यर्थः ॥

[Brahman is indeed, understood as Omniscient from Śrutis like 'He that knows all, and everything of all. ' and as the cause as well of the entire universe, from Śrutis like 'Whence indeed '. The innermost Self, however, knows not even the body etc , in every aspect of it and is incapable of doing even a little thing, all by Himself How then, can this Self be non-different from Brahman which is Omniscient and the cause of all ?

By establishing both of these in the Self as well, this question is answered—

In Me, the Innermost Self, verily the sky of Consciousness, arises this universe which is of the nature of a city of castles seen amidst clouds because of the concealment and subsequent projection by the māyā of the magician In substance, the seer himself is the material cause of an illusory object, like the Witness Self in the case of the dream world , likewise, this alone must be affirmed that, since the entire waking world is also an illusion being an object of cognition, its material cause is its cogniser, the Innermost Self. Thus it is said—

Just as this dream world is displayed in Me because of Māyā so is the waking world as well displayed in Me because of Māyā

In this manner it is established that the Innermost Self, as the cogniser of the universe, is Omniscient and as its Substratum, its material cause

If you ask as to how the Innermost Self can be the cogniser of the *Meru* etc., which are very far away and are beyond vision, and how It can be their material cause, listen then to the secret of it—

Indeed the *Meru* etc., are remembered as qualified by *Ajñāna* in the manner 'So long I knew not the *Meru* etc.' This memory

which cannot be explained without the previous experience of the *Meru* etc., demands the postulation of the experience of the *Meru* etc As they are beyond the reach of the senses etc, the experience of the *Meru* etc., must be postulated as due to their superimposition on the Innermost Consciousness, the Self The superimposed has the substratum itself for its material cause, and appears because of the shine of the substratum Thus the Innermost Self is the Witness as well as material cause of the superimposed *Meru* etc, even when they are unknown Therefore says the *Brahmagītā*—

The Witness is aware of all as known and also as unknown He illuminates it and hence always pervades it

Thus, since the Innermost Self is Omniscient and the universal cause as stated, how am I not Brahman that is of the same nature? Indeed, I am Brahman; this is the conclusion.]

Also the *Nārāyaṇīṭīkā* on *Siddhāntabindu* (1) says—

दृश्यमज्ञानतत्कार्यजात प्रतीतिमात्रकालिकम्, तथा च यद्यनादि-मायया साक्षिभास्यया जगदुत्थाप्यते तदावश्यं साक्षिरूपेण जीवेन स्वस्मिन् कल्पित कार्यं स्वनिष्ठं विद्यमानदशायां स्वप्नवत् प्रकाश्यत एव, न तत्रावरणं तद्भञ्जकमनोवृत्तिर्वा कल्प्यते गौरवात्। इन्द्रियान्वयव्यतिरेकौ स्वप्न इव नेयौ। तथा च प्रमाणमन्तरेणैव स्वसन्निहितसर्वावभासकत्वात् जीवस्यापि सर्वज्ञत्वेन स्रष्टृत्वोपपत्तिः।

[The cognised, i.e., *Ajñāna* and its products, is coeval with its cognition Thus, if by the beginningless Māyā which owes its appearance to the Witness, the world is set up, then by jiva in his aspect as witness, what is concocted in himself (i.e, abiding in him during cognition) is necessarily illumined as in dream Here prolix assumption such as concealment (of the product) and the mode of the internal organ for its removal are not entertained The co-presence and the co-absence in respect of the sense organs are to be understood as in dream Thus, since without any means of knowledge (senses), whatever is in

proximity with him is illumined by jīva, it is explicable as to how the jīva as the all-knowing can be the creator.]

The *Laghucandrikā* (1–36) on the *Advaitasiddhi* points out in this connection—

अज्ञायमानतादशायां घटादावनन्तसंयोगादिकमिन्द्रियक्रियासंयोगादिकम्, तस्य प्रत्यक्षहेतुत्वादिक प्रातीतिकव्यावहारिकयोर्मिथो व्यावृत्तरूपेणान्यत्र-हेतुत्वादिकं न कल्प्यते। ज्ञानहेतुत्वस्थले विषयस्यैव हेतुत्वं जन्यज्ञानाकल्पन चेति लाघवात्। घट पश्यामीत्यादिप्रत्यये च घटादौ चाक्षुपाद्यबोधो विपयो घटादावेव चाक्षुपत्वादिधर्मस्वीकारादित्यादिरूपम्।

[Unlike the *prakriyā* accepting *ajñātasattā*, in the present view, in the case of a pot etc , spoken of as unknown—infinite-fold contact etc., senses, their movements and contacts etc , the role of these as causal forces etc , in perception, and the distinction in the causal role in their respective spheres between the apparent and the parlance realities regarded as mutually exclusive—are not postulated The so-called object alone is the determining factor in respect of its knowledge which is not assumed to arise afresh, in keeping with the principle of parsimony In the case of cognition of the type 'I perceive the pot', however, the perceptibility is non-different from the pot, the quality of perceptibility being attributed to the pot itself etc., and so on.]

4.14.4. Experience of Unknownness

The experience of the unknownness of the pot etc., expressed as 'the pot is unknown', is accommodated in the present scheme as due to the superimposition of the pot etc., along with ignorance, on the Witness Self—

'अज्ञातो घटः' इत्यादिप्रतीत्युपपत्तिस्तु अज्ञानेन सह साक्षिचैतन्ये घटादेरध्यासादिति।

as the *Pratyaktattvacintāmaṇiṭīkā* (4-42) says. Also, the experience in the form 'I am ignorant', of the mutual

relatedness of ignorance and the ego, is because of the superimposition of each of these on one and the same Consciousness—

अज्ञानाहङ्कारयोरेकचैतन्यसम्बन्धात् परस्परं सम्बन्धप्रतिभासः 'अहमज्ञः' इति युज्यते । (*Pratyaktattvacintāmaniṭīkā* 12-76)

The experience given expression to as आत्मानमहं जानामि (I know myself) relates to the experience of the conditioned Self, उपाधिविशिष्टमेव, as illumined by the Self-effulgent *Sākṣī* Similarly the experience आत्मानमहं न जानामि (I know not myself) relates to the experience of the ignorance that conceals the Self—आत्मविषयमज्ञानं विषयीकरोति—as revealed by the Self-effulgent *Sākṣī* (Ve. Si Mu. 24)

The *Sankṣepaśārīraka* (2-83) proceeds to point out—

तत्त्वावेदकमानदृष्टिरधमा तत्त्वक्षतिर्मध्यमा
तत्त्वप्रच्युतिविभ्रमक्षतिकरी तत्रान्त्यदृष्टिर्मता ।
जीवैकत्वमुमुक्षुभेदगतितो व्यामिश्रदृष्टिर्द्विधा
भिन्ना तत्र च पूर्वपूर्वविलयादूर्ध्वोर्ध्वदृष्टिर्भवेत् ॥

Commenting on this, the *Laghucandrikā* (1-36) says—

प्रत्यक्षादिमानानां तत्त्वावेदकत्वदृष्टिराद्या । तेषां व्यावहारिकमानत्वदृष्टिर्द्वितीया । तत्त्वप्रच्युतेः व्यावहारिकमानत्वस्य शुक्तिरूप्यादिबुद्धाविव प्रत्यक्षादिमानेषु विभ्रमत्वदृष्ट्या क्षतिकरी जन्यदृश्यमात्रे प्रातिभासिकत्वदृष्टिपर्यवसिता तृतीया । सापि जीवैकत्वे मुमुक्षुभेदे च गमनाद्द्विविधा । व्यावहारिकमानत्वाभावभ्रमत्वविषयकत्वेन व्यामिश्रा दृष्टिः ।

[The first of the views considered here, that *pratyakṣa* etc, are valid means of knowing the Reality, is the lowest The view that they pertain only to parlance reality is the second, the middle one The last one does away with the notion of the validity in parlance of *pramānas* such as perception, etc, by discarding the distinction between the apparent reality like the

shell-silver etc., and the parlance reality known through the senses etc., thereby leading to the view-point that creation of anything is coeval with its cognition. Acceptance of many jīvas or only one jīva lends two different shades to this view This is a composite view with the ingredients viz , non-recognition of parlance reality and acceptance of illusory phenomena. Here the negation of each preceding view leads to the next succeeding higher view]

Thus the universe along with *Ajñāna* from which it results, must be put in the category of the 'seen', *dṛśya.* The 'seer', *draṣṭā* i.e., Brahman with the delimiting adjunct viz , *Ajñāna*, is one only. This is the view-point of the *Ekajīvavāda*. Says the *Vedāntasiddhāntamuktāvalīṭīkā* (8)—

अत एवाज्ञानस्य जीवोपाधित्वात् तस्य च एकत्वात् तदुपाधिक आत्मा जीवो भवन्नेक एव भवतीत्येकजीववादिनो वदन्ति ।

The Śruti अजामेका declares that jīva i.e., the *draṣṭā* is also one only. The Śrutis—

नाऽन्योऽतोऽस्ति द्रष्टा ..नाऽन्योऽतोऽस्ति विज्ञाता

(Thus there is no other seer no other knower.]

and सलिल एको द्रष्टाऽद्वैतो भवति ।

[Limpid like pure water, is that one without a second]

give expression to this oneness. Also there is no *pramāṇa* by which a multiplicity of seers can be established—

स च द्रष्टैक एवास्ति न तद्भेदे प्रमाणकम् ।
अविद्यावशतो ब्रह्मैवास्ति जीवो न चेतरः ॥

(Advaitasiddhisiddhāntasāra, 1-221)

The *Nyāyaratnāvalı* (1) points out—

जीवोपाधौ मनो न निवेश्यते, हस्तपादाद्यवच्छिन्नानामिव मनोवच्छिन्नाना भेदेऽपि जीवभेदास्वीकारात् ।

[In the delimiting adjunct of jīva, mind is not included, for, in spite of differences among the ones as delimited by various

minds, only one jīva, and not many, is accepted, in the same way as in the case of ones delimited by hands, feet etc]

4.14.5. Only one Sajivajiva

The *Māṇḍūkyakārikā* (3-10) and the *Bhāṣya* thereon may be cited here—

सङ्घाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥

घटादिस्थानीयास्तु देहादिसङ्घाताः स्वप्नदृश्यदेहादिवन्मायाविकृतदेहादिवच्च आत्ममायाविसर्जिताः, आत्मनो माया अविद्या । तया प्रत्युपस्थापिताः, न परमार्थतः सन्तीत्यर्थः । यद्याधिक्य अधिकभावः तिर्यग्देहाद्यपेक्षया देवादि-कार्यकरणसङ्घातानां, यदि वा सर्वेषां समतैव नैषामुपपत्तिः संभवसद्भाव-प्रतिपादको हेतुर्विद्यते नास्ति, हि यस्मात् तस्मादविद्याकृता एव, न परमार्थतः सन्तीत्यर्थः ।

[All aggregates (such as body etc.,) are projected by Māyā of Ātman as in a dream No rational arguments can be adduced to establish their reality whether they be superior or equal (to one another)

Like the pot etc , (in respect of one ether delimited by it), the aggregates of body etc., (in respect of one witness self delimited by them) are projected by the Māyā of Ātman, similar to bodies seen in dream or conjured up by a magician. This Māyā of Ātman is Avidyā The meaning is that the bodies etc , concocted because of Avidyā, do not exist in reality If it be argued (in order to establish their reality), that there is superiority in respect of the aggregates of body and organs constituting gods etc , as compared to lower beings, or that they are all equal, the answer is that there is no reasoning that can establish their creation or reality As such they are mere concoctions of Avidyā and do not exist in reality.]

The *Vedāntasiddhāntamuktāvalīṭīkā* (9) gives—

ननु यथा स्वप्ने एक एव स्वप्नदृक् परमार्थसत्यः, अन्ये तद्भ्रमकल्पिताः

सर्वे, एवं जागरेऽपि एक एव परमार्थसत्यो, अन्ये सर्वे कल्पिताः, तथा च बहूनां मध्ये कोऽसावेक इत्यनिश्चये कः श्रवणादौ प्रवर्तेतेति साधनानुष्ठाना-भावेऽनिर्मोक्षप्रसङ्ग इति चेत् ? नूनं देहात्मवादमाश्रित्य भ्रान्तोऽसि। कथमिति चेत् ? शृणु। स्वप्नेऽन्ये जीवाः कल्पिता इति कोऽर्थः ? किं देहा देवगन्धर्वादिसंज्ञकाः कल्पिता उताज्ञानोपाधिको यो जीवोऽस्मदभिमतस्तादृशा एव बहवोऽनुभूतास्तेषां मध्ये एकः सत्योऽन्ये कल्पिता इति ? नाद्यः, देहानां कल्पितत्वेऽप्यविरोधात्। न हि देहं वा देहावच्छिन्नं वा श्रवणाद्यधिकारिणं ब्रूमो येनाविनिगमो दोषः स्यात्।

न द्वितीयः, अज्ञानावच्छिन्नस्य स्वप्ने भेदाननुभवात्। न हि पराज्ञानावच्छिन्नः परस्य प्रत्यक्षो भवितुमर्हति। .... तथा च देहात्मभ्रम-माश्रित्यैव जीवभेदानुभव इति स्थितम्।

[If it is objected that—the acceptance of the view that as in dream, the only real person is the dreamer and all the other persons in the dream are falsely imagined, so even in the waking state, there is only one real person, all the rest being falsely imagined by him, leads to the uncertainty as to which out of the many persons is the one real person and as a consequence of this no one will take to *śravana* etc., and thus such prescribed means not being employed, there will be the contingency of no emancipation—the answer is, you are indeed in error, holding as you do that the body is the Self. If you ask 'how', listen! What is meant by the statement that in a dream other jīvas are falsely imagined by the dreamer? Does it mean that bodies under such names as gods, *gandharvas* etc., are imagined, or that many jīvas are perceived in our sense of the word jīva, viz., that which has *Ajñāna* as its limiting adjunct and that one of these jīvas is real and the rest unreal? Not the former, for, even if the bodies are unreal, there is no contradiction (i e. the possibility of emancipation is not o[illegible] wn). We do not say that either the body or the one [illegible] l by the body is competent to take to 'hearing' et[illegible] would involve the defect [illegible] ambiguity. Neither [illegible] nce in dream, the plural [illegible] the ones, each as co[illegible] Ajñāna is not perceiv[illegible]

the one as conditioned by his *Ajñāna* cannot be the object of perception to another Thus it is established that the common experience of plurality of jīvas rests only on the error of confounding the body with the Self]

The *Nārāyaṇiṭīkā* on *Siddhāntabindu* (1) says—

एक एव स्वप्नद्रष्टेव सजीवजीवोऽन्ये स्वप्न इव कल्पिता निर्जीवजीवा इत्येकजीववादाख्यः । .. देहावच्छिन्नानां प्रातीतिकभेदेऽप्यविद्यावच्छिन्नरूपेणैक्यं न विरुद्धमिति भावः । अत एव चैत्रसुखादीना मैत्रेणाननुसन्धानमपि देहावच्छिन्नानामिव अन्तःकरणावच्छिन्नानामपि प्रातीतिकभेदाङ्गीकारात् ।

[Like the cogniser of the dream, jīva with jīvahood is only one, others are, as in a dream, concocted and without jīvahood This is the viewpoint of the *Ekajīvavāda* The idea is that the manifoldness observed among the ones delimited by bodies, is not in conflict with the oneness as delimited by ignorance. That is why the pleasures etc , of *Caitra* are not recalled by *Maitra,* for, as in the case of the ones delimited by bodies, apparent differences are admitted among the ones delimited by internal organs]

The *Siddhāntaleśasangraha* (1) says—

एको जीव. । तेन चैकमेव शरीरम् सजीवम् । अन्यानि स्वप्नदृष्टशरीराणीव निर्जीवानि । तदज्ञानकल्पित सर्वं जगत् । तस्य स्वप्नदर्शनवद्यावदविद्य सर्वो व्यवहारः । बद्धमुक्तव्यवस्थापि नास्ति । जीवस्यैकत्वात् शुकमुक्त्यादिकमपि स्वाप्नपुरुषान्तरमुक्त्यादिकमिव कल्पितम् ।

[Jīva is only one Therefore only one body is with jīva. Other bodies are without jīvas as those seen in a dream. The entire world is the concoction of his ignorance All his parlance is coeval with his Avidyā like what is seen in a dream There is no classification like the bound and the liberated, as there is only one jīva, and even the liberation of Śuka etc , is concocted like the liberation of other persons in a dream]

The implication of what has been delineated thus far, is that there is only one intuition of the universal Self which is indicated by the use of the term 'I', never by the use of the term 'you'. The centrality of 'I' which is in accordance with experience, is beyond dispute If 'I', then 'you'; 'you' is only a part of 'my' world and not the centre of it While the 'you' is nothing but the 'you form' which is experienced as an object, it cannot be said that the 'I' too is nothing but the 'I form' or *ahaṅkāra* When the 'I form' is negated, the real substantial Self remains, as for example, in deep sleep, which experience is given expression to as 'I did not know anything', which is analogous to the expression 'iron burns'. The Self has no qualities and no relations. It is not an exclusive entity which can be objectively contemplated The unique peculiarity of the 'I form' is that it is only to be found with the substantial 'I' or it disappears, and when this form is negated, the last vestige of objectivity is negated. Thus Self is indicated and symbolised by 'I' alone, never by 'you' or 'he' All this is succinctly expressed in the *Naiskarmyasiddhi* (II–54, 56)—

नाज्ञासिषमिति प्राह सुषुप्ताद्वुत्थितोऽपि हि ।
अयोदाहादिवत्तेन लक्षण परमात्मनः ॥
आत्मना चाविनाभावमथवा विलय व्रजेत् ।
न तु पक्षान्तरं यायादतश्चाहन्धियोच्यते ॥

Therefore there is only one jīva, viz., the investigator. It is he, in the throes of ignorance that seeks enlightenment And if it is said that as per Śruti, he is Īśvara Himself, the answer is that if he is so enlightened, then there is no question at all of ignorance The *Sūtrabhāsya* (4-1-2-3) says—

कस्य पुनरयमप्रबोध इति चेत् यस्त्वं पृच्छसि तस्य त इति वदाम ।
ननु अहमीश्वर एवोक्तः श्रुत्या, यद्येव प्रतिबुद्धोऽस्ति नास्ति कस्यचिदप्रबोधः।

The *Pratyaktattvacintāmaṇi* (XII-96) also gives—

कोऽसौ स जीवस्त्विति नास्ति संशयो यस्यास्ति सन्देह इहैष एव सः ।
ततः प्रवृत्तिश्श्रवणादिसाधने तज्जात्मबोधेन स एव मुच्यते ॥

4.14 6 True Knowledge from 'Illusory Sruti'

The argument that here no distinction is made between true knowledge and false knowledge, is not to the point, if it is recognised that the cancelling knowledge which wakes up the dreamer can very well be a part of the dream, e.g., the roar of a lion etc , as has been pointed out in the *Advaitasiddhisiddhāntasāra* (1)—

व्यावहारिकसत्त्वेन व्यावहारिकबाधवत् ।
प्रातिभासिकबाधोऽपि ज्ञातसत्त्वेन सम्भवेत् ॥
बाधकत्वं च तज्ज्ञाने भवेदन्यूनसत्त्वतः ।
स्वाप्नवाक्तद्विचाराभ्यां विशेषो वेदवाक्यगः ॥
विषयाबाधसद्भावाज्ज्ञातसत्त्वेऽपि सम्भवेत् ॥

The plenary experience, *akhandākāravṛttijñāna* which wakes one up from the beginningless dream, dissolves the ignorance along with itself and therefore represents the Absolute Truth which is *abādhita*—not further open to cancellation In the ensuing enlightenment, all distinctions are outgrown, and among them the very distinction of true and false The question as to how the Śruti which belongs to the category of the illusory can ever be a *pramāṇa* is raised and answered in the *Gītābhāṣya* (XVIII-66)—

कर्मणो मिथ्याप्रत्ययवत्कर्तृकत्वात् कर्तुरभावे श्रुतेरप्रामाण्यमिति चेत् ।

न। ब्रह्मविद्यायामर्थवत्त्वोपपत्तेः। कर्मविधिश्रुतिवद् ब्रह्मविद्याविधिश्रुतेरप्य-प्रामाण्यप्रसङ्ग इति चेत्। न। बाधकप्रत्ययानुपपत्तेः। यथा ब्रह्मविद्याविधि-श्रुत्या आत्मन्यवगते देहादिसङ्घाते अहंप्रत्ययो बाध्यते, तथा आत्मन्येव आत्मावगतिर्न कदाचित्केनचित्कथञ्चिदपि बाधितुं शक्या। फलाव्यति-रेकादवगतेः। यथाग्निरुष्णः प्रकाशश्चेति। न चैवं कर्मविधिश्रुतेरप्रामाण्यम्। पूर्वपूर्वप्रवृत्तिनिरोधेनोत्तरोत्तरापूर्वप्रवृत्तिजननस्य प्रत्यगात्माभिमुख्येन प्रवृत्त्युपा-दानार्थत्वात्। मिथ्यात्वेऽपि उपायस्योपेयसत्यतया सत्यत्वमेव स्यात्। यथा अर्थवादानां विधिशेषाणाम्। लोकेऽपि बालोन्मत्तादीनां पयआदौ पाययितव्ये चूडावर्धनादिवचनम्। प्रकारान्तरस्थानां च साक्षादेव वा प्रामाण्यं सिद्धम्, प्रागात्मज्ञानाद्देहाभिमाननिमित्तप्रत्यक्षादिप्रामाण्यवत्।

[*Objection* Since action is undertaken only by one who regards oneself as an agent under the sway of illusion, it follows that in the absence of the agent, Śruti (which treats of action) would be invalid.

Answer · No, for, Śruti is valid in respect of Brahmavidyā

Objection Just like the Śruti which ordains action, the Śruti which teaches Brahmavidyā would also cease to have validity

Answer Not so, for, no knowledge which can invalidate Brahmavidyā can ever arise The notion that Self is identical with the aggregate of the body etc, is removed when the true nature of Self is known from Śruti which teaches Brahmavidyā, but not so can this knowledge of true Self be ever invalidated in any way, by anything whatsoever, for, knowledge cannot be dissociated from its result (i.e., the absence of ignorance), just as the luminosity of fire cannot be dissociated from its heat

Nor is there any invalidity in respect of the Śruti ordaining action, for, by restraining the earlier activities one by one and thereby gradually inducing fresh and higher activities it serves

to create an aspiration to reach the Innermost Self. Though the means by itself is illusory, still it is to be held as true, as being the right means to the true end, as in the case of the eulogistic statements subsidiary to an injunction or as a statement, in parlance, such as 'your hair will grow' in the context of inducing a child or an insane person to drink milk etc. Or, as situate in a different context, their validity (of statements ordaining action in a direct manner i e., not as subsidiary to anything else) is established prior to the attainment of Self-knowledge as in the case of sense-perception etc., which is dependent on one's attachment to the body.]

The *Sidddhāntaleśasaṅgraha* (2) says—

नन्वेवमपि श्रुतिमात्रप्रतीतस्य सर्गतत्क्रमादेः कः कल्पकः। न कोऽपि। किमालम्बना तर्हि 'आत्मन आकाशः सम्भूतः' इत्यादिश्रुतिः। निष्प्रपञ्चब्रह्मात्मैक्यावलम्बनेत्यवेहि। अध्यारोपापवादाभ्यां निष्प्रपञ्चब्रह्मप्रतिपत्तिर्भवतीति तत्प्रतिपत्त्युपायतया श्रुतिषु सृष्टिप्रलयोपन्यासः, न तात्पर्येणेति भाष्याद्युद्घोषः। व्यर्थस्तर्हि तात्पर्याभावे वियत्प्राणपादयोर्वियदादिसर्गतत्क्रमादिविषयश्रुतीनां परस्परविरोधपरिहाराय यत्नः। न व्यर्थः। न्यायव्युत्पत्त्यर्थमभ्युपेत्य तात्पर्यं तत्प्रवृत्तेः। उक्तं हि शास्त्रदर्पणे—

श्रुतीनां सृष्टितात्पर्यं स्वीकृत्येदमिहेरितम्।
ब्रह्मात्मैक्यपरत्वात्तु तासां तन्नैव विद्यते ॥ इति।

(Herein says the *ṭikā*—

तासां स्वार्थेऽपि तात्पर्ये वाक्यभेदप्रसङ्गात् स्वार्थे फलाभावाच्च इत्यर्थः।) ज्योतिष्टोमादिश्रुतिबोधितानुष्ठानात् फलसिद्धिः स्वाप्नश्रुतिबोधितानुष्ठानप्रयुक्तफलसंवादतुल्या। ज्योतिष्टोमादिश्रुतीनां च सत्त्वशुद्धिद्वारा ब्रह्मणि तात्पर्यान्नाप्रामाण्यम् इत्यादिदृष्टिसृष्टिव्युत्पादनप्रक्रियाप्रपञ्चस्तु आकरग्रन्थेषु द्रष्टव्यः।

The *ṭikā* says here—

न च वेदानामशेषतो ब्रह्मप्रतिपत्तिपरत्वे नास्ति मानमिति वाच्यम् । 'सर्वे वेदा यत्पदमामनन्ति', 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति' इत्यादिश्रुतिसहस्रस्य तत्र मानत्वात् .. ।

[Even so, who is the concoctor—of creation as also the order in which it occurs known only from Śruti? None. If so, on what are the Śrutis such as 'From Ātman originated the ether' based? Know that they are based on the identity of Ātman and Brahman, transcending the world. The Bhāsya proclaims that the purport of Śrutis is not in delineating creation and dissolution, but in employing these notions as the means to secure the knowledge of Brahman that transcends the world, by the method of superimposition and negation.

If purportless, then it is futile to have attempted at the reconciliation of Śrutis opposed to one another in respect of creation of ether etc., as also the order in the *Viyatpāda* and *Prāṇapāda* (Br. Sū. 2-3 and 4). It is not futile, for, it is to secure the capacity in the use of right canons of interpretation that the two *pādas* have proceeded by assuming purport.

It has been said in *Śāstradarpaṇa* that by accepting (as it were) that Śrutis have their purport in creation, this has been said here. But it is not at all so, their purport being the identity of Brahman and Ātman.

(The *ṭīkā* points out that if their purport is the literal meaning as well, then, there arises the contingency of divergent assertions; also no fruit accompanies the knowledge of the literal meaning.)

The resulting of fruits as attendant on the performance of rituals like *Jyotiṣṭoma* (as also meditations) etc., are similar to the correspondence of the fruits concomitant on the performance of what is ordained by Śruti in dream.

That there is no invalidity for the *Jyotiṣṭomaśruti* etc., since their purport is in Brahman to be realised by securing purity of mind (right competency) and such other details in respect of

the development of the *drstisrstivāda,* must be looked for in original treatises.

The *tīkā* says here that one cannot say that there is no valid means which establishes that the entire Veda has its purport in securing (for the competent) the realisation of Brahman, for, there are Śrutis galore to that effect like 'The Supreme Goal which all the Vedas declare'. 'Him the *Brāhmanas* seek to know by the study of the Vedas, by sacrifices, by gifts, by penance and by fasting'.]

The *Advaitasiddhisiddhāntasāra* (1) gives—

अद्वैतैकपरत्वान्न श्रुतीना द्वैतबोधने ।
तात्पर्यं प्रत्युताद्वैतमात्रैकपरता प्रमा ॥
अबाधितास्पदत्वेन शास्त्रप्रामाण्यमिष्यते ।
न तत्र सत्यतापेक्षा स्वाप्नमन्त्रोपदेष्टृवत् ॥

[Since the one and only purport of the Śrutis is in non-duality, its purpose can never be the teaching of duality. Instead, it is singularly valid in respect of non-duality alone. The Śruti is valid since the knowledge obtained from it is never sublated, it is not required that the Śruti itself should be real, as seen in the case of an initiation of *mantra* in dream.]

4 14 7. Gurupadesa and Enlightenment not impossible

The *Nārāyaṇīṭīkā* on *Siddhāntabindu* (1) says—

नन्वेकजीववादे वस्तुत उपदेष्टव्यादन्यस्योपदेष्टुरभावात् सर्वज्ञस्यासर्वज्ञस्य वा शास्त्राभावाच्च कथमुपदेशसाक्षात्कारादिकम् । स्वप्न इव तत्त्वमस्यादिवाक्यवक्तृत्वादिना कल्पितगुरुशास्त्रादेरुपदेष्टृत्वकरणत्वादिसम्भवान्न साक्षात्कारानुपपत्तिरित्यर्थः ।

नन्वेकजीवपक्षे कथमस्माकमिदानीमप्यनिर्मोक्षः शुकादीनां मोक्षेण अस्माकमपि मोक्षौचित्यात्, तेषामनिर्मोक्षे तु तन्मुक्तिप्रतिपादकशास्त्रविरोधोऽस्मदादीनामनाश्वासप्रसङ्गश्च । अयं भावः । स्वप्नन्यायेन कल्पिततद्भेद-

तत्तन्मुक्तानुवादकानां तत्परत्वाभावात् ज्ञानतत्साधकश्रवणादिस्तुतिमात्रपरत्वम् नात्मभेदमुक्त्यादिमात्रपरत्वम्, तथास्मदादीनां शास्त्रप्रामाण्यादेव प्रवृत्त्युपपत्तेश्चेति न कोऽपि दोषः ।

[In the *Ekajīvavāda,* since, in reality, there is neither the preceptor, all-knowing or otherwise, as different from the disciple, nor the Śāstra, how can there be instruction, enlighten-ment etc.? Enlightenment is not impossible as the preceptorship and the means for it are available, the Guru imparting the *Tattvamasivākya* and the Śāstra—though concocted as in a dream

Even so, in the *Ekajīvavāda,* how is it that there is no liberation for us even now? For, if Śuka and others have been liberated, it is appropriate that we should have been liberated as well, if they are not liberated there is the contingency of opposition to the Śāstra and consequent loss of faith in it on our part

Since, on the dream analogy, Śrutis which allude to the concoctions of the plurality of jīvas as also the liberated among them do not have that as their purport, their import is to be determined by considering them as eulogistic statements in praise of realisation and the means for it such as *śravana* etc, and not in establishing plurality of jīvas nor liberation of some, and as such, effort on our part can arise on account of the Śāstra itself being the *pramāna* Thus it is faultless]

The *Advaitasiddhisiddhāntasāra* (1) gives—

कल्पितत्वेऽपि शास्त्रस्यास्योपदेष्टुर्गुरोरपि ।
स्वाप्नमन्त्रादिवत्सिद्ध्येत् तत्त्वज्ञान स्वरूपगम् ॥
संसारस्योपलम्भेन न पूर्वं तत्त्वधीरपि ।
शास्त्रप्रामाण्यदार्ढ्येन प्रवृत्तिरपि सम्भवेत् ॥
तत्त्वज्ञानप्रवृत्त्यर्थं वामदेवादितद्विदाम् ।
मुक्तिकीर्तनमेतेन न जीवानेकता भवेत् ॥

*

स्वप्नवत्सर्वभेदस्य प्रातिभासिकभावतः ।

बद्धमुक्तादिनिष्ठस्य सम्भवात्स्याद्व्यवस्थितिः ॥

[Though the Śāstra and the instructor thereof, the preceptor are all mere imagination, the right knowledge of Self can result in the manner of *mantra* etc., of a dream.

That *samsāra* is in evidence itself shows that the only jīva has not hitherto realised the Truth Yet because of the firm conviction in respect of the validity of Śāstra, effort in that direction is possible

It is only to secure this effort for realisation of Truth that the glories of liberation of realised ones like Vāmadeva are sung, these should not be understood as referring to many jīvas.

An ordinary set-up in respect of the bound and the liberated is possible even in illusory situation where all difference is imaginary, as in a dream.]

The *Vedāntasiddhāntamuktāvali* (42) says—

कल्पितोऽप्युपदेष्टा स्याद्यथाशास्त्र समादिशेत् ।

न चाविनिगमो दोषोऽविद्यावत्त्वेन निर्णयात् ॥

[A teacher there can be, even though he is surmised; he can teach in conformity with the Śāstra Nor is there the fault viz, proposing alternatives without specifying a reason for adoption of one of them, for, decision is arrived at through the fact that ignorance pertains to one only i e, the pupil]

4.14 8. Meaning of "That"—Mahavakya

In regard to the interpretation of the Mahāvākya in his *ṭikā* on the *Siddhāntabindu* (1) Śri Vāsudevaśāstri Abhayankar raises the question—

ननु तत्त्वमसीतिमहावाक्ये तत्पदं पूर्वप्रकृतस्य जगत्कारणस्य परामर्शकम् । तच्च जगत्कारणं जीवश्चेत् तस्य त्वपदवाच्ये सम्बोध्ये जीवे अभेदान्वयसम्भव इति नेदं ब्रह्मप्रतिपादक महावाक्यं स्यात् ।

[Now in the Mahāvākya, THAT THOU ART, the word THAT recalls the cause of the world relevant in the context. If that cause of the world be jīva, then since it becomes synonymous with the meaning of the word THOU, the jīva that is addressed, this sentence would not be a Mahāvākya that would establish Brahman]

He then provides the answer—

उद्दालको हि श्वेतकेतु प्रत्यात्मतत्त्वमुपदेष्टु प्रवृत्तः। तथा च प्रकरणानुरोधेन ब्रह्मपरेयं श्रुतिरिति निश्चिते, तात्पर्यानुपपत्त्या तत्पदस्य निरुपाधिके चैतन्ये लक्षणा स्वीक्रियते। त्वंपदस्यापि तत्रैव लक्षणा स्वीक्रियत इति श्रुतितात्पर्योपपत्तिः।

[As is well known, Uddālaka proceeds to instruct Śvetaketu about the Truth of Ātman Thus, since in accordance with the context it is determined that the Śruti has Brahman for its purport, the meaning by implication of the word THAT—as Consciousness not subject to delimitation—is adopted, as otherwise the purport would be inexplicable. The same meaning is adopted, by implication, in respect of the word THOU as well. Thus the purport of the Śruti is explicable.]

In this connection, the *Nārāyaṇīṭīkā* on *Siddhāntabindu* (1) aided by *Nyāyaratnāvalī* as quoted in brackets, says—

ननु यदि जगदुपादानं जीव एव, तदा तत्पदस्य ईशपरामर्शकत्वानुपपत्तिः, 'तत्तेजोऽसृजत' इत्यादिना भवन्मते जीवस्यैव प्रक्रान्तत्वात् (तथा च श्रुतिविरुद्धोऽयं पक्षः)।

तत्राह—यथा 'सत्यं ज्ञानमनन्तम्' इतिवाक्ये सत्यादिपदं 'तस्माद्वा एतस्मादात्मन आकाशस्सम्भूतः' इत्यादिना जगत्कारणत्वेन प्रतिपाद्यमानमप्यपरामृश्य सत्यत्वादि(विशिष्ट) उपस्थितिद्वारा लक्षणया अबाधितं सद्व्यक्तिमात्र बोधयति। तथा तत्पदमपि सर्वज्ञत्वाद्यारोपितधर्मोपस्थितिद्वाराऽनुपहितं चिन्मात्रं बोधयति, तत्रैव तात्पर्यादिति न कोऽपि दोषः।

[If it is objected that if the material cause of the world is jīva himself, then the word THAT as standing for Īśvara would be inexplicable since in your view jīva himself is referred to in the context of the Śrutis like 'that created fire', (Thus this standpoint is in contradiction to Śruti), the answer is, even the word THAT signifies Pure Consciousness without any adjunct, this alone being the purport, through the doorway of the knowledge of the superimposed attributes like omniscience etc., just as the words Existence etc , in the sentence 'Existence, Knowledge, Infinite' signify by implication, the unsublated Pure Existence alone, through the doorway of the knowledge of (what is qualified by) the attribute of Existence, etc., without recalling Its causehood in respect of the world, though apparent, because of the subsequent sentence 'from THAT verily—from the Self—is ether born']

The *Drsṭisrsṭiprakriyā* outlined here is given succinctly by the *Siddhāntabindu* (1)—

अज्ञानानुपहित शुद्धचैतन्यमीश्वरो अज्ञानोपहितं जीव इति वा मुख्यो वेदान्तसिद्धान्त एकजीववादाख्यः। इममेव दृष्टिसृष्टिवादमाचक्षते। अस्मिंश्च पक्षे जीव एव स्वाज्ञानवशात् जगदुपादान निमित्त च। दृश्य सर्व प्रातीतिकम्। देहभेदाच्च जीवभेदभ्रान्तिः। एकस्यैव च स्वकल्पितगुरु-शास्त्राद्युपबृंहितश्रवणमननादिदार्ढ्यादात्मसाक्षात्कारे सति मोक्षः। शुकादीना च मोक्षश्रवणं त्वर्थवादः, महावाक्ये च तत्पदमनन्तसत्यादिपदवदज्ञानानुपहित-चैतन्यस्य लक्षणयोपस्थापकमित्याद्या अवान्तरभेदाः स्वयमूहनीयाः।

[Consciousness that is pure, without the adjunct of ignorance is Īśvara and, with the adjunct of ignorance, is jīva. This is pre-eminently the Vedāntic view termed *Ekajīvavāda* The same is spoken of as *Distisrstivāda* According to this view, owing to his ignorance, jīva himself is the material as well as the efficient cause of the universe All objects of perception are coeval with perception The erroneous notion that there are many jīvas, is due to the many bodies that are seen. Liberation is for this only

jīva, when there ensues the Self-realisation through constant (devotion to) hearing, meditating, etc, carried to perfection with the help of the teacher, the sacred texts etc., also conjured up by himself The mention of the liberation of Śuka and others, in the Śruti is of the nature of eulogistic statements; and in the Mahāvākya, the term THAT presents Consciousness without the adjunct of ignorance, by resort to implication in the same way as the terms *Anantam, Satyam,* etc. The seeker may investigate for himself this and other minor differences, distinguishing this view from others]

Thus the view outlined here, that the world of things is to be traced to Avidyā, and as such the world fabricated by Avidyā is strictly contemporaneous with its cognition, is consistent. That this is so is seen in the case of the rope-snake, shell-silver, the mirage or dream-world

तस्मादविद्यायोनित्वं भावाना सुष्टूक्तम्, अतोऽविद्याकल्पितस्य जगतः प्रतीतिसमकालीनमेव सत्त्वमुचितम्; रज्जुसर्पशुक्तिरजतगन्धर्वनगरस्वप्नप्रपञ्चेषु तथा दर्शनात्। (*Ve. Si. Mu. ṭīkā*–16)

4.14.9. Further embellishment of Drishtisrishtivada—Drishtireva srishti

Further embellishment involving a more detailed consideration of the situation may now be undertaken. The *Vedāntasiddhāntamuktāvali* (17) gives—

प्रतीतिमात्र सत्त्वं चेत् सत्त्वं प्रातीतिक मतम्।
अविरोधान्ममापीष्टं तद्भेदे वद का प्रमा॥

[If by the view expounded thus far that existence is contemporaneous with cognition, is meant that existence is merely cognition, it is acceptable to me as well, as not opposed to mine. If it is held that there is a difference (between the cognition and the cognised) pray, declare the proof thereof.]

Is the proof, if it exists, perception, inference, Śruti or presumptive evidence? Of the two, viz., the knowledge

and its object, the 'object' is commonly regarded as being revealed by the knowledge of it. The difference, however, of the object from the knowledge is not tenable. There is no object which carries with itself any mark that it is different from the knowledge of it. A knowledge of object is not a knowledge of its difference from the object or vice versa, nor is the difference given as the object of any special knowledge; even if it were, that special knowledge will not be evidenced as different from the knowledge of it. Another knowledge would be required to cognise the difference between that and its object and so on *ad infinitum*. Thus perception is not a proof of this difference.

If an inference—such as 'All knowledge, qua knowledge is different from its object, like any one or two accepted cases of such difference'—is advanced as a proof, it may be asked as to whether this very inference, as a case of knowledge, is different from its object This is to ask whether the 'All' contains the very statement itself If not, nothing is achieved, as one is confronted with the same regress If included, it will be a palpable case of knowledge being at once its own subject and object, which cannot be accepted.

The Śruti which has its purport in non-difference only, can never be supposed to teach difference.

It might be said that presumption adduces the evidence for the difference between the knowledge and the object. The object changes; and for the perception of change, a stationary consciousness is indispensable. If, of two things, one changes and the other is immutable, the things in question are essentially different: the change

of the one and the immutability of the other are untenable without their being different. This presumption would be acceptable if it were not concerned with knowledge, for at each stage it demands an apprehension of the togetherness of the object with the knowledge of it. Togetherness can only mean objective togetherness; and since knowledge is not an object, this apprehension of togetherness is not available; without this the presumption is inapplicable. Thus the independence of object cannot, with any plausibility, be upheld.

The *Bhāsya* on the *Māṇḍūkyakārikā* (4-67) says—

न हि घटमतिं प्रत्याख्याय घटो गृह्यते, नापि घटं प्रत्याख्याय घटमतिः। न हि तत्र प्रमाणप्रमेयभेदः शक्यते कल्पयितुमित्यभिप्रायः।

The *Ānandagiriṭīkā* on it is—

घटे किं प्रमाणमित्युक्ते ज्ञानमित्यनुत्तरं, अतिप्रसङ्गात्, नापि घटज्ञानम्, अन्योन्याश्रयप्रसङ्गात्, अतो न घटतज्ज्ञानयोर्मानमेयभावः संभवतीत्यर्थः।

[One cannot experience a jar without the cognition of the jar, nor can one have cognition of a jar without the jar. In the case of the jar and the cognition of the jar, it is not possible to conceive the distinction between the instrument of knowledge and the object of knowledge. If it be asked as to what the proof is in respect of the jar, the answer cannot be that it is 'knowledge' as it is unwarranted Nor can the answer be that it is the 'knowledge of the jar' because of the reciprocal dependence involved. Therefore there is no possibility of the relationship of the revealed and the revealer between the (so-called) jar and cognition thereof]

There being no proof whatsoever in support of the difference between the cognition and the cognised, this universe, animate and inanimate, which appeared in consciousness is nothing but cognition.

प्रत्येतव्यप्रतीत्योश्च भेदः प्रामाणिकः कुतः ।

प्रतीतिमात्रमेवैतद्भाति विश्वं चराचरम् ॥ (*Ve. Si. Mu.* 1

This puts it in line with the common experienc respect of illusions. In the case of shell-silver, example, there is merely cognition 'as silver' altho there is no silver, as the *Sūtrabhāṣya* (4-1-4-5) points ou

प्रत्येत्येव हि केवल रजतमिति, न तु तत्र रजतमस्ति ।

Again, there is experience of wild imagination of cognition of objects that are not there The *Pañca* (XIII–96, 98) says—

क्षणे क्षणे मनोराज्य भवत्येवान्यथान्यथा ।

गतं गतं पुनर्नास्ति व्यवहारो वहिस्तथा ॥

मनोराज्याद्विशेषः कः क्षणध्वंसिनि लौकिके ।

अतोऽस्मिन् भासमानेऽपि तत्सत्यत्वधियं त्यजेत् ॥

[Every moment there is the imagining of various so what is gone is gone, it does not come up again, so is worldly parlance outside More than in imaginings, what is speciality in the worldly things which are destroyed e moment? Therefore, though this (world) may be perceived, idea of its reality must be given up.]

Considering the case of dream, the *Vivekacūḍā* says—

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या भोक्त्रादिविश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेषः तत्सर्वमेतन्मनसो विजृम्भणम् ॥ (1

[In the absence of external objects in the dream, the m alone creates everything, consisting of the enjoyer etc , b power. So too, there is no difference in the waking also. this is a flourish of the mind.]

and, सुषुप्तिकाले मनसि प्रलीने नैवास्ति किञ्चित् सकलप्रसिद्धेः ।

अतो मनःकल्पित एव पुंसः संसार एतस्य न वस्तुतोऽस्ति ॥ (1

[It is well known that there is nothing in dreamless sleep when the mind is still Hence the *samsāra* is a creation of the mind and has no objective reality]

(The term *manas*, mind, occurring in these lines must be taken to be the creative power i e., *vikṣepaśakti* of Avidyā as has been already pointed out.)

It is thus amply made clear that there is nothing like the cognised apart from the cognition. Says the *Vedānta-siddhāntamuktāvali* (19-23)—

ज्ञानज्ञेयप्रभेदेन यथा स्वाप्नं प्रतीयते ।
विज्ञानमात्रमेवैतत् तथा जाग्रच्चराचरम् ॥
तन्तोर्भेदे पटो यद्वच्छून्य एव स्वरूपतः ।
आत्मनोऽपि तथैवेद भानमात्रं चराचरम् ॥
रज्जुर्यथा भ्रान्तदृष्टया सर्परूपं प्रकाशते ।
आत्मा तथा मूढबुद्धया जगद्रूपः प्रकाशते ॥
आत्मन्येव जगत्सर्वं दृष्टिमात्रं सतत्त्वकम् ।
उद्भूय स्थितिमास्थाय विनश्यति मुहुर्मुहुः ॥
पूर्णानन्दाद्वये शुद्धे पाप्मदोषादिवर्जिते ।
प्रतिबिम्बमिवाभाति दृष्टिमात्रं जगत्त्रयम् ॥

[Just as the dream-world which is really nothing but cognition, appears in consciousness, differentiated as the cognition and the cognised, so too, the world of waking consciousness, of things animate and inanimate (is nothing apart from cognition)

Just as a piece of cloth really turns out to be mere non-entity in the absence of its component threads, so too this world of the animate and the inanimate, whose existence is mere cognition, is reduced to non-entity in the absence of Self.

As a rope, when vision is deceived, appears to be a snake, so, when the mind is deluded, Self appears to be this world.

In Self alone, as locus, all this world, whose existence is mere cognition, takes its rise, persists and perishes ever and again.

In the One without a second which is absolute Bliss and Pure, free from sin and all defects, appear, as if reflected, the three worlds whose existence is mere cognition]

The *ṭīkā* quotes the *Yogavāsiṣṭha*—

तस्मिश्चिद्दर्पणे स्फारे समस्ता वस्तुदृष्टयः ।
इमास्ताः प्रतिबिम्बन्ति सरसीव तटद्रुमाः ॥
यस्य चित्तमयी लीला जगदेतच्चराचरम् ।
यस्य विश्वात्मकत्वेऽपि खण्ड्यते नैकपिण्डता ॥

[In that pure mirror of Consciousness are reflected all these things whose existence is mere cognition, as trees on the banks are reflected in a lake.

All this world is the mental sport of that One, and that One, although It constitutes the universe, does not lose Its character as the unity.]

The *Māṇḍūkyabhāṣya* (4) points out that the waking consciousness, being associated, as it is, with many means (such as subject-object relationship, agency, instrumentality etc.,) and appearing as revealing external objects, as it were, is nothing but states of mind.

जाग्रत्प्रज्ञा अनेकसाधना बहिर्विषयेवाऽवभासमाना मनःस्पन्दनमात्रा ।

Thus the so-called existence of objects accepted in parlance, when analysed, turns out to be a case of mere appearance The production of one object from another would also be a case of superimposition only. In other words, creation or *sṛṣṭi* means merely superimposition or *adhyāropa*, and lapse or *laya* means negation or *apavāda*.

The *Kaivalyaśruti* and the *Kauṣītakīśruti* quoted already, when carefully considered in consonance with the *Vācārambhanaśruti* are seen to be expressive of this point of view. Inferential evidence in support of this may be cited. For example—

सुप्तौ स्वाप्नस्य लीनत्वादृध्यात्मकत्वं यथा तथा ।
अस्यापि तत्र लीनत्वादृध्यात्मकत्वं भवेत्किल ॥

(*Advaitasiddhāntagurucandrikā* 6-6)

[Just as dream which is obliterated in deep sleep is mere cognition, so indeed is the waking which is obliterated in deep sleep, mere cognition.]

and नियमेन मृदस्सत्ताज्ञानपूर्वं घटस्य तु
सत्त्वोपलब्धिमत्त्वेन मृदभिन्नो घटो यथा ।
सुप्ति दृष्ट्वा जगद्धानेः प्रबोध च जगज्जनेः
यदा सुप्त इति श्रुत्या प्रोक्तत्वाद्दृष्टिमात्रकम् ॥

(*Advaitasiddhāntagurucandrikā* 6-19)

[The pot is not different from the clay; for, as a rule, the knowledge of its existence arises always along with the knowledge of the existence of the clay Similarly as the experience of the existence of the world in waking is seen invariably along with the experience of the existence of its cognition, as also the experience of the absence of both these in deep sleep is in evidence, the world is not different from its cognition, as made clear by Śruti]

These lines in the *Māṇḍūkyakārikā* quoted already—

स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् । (4-64)
जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् । (4-66)

and the *Bhāṣya* thereon—

स्वप्नदृशः चित्त स्वप्नदृक्चित्त तेन दृश्याः ते जीवाः, ततः तस्मात् स्वप्नदृक्चित्तात् पृथङ्न विद्यन्ते, न सन्तीत्यर्थः । चित्तमेव हि अनेकजीवादि-

भेदाकारेण विकल्प्यते जाग्रतो दृश्याः जीवाः तच्चित्ताव्यतिरिक्ताः, चित्तेक्षणीयत्वात्, स्वप्नदृक्चित्तेक्षणीयजीववत् ।

make clear that those that are objects of the mind of the dreamer have no existence apart from his mind; likewise, those that are objects of the mind of the waking, have no existence apart from his mind. Those beings perceived by the mind of the dreamer have no existence outside the mind of the person who dreams about them. It is the mind alone which imagines itself to have assumed the forms of many diversified jīvas and other things ... The jīvas, as also their objects, are not apart from the mind of the perceiver, since they are observed by the waking mind like the jīvas etc, which are observed by the mind of the dreamer.

This analysis makes it clear that instead of the view that creation is coeval with cognition दृष्टिसमसमया सृष्टिः, it would be more appropriate to adopt the view that cognition is creation—दृष्टिरेव सृष्टिः । The *Siddhāntaleśasaṅgraha* (2) gives—अन्यस्तु दृष्टिरेव विश्वसृष्टिः दृश्यस्य दृष्टिभेदे प्रमाणाभावात् ।

ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः ।
अर्थस्वरूप भ्राम्यन्तः पश्यन्त्यन्ये कुदृष्टयः ॥ इति स्मृतेश्च ।

Commenting on this verse, the *Advaitasiddhāntaguru-candrikā* (6-8) says—

जगदेतदिति । स्वाप्निकवस्तुवत् स्वापरोक्षभूतमेतज्जगत्—ज्ञानस्वरूपमेव, ज्ञानस्य भ्रमप्रत्ययस्य स्वरूपमेव स्वरूप यस्य जगत तज्ज्ञानस्वरूपम् । तदित्येवाहुरित्येवकारेणाह—विचक्षणा इति । वाचारम्भणादिश्रुत्यनुसारेण जगत्तत्त्वनिर्णयकुशला इत्युक्त्वा एवकारेण व्यावर्त्यं मत दर्शयति अर्थ-स्वरूपमिति । प्रागुक्तभ्रमज्ञानातिरिक्तो व्यावहारिकसत्ताकः प्रातिभासिक-

सत्ताको वा अर्थ वाच्य. स्वरूप स्वभावो यस्य विज्ञेयस्य जगतः तत् अर्थ-स्वरूपमिति पश्यन्त्यन्य इत्युक्त्वा तान् सुषुप्तौ जगतो लयादिप्रतिपादक-शास्त्राभिप्रेतस्वप्नाख्यप्रत्ययनिदर्शनानभिज्ञात्वेन दूषयति भ्राम्यन्तः कुदृष्टय इति पदद्वयेन ।

[Like an object in dream, this world of waking that is directly experienced is the illusory cognition only; so declare the wise, the experts who decide about the reality of the world in accordance with the *Vācārambhanaśruti* etc The view that is to be given up is next mentioned 'By *jagat* that is cognised is meant something endowed with parlance reality or apparent reality as distinguished from the previously mentioned illusory cognition' is the view of others who, in delusion, entertain corrupt views because of their ignorance of the illustration of dream as mere cognition, which is the view of the Śāstra which declares that the *jagat* is dissolved in deep sleep, etc.]

4.14.10. Not Buddhism in disguise

In this connection it may be pointed out that it is sometimes alleged that this way of reducing the entire world to the modifications of the mind is only Buddhism in disguise. But this is baseless, for, the dream analogy herein used points out that Ātman is the ground of illusion and, as the Witness-self, is the constant perceiver of these mental modifications—two issues on which this *prakriyā* differs vitally from Buddhism. Incidentally this does away with the positing of an aspect of the so-called parlance reality as the substratum of an illusion, a rope, for example, in the snake illusion. Similarly does it eliminate a very large number of postulates that were taken for granted in the view which accepts parlance reality. Also, this view of the world is verily in consonance with experience of the dream world i.e., दृष्टानुरोधेन हि

कल्पना। This is alluded to in the Sūtra (2-1-9-28) आत्मनि चैव विचित्राश्च हि। (Because it occurs in the case of the individual self as well and creations of diverse kinds occur in cases of gods and others.) The *Bhāṣya* on it is—

अपि च नैवात्र विवदितव्य 'कथमेकस्मिन् ब्रह्मणि स्वरूपानुपमर्देनैवानेकाकारा सृष्टिः स्यात्' इति। यत आत्मन्यप्येकस्मिन् स्वप्नदृशि स्वरूपानुपमर्देनैवानेकाकारा सृष्टि पठ्यते—'न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान् रथयोगान् पथः सृजते' इत्यादिना। लोकेऽपि देवादिषु मायाव्यादिषु च स्वरूपानुपमर्देनैव विचित्रा हस्त्यश्वादिसृष्टयो दृश्यन्ते। तथैकस्मिन्नपि ब्रह्मणि स्वरूपानुपमर्देनैवानेकाकारा सृष्टिर्भविष्यतीति।

[Moreover, there is no occasion for dispute here as to how there can be creation of various kinds in the same Brahman without destruction to Its intrinsic nature, for, multiform creation within the one dreamer, without destruction to his intrinsic nature is declared in the Upanisad starting with—'There are no chariots in that state, no animals to be yoked to them, no roads, but he creates (concocts) chariots, animals and roads.' In the world also, it is seen, in the case of gods, magicians and others that various kinds of creation of elephants, horses and so on take place without any destruction of their nature Similarly even in the One Brahman, there can be diverse creation without any destruction of Its nature]

The *Pratyaktattvacintāmani* (1-59) says—

स्वप्ने द्रष्टा विविधरचनामेक एवाद्वितीयो
नानादेहान् स्थिरचरकला कल्पयित्वेक्षतेऽयम्।
बन्ध मोक्ष जननमरणे ज्ञानमज्ञानमैक्यम्
सत्यं स्वीयं त्यजति न कदा जागरे तद्वदेव ॥

[In the dream, the only one witness-self, without a second, in spite of concocting multiforms, beings of various types, animate and inanimate objects, bondage, release, birth, death,

realised persons and the ignorant, and perceiving them never abandons his own essence—Unity and Reality Even in the waking also it is exactly the same]

4 14.11 Dream analogy resolves every doubt

It is thus seen that the best way of understanding *drstisrstivāda* is on the dream analogy which resolves every possible doubt that might arise therein—

अत्र च सम्भावितसकलशङ्कापङ्कप्रक्षालनं स्वप्नदृष्टान्तसलिलधारयैव कर्तव्यम् । (*Siddhāntaleśasangraha*—1)

It is in this light that the *Pañcadaśī* (VII-172, 173) enjoins–

स्वस्वप्नमापरोक्ष्येण दृष्ट्वा पश्यन् स्वजागरम् ।
चिन्तयेदप्रमत्तः सन्नुभावनुदिनं मुहुः ॥
चिरं तयोः सर्वसाम्यमनुसन्धाय जागरे ।
सत्यत्वबुद्धिं संत्यज्य नानुरज्यति पूर्ववत् ॥

[After directly seeing his own dream and seeing his own waking state, he must, without any remissness think about them both, every day again and again

Contemplating for long the similarity between them (the dream and the waking states) in all aspects and giving up the sense of reality of the world in the waking state, he will not have attachment for it as before]

Indeed considerations of the parallelism between the dream and the waking state take one even further The latter half of each of the two *Māndūkyakārikās* quoted already and the Bhāṣya thereon say—

तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ (4-64)
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥ (4-66)

[Similarly this mind of the dreamer is admitted to be the object of perception of the dreamer only (Therefore the mind of the dreamer is not separate from the dreamer himself)

17

Similarly the mind of the waking man is admitted to be the object of perception of the waking person only (Therefore the mind is not separate from the perceiver.)]

तथा तदपि स्वप्नदृक्चित्तमिद तद्दृश्यमेव—तेन स्वप्नदृशा दृश्यं तद्दृश्यम् । अत स्वाप्नदृग्व्यतिरेकेण चित्त नाम नास्तीत्यर्थः । तच्च जीवेक्षणात्मक चित्त द्रष्टुरव्यतिरिक्तम् । द्रष्टृदृश्यत्वात् । स्वप्नचित्तवत् ।

[Similarly, that mind of the dreamer is again perceived by the dreamer alone. Therefore there is no separate thing called mind which is apart from the dreamer himself

That (waking) mind again having the characteristic of perception of jivas is non-different from the perceiver of the waking condition because it is seen by the perceiver as is the case with the dream mind]

That is, just as the cognised is non-different from the cognition, the cognition of the nature of mental modifications are non-different from the Witness-self which in substance is the undiluted Consciousness par excellence, the Self-effulgent. The *Siddhāntaleśasaṅgraha* (2) quoting the *smṛti* (already referred to) ज्ञानस्वरूपमेवाहुः ... कुदृष्टय. is commented upon in conformity with this higher standpoint—

दृष्टिर्दर्शनम् स्वप्रकाशज्ञानस्वरूपमित्यर्थ. । . स्मृतावेतदिति प्रत्यक्षसिद्धमित्यर्थ. । अर्थस्वरूपमिति, अर्थपद स्वतन्त्रपरम् । कुदृष्टय इति कुतर्कदूषितज्ञाना इत्यर्थ । तथा चैतज्जगदन्ये कुदृष्टयो भ्रान्ताः ज्ञानस्वरूपसत्तापेक्षया भिन्नसत्ताकं पश्यन्तीत्युत्तरार्धेन भेददृष्ट्यपवादाच्च तयोरभिन्नसत्ताकत्वसिद्धिरित्यर्थ. । स्मृतेश्चेति । चकारात् श्रुतेश्चेत्यर्थ , 'चिद्धीद सर्वं' इत्यादिश्रुतिरुदाहर्तव्या ।

[Cognition means the Self-effulgent Consciousness Itself. In the above *smṛti*, 'this' means the perceived, 'object' means the object existing independently of its cognition 'Those with

impaired vision' means those whose knowledge is defective because of fallacious reasoning Thus the wrong-sighted, being deluded, see this world as having an existence apart from that of Consciousness Thus by negating the view of the difference in Existence, the latter half of the verse establishes one and the same Existence for both of them. The word 'and' shows that Śrutis like 'All this is verily Consciousness' are also to be taken in addition to the *smrti*]

That this view is that of the Śruti and the Bhāsya is shown in the *Ratnaprabhātikā* (Sū. Bh 1-3-8-30) which says that, because there is nothing like unknownness in the case of this world of mere imagination, as in the case of a dream, creation and destruction would mean cognition and non-cognition—दर्शनं सृष्टिरदर्शनं लयः. Here it is asked—

दर्शनं सृष्टिरदर्शनं लय इति दर्शितविनाशलयशब्दसमानेनादर्शनमितिशब्देन दर्शनप्रध्वंसस्य दृष्टिरूपजगल्लयत्वस्वीकारात् तदानुगुण्येन दर्शनस्योत्पत्तिरेव सृष्टिरिति वक्तव्ये सति दर्शनं सृष्टिरिति कथमुक्तम् ?

(*Advaitasiddhāntagurucandrikā* Chap 6, P 267)

[How is it held that cognition is creation when it is appropriate to maintain that it is only the rise of cognition that is creation, in conformity with the usage of the word *adarśanam* as a synonym for the term *darśanapradhvamsa* accepted as denoting the destruction of cognition that is the world ?]

The answer given therein is—

दर्शनध्वंसयोर्यथा कालतो व्यवधानमस्ति, तथा दर्शनतदुत्पत्त्योः कालतो व्यवधानाभावात् तथोक्तम् । अन्यथा चैत्रो गच्छतीत्यत्र गतिक्रियायाः चैत्राश्रयत्ववद्दर्शनं जायत इति व्यवहारात् द्रष्टृधर्मस्य दर्शनस्य जनिक्रियाश्रयत्वसिद्ध्यर्थं जनिक्रियायाः प्रागेव दर्शनस्वरूपसिद्धौ पश्चात् तस्य जनिरेव न स्यात् । अतो दर्शनं नश्यतीत्यत्र दर्शनप्रध्वंसस्येव दर्शनोत्पत्तेरपि द्रष्ट्राश्रितत्वमङ्गीकर्तव्यम् । अन्यथा दर्शनजनि दर्शननिष्ठा,

*

दर्शननाशस्तु द्रष्टृनिष्ठ इति विप्रतिषिद्धम् । .. दर्शनं जायते नश्यतीत्यत्र द्रष्टा दर्शनरूपेण तद्विनाशाधिकरणात्मना च भवति ।

[It is because there is no lapse of time between cognition and its origination unlike that between cognition and its destruction

Otherwise, in accordance with the usage 'Caitra goes' wherein the act of going is to be regarded as inhering in Caitra, 'cognition arises' would have to be understood in such a way that the property of cognising inhering in the cogniser, must, in order that origination may inhere in it, be deemed to be in existence before its origination, and, if so, it cannot at all arise thereafter.

Therefore, just as in the case of the experience given expression to as 'cognition is destroyed', the destruction of cognition should be deemed to inhere in the cogniser, the origination of cognition must also be deemed to inhere in the cogniser

Otherwise, the arising of cognition would inhere in cognition and its destruction in the cogniser, which is inconsistent.

Thus when it is said 'cognition arises', 'cognition is destroyed', it is to be understood that it is the cogniser who takes the form of cognition and who is also the locus of its destruction (i e , the substratum of either)]

4.14.12 World is naught

Thus the cognised has no existence apart from Consciousness The *Māndūkyakārikās* (4.47-52) illustrate this by the motion of the firebrand—

ऋजुवक्रादिकाभासमलातस्पन्दित यथा ।
ग्रहणग्राहकाभासं विज्ञानस्पन्दित तथा ॥

अस्पन्दमानमलातमनाभासमज यथा ।
अस्पन्दमान विज्ञानमनाभासमज तथा ॥

अलाते स्पन्दमाने वै नाभासा अन्यतो भुवः ।
न ततोऽन्यत्र निस्पन्दान्नालात प्रविशन्ति ते ॥
न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः ।
विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥
विज्ञाने स्पन्दमाने वै नाभासा अन्यतो भुवः ।
न ततोऽन्यत्र निस्पन्दान्न विज्ञान विशन्ति ते ॥
न निर्गतास्ते विज्ञानाद् द्रव्यत्वाभावयोगतः ।

[Patterns, straight, crooked etc , appear to be put up when a firebrand is in motion, the same firebrand, when not in motion does not give rise to them These appearances do not come from elsewhere. They do not go elsewhere from the *motionless firebrand nor do they enter into the firebrand itself* They do not emerge from the firebrand as they have no substance whatsoever.

Similarly, appearances such as those of the perceiver, the perceived and the like are due to the activity, as it were (because of Avidyā), of Consciousness Consciousness, when not active, is free from all appearances of birth etc , and remains changeless

These appearances do not come from elsewhere. They do not go elsewhere from Consciousness nor do they enter into it. They do not emerge either, from Consciousness, as they have no substance whatsoever]

The *Yogavāsiṣṭha* (V-78-1, 2, 3) also gives the same illustration and others as well—

यथाऽलातपरिस्पन्दादग्निचक्र प्रदृश्यते ।
असदेव सदाभासं चित्तस्पन्दात्तथा जगत् ॥
यथा जलपरिस्पन्दाद्व्यतिरिक्त इवाम्भसः ।
दृश्यते वर्तुलावर्तश्चित्तस्पन्दात्तथा जगत् ॥
यथा व्योम्नीक्षणस्पन्दात् पिच्छमौक्तिकमण्डलम् ।
दृश्यते सदिवासत्य चित्तस्पन्दात्तथा जगत् ॥

[Just as the wheel of fire which is not there is seen as though it exists because of the revolving of the firebrand, so does this non-existent world appear to exist because of the activity of the mind

Just as a whirlpool appears as if different from the whirling water, so does this world appear to exist because of the activity of the mind.

Just as the non-existent things like the form of a peacock feather or a cluster of pearls appear to exist in the sky because of the quivering sight (due to glare), so does this non-existent world appear to exist because of the activity of the mind.]

The situation is expressed succinctly thus—

किं पुनः परमार्थसद्वस्तु यदास्पदा जात्याद्यसद्बुद्धय इति ? आह—

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।

अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥

(*Māndūkyakārikā* 4-45 with Bhāsya)

[What is that entity—the ultimate Reality—which is the Substratum of all false cognitions as origination, etc ? It is thus replied—Consciousness which appears as being born, as moving or taking the form of matter, is really ever unborn, immovable and never an object of parlance. It is secondless and quiescent.]

Śri Vasistha says—

इत्थं जगदहन्तादिदृश्यजातं न किञ्चन ।

अजातत्वाच्च नास्त्येव यच्चास्ति परमेव तत् ॥

(Yo. Vā. III-14-1)

[Thus the so-called world of cognition starting from the ego, is naught, for it never originated; and that which exists is verily the Supreme alone.]

4.14.13 Jivahood is naught

The same situation holds in respect of the so-called

jīva which concoction is at the root of the world-concoction—

जीव कल्पयते पूर्वं ततो भावान् पृथग्विधान् ।

(*Māṇḍūkyakārikā* 2-16)

as has been already said.

परमाकाशमेवादौ जीवतां चेतति स्वयम् ।

निःस्पन्दाम्बोधिकुहरे सलिलं स्पन्दतामिव ॥

(Yo. Vā. III-14-2)

[The All-pervading Self-effulgent Supreme assumes by itself the jīvahood as it were, like the water in the still ocean forming into a whirl.]

तस्मादुदेति जीवाली दीपाली दीपकादिव ॥

(Yo. Vā III-14-10)

[From this jīva arise, as it were, many other jīvas like many flames from one, in waking as in dream]

In respect of all these say the *Māṇḍūkyakārikās* (4-68, 69, 70)—

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥

यथा मायामयो जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥

यथा निर्मितको जीवो जायते म्रियतेऽपि च ।

तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥

[As the dream-jīva, magician's jīva or the artificial jīva (brought into existence by incantation, medicinal herb etc.) comes into being and disappears, so also all jīvas (including the perceiver-jīva) appear and disappear]

The Bhāṣya says jīvas such as human beings, etc., seen in the waking state, though really non-existent, are merely the imagination of the mind—तथा मनुष्यादिलक्षणा अविद्यमाना एव चित्तविकल्पनामात्रा इत्यर्थः. In answer to the question

posed by Śrī Rāmacandra regarding the number of jīvas, the reply given by Śrī Vasiṣṭha is—

एक एव न जीवोऽस्ति राशीनां संभवः कुतः।
शशश्रृङ्ग समुड्डीय प्रयातीव हि ते वच.॥
न जीवोऽस्ति न जीवाना राशयस्सन्ति राघव॥
जीवशब्दार्थकलनाः समस्तकलनान्विता.।
नेह काश्चन सन्तीति निश्चयोऽस्तु तवाचलः॥

(Yo. Vā. III-14.18-20)

[There is not even a single jīva; where then is a possibility of a host of them? What you have said is similar to saying that the horn of a hare flies up and moves. Rāghava! there is neither a single jīva nor multitudes of them. Whichever may be regarded as the meanings of the term jīva accompanied by all other concoctions, they do not at all exist May this conviction be established firmly in you]

4 14.14. Atman alone "Is"

Giving the purport of the *Śārīraka* in brief, as pointed out by *Ratnaprabhāvyākhyā*, Śrī Śrī Ācāryapāda says (Sū. Bh. 1-3-5-19)—

अपरे तु वादिनः पारमार्थिकमेव जैव रूपमिति मन्यन्तेऽस्मदीयाश्च केचित्। तेषा सर्वेषामात्मैकत्वसम्यग्दर्शनप्रतिपक्षभूताना प्रतिबोधायेद शारीरकमारब्धम्। एक एव परमेश्वर· कूटस्थनित्यो विज्ञानधातुरविद्यया मायया मायाविवदनेकधा विभाव्यते, नाऽन्यो विज्ञानधातुरस्तीति।.. तत्रायमभिप्रायः—नित्यशुद्धबुद्धमुक्तस्वभावे कूटस्थनित्य एकस्मिन्नसङ्गेऽरूपे परमात्मनि तद्विपरीत जैव रूप व्योम्नीव तलमलादि परिकल्पितम्। तदात्मैकत्वप्रतिपादनपरैर्वाक्यैर्न्यायोपेतैर्द्वैतवादप्रतिषेधैश्चापनेष्यामीति परमात्मनो जीवादन्यत्व द्रढयति। जीवस्य तु न परस्मादन्यत्वं प्रतिपिपादयिषति, किन्त्वनुवदत्येवाविद्याकल्पित लोकप्रसिद्ध जीवभेदम्। एव हि

स्वाभाविककर्तृत्वभोक्तृत्वानुवादेन प्रवृत्ताः कर्मविधयो न विरुध्यन्त इति मन्यते । प्रतिपाद्य तु शास्त्रार्थमात्मैकत्वमेव दर्शयति — 'शास्त्रदृष्ट्या तूपदेशो वामदेववत्' (ब्र. सू. 1-1-11-30) इत्यादिना ।

[There are other doctrinaires as also some of our Vedāntins, who are of opinion that the individual soul as such is real. To the end of refuting all these speculators who are opposed to complete realisation of the unity of Self, this *Śārīrakaśāstra* has been set forth whose aim is to show that the Supreme Lord is but one, ever unchanging absolute Consciousness, but like the magician, He appears diversely through Māyā that is Avidyā and apart from Him there is no other Consciousness Here the idea is this—'To the Supreme Self which is eternally pure, intelligent, free, ever-lasting, unchanging, one, unattached and without form, the opposite characteristics of the individual soul are erroneously ascribed, just as surface, blue colour, etc, are ascribed to ether. I shall remove this superimposition by means of Vedic passages which are supported by logic and establish the unity of Self and also demolish all theories of duality'. Thus Bhagavān Bādarāyana establishes the difference of the Supreme Self from the individual soul, but he does not mean to establish that the individual soul is distinct from the Supreme, though he simply restates the popular notion of the difference of the individual soul fancied because of Avidyā. It is only in this manner, that the injunctions regarding the rites which stem from the reiteration of the concocted agentship and the experiencership imagined as natural, do not become contradicted What is sought to be established, the purport of the Śāstra, is the absolute unity of Self shown by the Sūtra (1-1-11-30) 'But the instruction proceeds in accordance with the Śāstra, as in the case of Vāmadeva'.]

The above text of the Bhāṣya, by using the words Avidyā and Māyā synonymously serves to dispel the notion that they are different; the use of both the words together is to emphasize on its two aspects, viz., conceal-

ment and concoction To convey that it is Brahman alone that is involved in transmigration and not any jīva as distinguished from It, is the end and aim of the *Śārīraka.* If it be asked as to why the Sūtrakāra speaks of Brahman as different from jīva, the answer is that it is to convey firmly the idea of the transcendence of Paramātman. If this transcendence is not firmly grasped, even though the non-difference is declared, the notion of transmigration in respect of jīva would not be dispelled. Even though the substratum is different from the superimposed, the superimposed is no other than the substratum The erroneous notion that the Sūtras do not speak of identity is dispelled by pointing to the Sūtra quoted and others such as आत्मेति तूपगच्छन्ति ग्राहयन्ति च (Br. Sū. 4-1-2-3). But the Upanisads acknowledge Brahman as Self and also teach to realise It as such.

It is thus clear that the existence of all duality is indeed the existence of Self and no other, all the world is seen and heard (i.e. known) when Self is seen and heard (i e. known).

आत्मसत्तैव द्वैतस्य सत्ता नान्या यतस्ततः ।
आत्मन्येव जगत्सर्वं दृष्टे दृष्ट श्रुते श्रुतम् ॥

(Ve. Si. Mu. 56)

This is in accordance with the Śruti (Br. U. 4-5-6)—

आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदꣳ सर्वं विदितम् ।

Thus everything is accounted for on the basis of the One Existence only, *Ekaiva sattā*, the Ātman. Even the notion of apparent reality, the *prātibhāsikasattā*, is dispensed with. The superimposed, *āropita*, has no existence apart from the Substratum, *Adhiṣṭhāna*, the Consciousness.

सत्ता सर्वपदार्थाना नान्या संवेदनादृते । (*Vicārasāgara*, P. 220)

The *Yogavāsistha* (*Vicārasāgara*, P. 221) says—

न बन्धोऽस्ति न मोक्षोऽस्ति कदाचित् कस्यचित्कचित् ।
सर्वमात्ममयं शान्तमित्येव प्रत्यय स्फुटम् ॥

[There is neither bondage nor liberation for anyone, at any time, anywhere. All is verily Ātman, the Peace Supreme. This alone is clearly the right knowledge]

This is in tune with the Śruti (*Māṇḍūkyakārikā* 2-32)—

न निरोधो न चोत्पत्तिर्न वद्धो नैव साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥

[There is neither destruction nor origination, neither a bound nor a struggling soul, neither a seeker after realisation nor a liberated one—this is the absolute Truth.]

It is readily seen that this is an expression of the *Ajātivāda*, non-origination, expressed by the *Māṇḍūkyakārikā* (4-71)–

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्य यत्र किञ्चिन्न जायते ॥

[No jīva is ever born ; there is no such possibility. This is the ultimate Truth—nothing whatsoever is ever born.]

Therefore—

चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्वयम् ।
चित्तं निर्विषय नित्यमसङ्गं तेन कीर्तितम् ॥

(*Māṇḍūkyakārikā* 4-72)

[This world of duality characterised by the perceiver and the perceived is verily an act of the mind But, from the standpoint of Reality it is declared as eternally unattached, as nothing like an object ever exists.]

It is thus obvious that *citta* which is another name for the *viksepaśakti*, Avidyā, conjures up, as it were, the

states of waking and dream, i.e., Substratum, the Self-effulgent Ātman is shown to be otherwise—

चिदेवाभाति जाग्रद्वच्चिदेव स्वप्नवत्तथा ।
न जाग्रत्स्वप्नयोर्भेदः स्वभात्रेनेति वर्ण्यते ॥

(*Yo. Vā* VII. 105 *ṭīkā*)

There is no difference in essence i.e , the content, the substratum, between the waking and the dream The *citta* has no existence of its own apart from that of the Substratum, as has been made clear already in the *kārikā* containing the line सा च माया न विद्यते. So the Śruti quoted by Upanisadbrahmayogin in the *ṭīkā* on *Māndūkyakārikā* (4-67)—

इद प्रपञ्च नास्त्येव नोत्पन्नं नो स्थित जगत् ।
चित्त प्रपञ्चमित्याहुर्नास्ति नास्त्येव सर्वदा ॥

[This world does not exist at all, neither is it originated nor sustained. Mind is spoken of as the world. It never is, verily, it never is]

4.14 15. Apavadadrishti

It is thus abundantly clear that expressions employed in connection with the so-called world of waking or of dream, are empty, *vikalpa*, like 'the barren woman's son'. In reality what is experienced as the world is the Self-effulgence of the All-pervading Shine that is one's Self—

न जाग्रति न च स्वप्ने जाग्रच्छब्दार्थसभवः ।
स्व वस्तुतस्तु चिद्व्योम्नो भानं बुद्ध जगत्तथा ॥

(*Yo Vā.* VII-105-5)

In this connection, the *Vedāntasiddhāntamuktāvaliṭīkā* (56) may be cited—

किञ्चात्मनो द्वैतदृष्टिः प्रमाणसिद्धा भ्रान्तिसिद्धा वा ? नाद्यः, अद्वैतागमविरोधात् । नेतरः, भ्रान्तिसिद्धपदार्थस्यासत्त्वनियमात्, अन्यथा भ्रान्ति-

[He, who, desiring to secure liberation—the non-dual Ātman which alone remains—understands by enquiry at the feet of the *Ācārya* that the entire world has no existence apart from its cognition, and secures the firm conviction that it is the Innermost Self alone that illusorily appears as the world and there is nothing like the world apart from It, to which either of the two views—the first, recognising only one existence in respect of the cause as also the effect, according to which the existence pertaining to the entire world is that of the Innermost Self alone, and the second in which the world is devoid of even the apparent reality posited by ignorance and has no existence apart from that of the Consciousness—lead and thus free from the threefold limitation, revels in His own Ātman alone, to that *Mahātman* I offer obeisance in millions.]

The *Sanksepaśārīraka* (2-89) in respect of the seeker who has attained such heights in the course of his spiritual evolution is —

कृपणधीः परिणाममुदीक्षते क्षपितकल्मषधीस्तु विवर्तताम् ।
स्थिरमतिः पुरुषः पुनरीक्षते व्यपगतद्वितयं परमं पदम् ॥

[When the mind is not free from desire (for enjoyment here or hereafter) one considers the world to be the transformation of Brahman, when his mind is free from sin, he regards the universe as the transfiguration of Self On the other hand when his mind becomes steady, he sees the Supreme Self which is free from duality]

That the verse—तत्त्वावेदकमानदृष्टिरधमा of *Sanksepaśārīraka* (2-83) quoted already can be understood from this higher standpoint has been shown by Śrī Madhusūdanasarasvatīpāda in his commentary—

या पुनरन्त्या दृष्टिः सा तत्त्वप्रच्युतिविभ्रमक्षतिकरी, प्रपञ्चतत्त्वविरोधिनी प्रपञ्चभ्रमत्वगोचरा या विवर्तदृष्टिस्तस्याः क्षतिकरी, अतः, सोत्तमपुरुषाश्रयत्वात् सकलद्वैतभ्रमनिवर्तकतया साक्षान्मोक्षसाधनत्वान्निरतिशया-

नन्दात्ममात्रविषयत्वाच्च सर्वोत्तमा मतेत्यर्थः । अथवा तत्त्वस्यानारोपितरूपस्य केवलचिदानन्दस्य प्रच्युतिस्तिरस्कारो लेशतोऽपि ब्रह्मान्यवस्तुदर्शनरूपा या विवर्तदृष्टिः सा चातत्त्वतोऽन्यथाभावत्वेन भ्रमरूपा । तस्याः क्षतिं बाधं करोतीति सा तथा । तत्र तासां मध्ये अन्त्या परां काष्ठां प्राप्ता एवभूता अपवाददृष्टिर्मता सम्मता वाक्यार्थावगति प्रत्यत्यन्तं सन्निकृष्टत्वादित्यर्थः ।

[The third or the last of the viewpoints does away with the *vivartavāda* which is opposed to the view that the universe is real, by holding that it is unreal This is the viewpoint held by the seeker at the highest level of competency, it is the direct means for liberation as it annuls all illusion of duality, and its only concern is Ātman, the Bliss incomparable Hence it is regarded as the best viewpoint

Or the *vivartadrsti* which shows up, however faintly it may be, something other than Brahman, and to that extent, conceals the one Reality which is unalloyed Self-effulgent Bliss, is also of the nature of an illusion This is sublated by the present viewpoint, the *apavādadrsti* And as such it is regarded as the highest of the three, being in the closest proximity to the knowledge secured by the Mahāvākya]

Thus the Great Dream of parlance does not include merely the world outside of oneself, it also includes one's individualised existence, the causal ignorance and the very saving knowledge that dissolves this ignorance When this Dream goes, no problem remains. One is just free from the illusion of duality So the *Māṇḍūkyakārikā* (1-16) quoted already says—

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥

The recognition of the parallelism between the dream and the waking states, nay, their non-difference, leads to this culmination That is why the Śruti speaks in terms of

त्रयस्स्वप्नाः (Ai. U. 1-3-12). Commenting on this Śruti, Śrī Vidyāranyacarana says—

ननु जागरणसुषुप्त्योः स्वप्नादन्यत्वे त्रयः स्वप्ना इत्युक्तमिति चेत् । न । स्वप्नलक्षणोपेतत्वात् । विद्यमानवस्तुतत्त्वं तिरोधाय समुत्पन्नोऽन्यथा प्रतिभासः स्वप्न इति तल्लक्षणम् । जागरणसुषुप्त्योरपि विद्यमानस्य ब्रह्मतत्त्वस्य तिरोधानेनान्यथाभूतस्य जीवतत्त्वस्य चावभास इत्यस्ति तल्लक्षणम् । तस्माल्लोकप्रसिद्धस्य स्वप्नस्यैकत्वेऽपि लक्षणसिद्धाः स्वप्नास्त्रयः ।

[The objection—that all the three are dream states is not appropriate, since the waking and the deep sleep states are different from the dream—does not stand, because they have the dream characteristics. The dream has the characteristics viz., concealment of the existing reality and showing it as otherwise. The waking and the deep sleep states also partake of these characteristics viz , concealment of the existing Reality that is Brahman and showing it as jīva which is otherwise. Therefore even though only one of these states is well known as dream in parlance, going by the characteristics all the three fall into the category of dream]

The *Māṇḍūkyakārikā* (1-15) also mentions the same—

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥

['Dream' is the wrong cognition of Reality, 'sleep' is the state in which the Reality is regarded as unknown. When the erroneous knowledge (regarding Reality as ignorance or ignorance along with its products) in these two disappears, the 'fourth' (Reality as such) is realised.]

The hymn itself speaks of this in the lines स्वप्ने जाग्रति वा (8) along with मायापरिभ्रामितः (8), इत्याभाति (9), नान्यत्किञ्चन विद्यते विमृशता (9) the importance of which is now realised Śrī Śrī Gauḍapādācārya says succinctly in his *kārikās*—

स्वप्नमाये यथादृष्टे गन्धर्वनगरं यथा ।
तथा दृष्टमिदं विश्वं वेदान्तेषु विचक्षणैः ॥ (2-31)

[Similar to dreams and illusions or a castle in the air is this universe viewed by adepts in Vedānta.]

The hymn itself gives expression to this point of view and the concomitant realisation as well in the opening stanza—

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥



5 SECOND STANZA

ŚRĪGURU AS CREATOR—'MĀYĀVĪVA', 'YOGĪVA'

5.1 Vichara till Realisation

In elaboration of the first stanza, the rest of the hymn endeavours to establish that there is nothing like the universe; what appears as the universe is Brahman alone Likewise there is nothing like jīva; what is regarded as jīva is Brahman alone The enquiry that has been undertaken is to be pursued till it culminates in such realisation The *Pañcadaśī* (VI-12) and the *ṭīkā* thereon say—

सदा विचारयेत्तस्माज्जगज्जीवपरात्मनः ।
जीवभावजगद्भावबाधे स्वात्मैव शिष्यते ॥

[Therefore one must always enquire about the universe, jīva and the Supreme Self. When the existence of jīva and the existence of the universe are negated, Self alone remains]

ननु परात्मा विचार्यतां मोक्षावस्थाया फलरूपेणावस्थानात्, जीव-जगतोर्विचारः क्वोपयुज्यत इत्याशङ्क्य तयोरपवादेन परमात्मावशेषणे उपयुज्यत इत्याह—जीवभावेति ।

[Let the enquiry be regarding the Supreme Self as It remains over in the liberated state as the fruit thereof But of what use is the enquiry in respect of jīva and the universe? The reply is—it is of use in negating both of them so that the Supreme Self alone remains over.]

5.2 1 Creation of the Universe—Inference or Postulations only Resort

The second stanza proceeds to consider the problem in so far as it pertains to the universe by taking up the question of 'creation'.

Every school of thought which attempts at understanding as to what the reality behind this world of

experience is, takes up for consideration this question of creation or origination of the universe in whatever manner it may be termed. Such an attempt on the part of an investigator stems from the belief that reality is simple and far removed from the complicated set-up as experienced in connection with the phenomenal world. There is also the view that complications have set in continuously in course of time and therefore it is profitable to focus attention on the origin of the entire process. It must be noted, however, that the origin as such or the process of origination of the maze of phenomena is not directly accessible for observation. Perception as a *pramāṇa* is thus of no avail in this case. It is therefore that the investigators resort to the use of inference or postulation.

5.2.2 Paramanuvada

The *Mānasollāsa* gives a succinct account of some of these systems and proceeds to show their untenability as has been done in the *Sūtrabhāsya*. Taking the case of the *Paramāṇuvādins*, the *Bhāsya* (2-2-3-12) says—

स च वाद इत्थ समुत्तिष्ठते । पटादीनि हि लोके सावयवानि द्रव्याणि स्वानुगतैरेव संयोगसचिवैस्तन्त्वादिभिर्द्रव्यैरारभ्यमाणानि दृष्टानि । तत्सामान्येन यावत् किञ्चित् सावयवं तत्सर्वं स्वानुगतैरेव संयोगसचिवैस्तैस्तैर्द्रव्यैरारब्धमिति गम्यते । स चायमवयवावयविविभागो यतो निवर्तते सो अपकर्षपर्यन्तगतः परमाणुः । सर्वं चेद जगत् गिरिसमुद्रादिक सावयवम्, सावयवत्वाच्च आद्यन्तवत् । न चाकारणेन कार्येण भवितव्यमित्यतः परमाणवो जगतः कारणमिति कणभुगभिप्रायः । तानीमानि चत्वारि भूतानि भूम्युदकतेजःपवनाख्यानि सावयवान्युपलभ्य चतुर्विधाः परमाणवः परिकल्प्यन्ते । तेषां चापकर्षपर्यन्तगतत्वेन परतो विभागासंभवाद्विनश्यतां पृथिव्यादीनां परमाणुपर्यन्तो विभागो भवति । स प्रलयकालः । ततः सर्गकाले च

*

वायवीयेष्वणुष्वदृष्टापेक्षं कर्मोत्पद्यते। तत्कर्म स्वाश्रयमणुमण्वन्तरेण संयुनक्ति। ततो द्व्यणुकादिक्रमेण वायुरुत्पद्यते। एवमग्निरेवमाप एवं पृथिवी। एवमेव शरीरं सेन्द्रियमिति। एवं सर्वमिदं जगदणुभ्यः संभवति। अणुगतेभ्यश्च रूपादिभ्यो द्व्यणुकादिगतानि रूपादीनि संभवन्ति तन्तुपटन्यायेनेति काणादा मन्यन्ते।

[This doctrine originates thus—In common experience it is seen that such things as cloth etc., which are possessed of parts, are produced from such things as yarns etc, in which they inhere and which are helped by the quality of conjunction. On the analogy of this, it is concluded that all things that are composed of parts are produced from those respective things in which they inhere and which are helped by the quality of conjunction. That thing now, at which the distinction between the whole and the parts stops and which marks the limit of division into minuter parts is the *paramānu*. Again, this whole world with its mountains, oceans and so on is a composite thing, and being composite, it has a beginning and an end. An effect cannot be produced without a cause, so the *paramānus* are the cause of the universe; such is Kanāda's doctrine Now, noticing these four elements—earth, water, fire and air—to have parts, the *paramānus* are construed to be of four kinds Since the *paramānus* stand as the farthest limit of minuteness, so that there can be no further division, therefore the limit of the course of destruction of the earth etc., is only as far as the *paramānus*; that is the time of dissolution. After that, at the time of creation, some action starts in the *paramānus* of air under the influence of *adrsta* That action unites the *paramānu* in which it inheres with another *paramānu*. Thereafter originates air through a gradual process starting with (the production of) dyads In a like manner are produced fire, water, earth; likewise also is produced the body, together with the sense organs. In this way the whole universe originates from *paramānus*. And from the (qualities of) colour etc, inherent in the *paramānus*, the colour etc., of the dyads etc, are produced just as it occurs in the case

yarns and the cloth. Such is the view-point of the s of Kanāda.]

nkhyavada

respect of the *Sāṅkhyavāda*, the *Sūtrabhāṣya* 1) says—

त्र साङ्ख्या मन्यन्ते। यथा घटशरावादयो भेदा मृदात्मनान्वीय-त्मकसामान्यपूर्वका लोके दृष्टाः, तथा सर्व एव बाह्याध्यात्मिका भेदाः ोहात्मतयान्वीयमानाः सुखदुःखमोहात्मकसामान्यपूर्वका भवितु- यत् सुखदुःखमोहात्मकं सामान्यं, तत् त्रिगुणं प्रधान मृद्वदचेतनं पुरुषस्यार्थं साधयितुं स्वभावेनैव विचित्रेण विकारात्मना प्रवर्तत ा परिमाणादिभिरपि लिङ्गैस्तदेव प्रधानमनुमिमते।

e *Sānkhyas* opine thus—As it is seen in the world that ates and other modifications which remain invariably ed with clay as their common substance, originate from erial cause, clay, so all the different products external or which remain invariably associated with pleasure, pain sion, must spring from a material cause constituted by , pain and delusion Pleasure, pain and delusion in enerality together constitute the three-fold *pradhāna* *rajas* and *tamas*). This *pradhāna* which is insentient like gages in activity by undergoing diverse transformations natural impulsion for serving a sentient soul, *purusa* (by ng enjoyment or liberation). So also the existence of y *pradhāna* is inferred from other grounds such as on (of the effects) etc.]

These two systems have been dealt with in the *llāsa* (II. 1-8 and 20-30).

Other Vadas

nong the others mentioned therein in the *ṭīkā* (II-8) *Svabhāvavādins*, *Śūnyavādins*, *Śaivas*, *Yaugas* and *kas*, some that accept Īśvara as only the efficient

cause are also considered (II.31-43). The *Sūtrabhāsya* (2-2-7-37) refers to them in these terms—

सा चेय वेदवाह्येश्वरकल्पनाऽनेकप्रकारा। केचित्तावत् साङ्ख्ययोगव्यपाश्रयाः कल्पयन्ति प्रधानपुरुषयोरधिष्ठाता केवल निमित्तकारणमीश्वर इतरेतरविलक्षणाः प्रधानपुरुषेश्वरा इति। माहेश्वरास्तु मन्यन्ते कार्यकारणयोगविधिदुःखान्ताः पञ्चपदार्थाः पशुपतिनेश्वरेण पशुपाशविमोक्षणायोपदिष्टाः पशुपतिरीश्वरो निमित्तकारणमिति। तथा वैशेपिकादयोऽपि केचित्, कथञ्चित्, स्वप्रक्रियानुसारेण निमित्तकारणमीश्वर इति।

[This unvedic conception of Īśvara takes various forms. Some, following the *Sānkhya* and *Yoga* tenets, assume that Īśvara who is the ruler of *pradhāna* and *puruṣa* is merely an efficient cause, and that *pradhāna*, *purusa* and Īśvara are of mutually different nature. The *Māheśvaras* (*Śaivas* and others), however, maintain that the five categories—effect, cause, yoga, ritual and end of pain—have been taught by *Paśupati*, the Īśvara, for the removal of bondage of the creatures Īśvara is described by them as the efficient cause. Similarly there are some, *Vaiśesikas* and others who, somehow in tune with their systems, speak of Īśvara as the efficient cause.]

Each one of these systems postulates its own principle of causation. Some of these are referred to in the *Ānandagirīya* on the *Aitareyabhāsya* (1-1)—

निर्हेतुकमेव कार्यमुत्पद्यत इति यदृच्छावादिनाम्, असदेव कार्यमुत्पद्यत इति नैयायिकानाम्। उभयमप्यसदिति शून्यवादिनां पक्षः...
सदेव कार्यमुत्पद्यत इति साङ्ख्यादीनां परिणामपक्षः।

[The 'chance' theorists are of the view that the effect arises without any cause; the *Naiyāyikas*, that a totally new thing which was not already in existence comes into being; the *Śūnyavādins* maintain that both cause and effect are void...... The *Parināmavāda* of the *Sānkhyas* and others holds that an effect that was already in existence, manifests.]

Also by having recourse to an inference of the type—

विमता अचेतनोपादानका अचेतनान्वितता भासमानत्वात्, यः स्वसत्तायां यदन्वितो नियमेन भासते स तदुपादानको दृष्टः, यथा मृदन्वि-ततया अवभासमानो घटो मृदुपादानकः तथा चेमे, तस्मात्तथा ।

(*Mānasollāsaṭīkā* II-1)

[Things (of the world) under discussion have an insentient entity for their material cause as they are seen to be invariably associated with an insentient entity; since what appears in respect of its existence as invariably associated, is seen to be its material cause, just as the pot which appears invariably associated with clay has the clay for its material cause.]

it is held by many that the material cause of the universe must be insentient.

5.2.5 Refutation of these

The *Tattvasudhā*, referring to the *Naiyāyikas* and the *Sāṅkhyas* says—

नित्याश्चतुर्विधाः परमाणवः जगदारम्भका इति तेष्वेव तस्य स्थितिः। यद्वा प्रधानमेव जडं त्रिगुणात्मकं जगदाकारपरिणामी, तत्रैवेदं जगत्पर-मार्थतोऽस्ति ।

[The four types of *paramānus* that are eternal, orginate the world and hence (as such) the world inheres in them Or, the insentient *pradhāna* itself constituted of the three *gunas* has transformed into the world; it is in this that the world subsists in reality.]

and proceeds to expose the inconsistencies involved in them—

न तावत् परमाण्वारम्भवाद उपपद्यते। निरवयवानां तेषां सर्वात्मना संयोगे प्रथिमानुपपत्तेः भिन्नयोर्गवाश्ववत् कार्यकारणभावायोगात्, पूर्वमसतश्च कार्यस्य शशविषाणवदुत्पत्त्यनुपपत्तेः, अत्यन्तभिन्नकार्यारम्भे कार्ये गुरुत्वादि-

तद्द्वैगुण्यापत्तेः, परमाणुसद्भावे प्रमाणाभावात्, कार्यद्रव्यस्य स्वन्यूनपरिमाणारब्धत्वनियमस्य स्थूलतूलपिण्डारब्धतन्त्वादावदर्शनाच्च ।

नापि प्रधानपरिणामवादः, तस्य चेतनानधिष्ठितस्य कार्योत्पादे स्वतोऽसामर्थ्यात्, लोके रथादेश्चेतनाधिष्ठितस्यैव प्रवृत्तिदर्शनात्, तत्सद्भावे प्रमाणाभावात्, 'अजां' इत्यादिश्रुतेश्च तेजोवन्नादिप्रकृत्यव्याकृतपरत्वाच्च ।

[Indeed the *Paramāṇvārambhavāda* does not stand scrutiny, since partless as they are, by all-round conjunction the formation of an enlarged body cannot be comprehended, the cause-effect relationship is impossible between what are different as the cow and the horse, and effect that is previously non-existent like the horns of a hare cannot be conceived to arise; if a totally different effect is produced, there is the contingency of the weight, etc., being doubled, there is no valid proof for the existence of *paramāṇus*, the rule that the effect-substance is generated from the cause-substance that is of inferior dimensions is not seen to hold, as for instance, in the case of threads generated from a large lump of cotton.

Nor does the *Pradhānapariṇāmavāda* stand scrutiny since the *pradhāna* that is insentient will not be able to produce effects without being activated by a sentient being, as, in the world, the chariots, etc., are seen to move only when presided over by a sentient being; there is no valid proof for the existence of *pradhāna*, the Śruti 'Unborn! ....', referring to the *avyākṛtā* from which arise fire, water, earth, etc., and not to the *pradhāna* of the *Sāṅkhyas*.]

The *Ānandagiriya* quoted above says further—

तत्रासत्कारणपक्षे दध्याद्यर्थिना दुग्धाद्यन्वेषणं न स्यादिति दोषः । असत्कार्यपक्षे त्वसतः सत्त्वापत्तिः शशविषाणादेरप्युत्पत्तिप्रसङ्गश्च दोषः । परिणामवादे च तस्य पूर्वमेव कारणे सत्त्वात् कुलालादिकारकव्यापारादिवैयर्थ्यम् । पूर्वमसत्त्वे कारणस्यैवावस्थान्तरापत्तिलक्षणपरिणामत्वानुपपत्तिः ।

उत्पत्त्यनन्तरमसत्त्वे नतो व्यवहारासिद्धिरपरोक्षत्वानुपपत्तिश्चेति दोषः । उभया-सत्त्वे चोभयपक्षोक्तदोषाः ।

[The system which denies cause is defective, for if it be so milk etc , would not be sought for, to produce curd etc. The system which denies the prior existence of an effect is also defective because of the contingency of what was non-existent becoming an existent like the arising of even the horns of a hare. Also, in the *Pariṇāmavāda*, if the effect is already there in the cause, the functioning etc., of the causal set-up like the potter etc., would be in vain. If the effect does not have a prior existence, then the transformation of the type of change in state of cause would be inexplicable; if the effect does not have an existence subsequent to its arising, there is the defect of its being unfit for parlance, as also that of the inexplicability of its being perceived. The system which accepts prior non-existence as also posterior non-existence would suffer from the defects pointed out in both cases.]

Again, it cannot be that, like the potter operating with external instruments upon an external material cause, Īśvara is merely the efficient cause of the universe, for none can operate upon things external to himself without himself undergoing change. Like other operators, He should have been endowed with a body, which would make Him liable to decay. To avoid this absurdity, the *Vaiśeṣika*, for example, may say that Īśvara as belonging to the category of Ātman (*a dravya*) has the nine special qualities viz., intellect etc., inherent in His nature i.e., independent of a body. But this would lead to other absurdities—Endowed as He is with eternal will, He should constantly be engaged in the creation of the universe; in the absence of all cessation of activity, *samsāra* would never cease; the teaching as to *mokṣa* would be [illegible] vai[illegible] and the Śāstra would be of no purpose.

So says the *Mānasollāsa* (II.53-55)—

निमित्तमात्रं चेदस्य जगतः परमेश्वरः ।
विकारित्व विनाशित्वं भवेदस्य कुलालवत् ॥
बुद्ध्यादयो नवगुणा नित्या एवेश्वरस्य चेत् ।
नित्येच्छावान् जगत्सृष्टौ प्रवर्तेतैव सर्वदा ॥
प्रवृत्त्युपरमाभावात् संसारो नैव नश्यति ।
मोक्षोपदेशो व्यर्थस्स्यादागमोऽपि निरर्थकः ॥

These topics as also the inconsistencies in respect of these schools and others like the *Bauddha*, *Jaina* etc., are discussed elaborately in the *Brahmasūtras* (2-2) and the *Bhāsya* thereon. The Sūtras are indicative of the verdict dismissing the aforementioned *vādas*—

विप्रतिषेधाच्चासमञ्जसम् । (2-2-1-10)

[And, the *Sāṅkhya* doctrine is incoherent because of the contradictions involved.]

अपरिग्रहाच्चात्यन्तमनपेक्षा । (2-2-3-17)

[This (*Paramānuvāda*) is to be entirely ignored since it is not accepted by the worthy.]

सर्वथाऽनुपपत्तेश्च । (2-2-5-32)

[Besides, (the *Bauddha* view stands condemned), it being untenable from every point of view]

नैकस्मिन्नसंभवात् । (2-2-6-33)

[The *Jaina* view is not right since the presence of contradicting attributes in one and the same thing is impossible.]

पत्युरसामञ्जस्यात् । (2-2-7-37)

[For the Lord there can be no creatorship for that leads to incongruity.]

5.2.6 Creation defies speculation—Sruti the only Pramana

It is thus clear that the solution of the problem is

beyond human ken It must be realised that what is to be accounted for, viz., this universe '*Idam jagat*' is too formidable for any one, however intelligent, to bring it into the fold of speculation. As Śrī Śrī Ācāryapāda points out in the *Sūtrabhāṣya* (2-2-1-1),—

इदं जगदखिलं पृथिव्यादि नानाकर्मफलोपभोगयोग्यं बाह्यम्, आध्यात्मिकं च शरीरादि नानाजात्यन्वितं प्रतिनियतावयवविन्यासमनेककर्मफलानुभवाधिष्ठानं दृश्यमानं प्रज्ञावद्भिः संभावितमैः शिल्पिभिर्मनसाप्यालोचयितुमशक्यम्।

[This entire world that is experienced, appears as external in the form of earth and the other elements fit for enjoyment of fruits of various actions, and as pertaining to the individuals in the form of bodies belonging to different species, possessing definite arrangements of organs, being therefore seats of experiencing various fruits of action. Such indeed is this world of which the intelligent and the most far-famed architects cannot even form a conception.]

The riddle of origination of the universe is too profound to be solved by having recourse to inference or postulation. Even if these were to point to a sentient cause, it cannot be decided as to whether one sentient being or several are involved in the process of creation as they have to go by what is seen in experience; and this points to the participation of many in the fabrication of a structure like a mansion or a chariot etc. Also, there is this difficulty that, when the mere effect that is the universe is cognised but not its cause, it cannot be ascertained as to what the cause is and how it is related to the universe. Nor can the claim that the arguments are backed by the authority of the scriptures composed by omniscient teachers be entertained because of the

reciprocal dependence involved as between the authority of these scriptures and the omniscience of the authors as the *Sūtrabhāsya* (2-2-7-38) points out—

इतरेतराश्रयत्वप्रसङ्गादागमप्रत्ययात् सर्वज्ञत्वसिद्धिः सर्वज्ञप्रत्ययाच्च आगमसिद्धिरिति ।

Thus these *vādas* are untenable and are termed as— स्वबुद्धिमात्रोत्प्रेक्षितम् [concocted by each according to his intellectual equipment] by the *ṭīkā* on stanza 2 of the hymn. However, as has already been pointed out, in all matters falling outside the range of sense perception etc., Śruti is the only *pramāṇa*.

It is therefore that the *Svārājyasiddhi* which gives a succinct account of these *vādas* says—

साङ्ख्यैः प्रख्यापितं न क्षममिह जगतां निर्मितौ तत्प्रधानम्
हेतुर्नैतादृशेऽर्थे प्रभवति गदितस्तार्किकैरीश्वरोऽपि ।
नाणुः काणादबौद्धक्षपणकभणितो नापि निस्साक्षिशून्यम्
तस्मादास्माकमेव श्रुतिगदितपरब्रह्मसिद्धं निदानम् ॥ (I-16)

5 2 7. Sruti on 'Creation'—Brahman-Atman, the Material and Efficient cause as well

The stanza, therefore, proceeds to consider the question in the manner of the Śruti. The *Taittirīyaśruti* (3-1) for example, says—

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्म ।

[Whence these beings are born, in which, when born, they abide; and towards which they proceed and into which they merge, that seek thou to know; that is Brahman]

with the sentence आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते [Verily from Bliss alone are these beings born] determining the

sense of the passage. Referring to the deep sleep state, the *Māndūkyopaniṣad* says—

सुषुप्तस्थान एकीभूत प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीय. पाद. । एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ।

[The third *Pāda* is the *prājña* whose sphere is the state of deep sleep, in whom all experiences become unified, who is verily a mass of Consciousness entire, who is full of Bliss who experiences Bliss and who is the doorway leading to the knowledge of the two other states This is the Lord of all, this is the Knower of all, this is the Inner Controller, this is the Source of all, and this is That from which all things originate and in which they finally disappear.]

Other Śrutis declaring the creation of the universe from Self such as—

मय्येव सकल जातं . , यथाग्नेर्विस्फुलिङ्गाः

have already been quoted. Also says the *Bhāsya* on the *Sūtra* (1-4-4-14)—कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः।

[Brahman is presented by all the Upanisads, for as the cause of ether and the rest, Brahman is spoken of in all Upanisads just as It is, in any one of them]

यथाभूतो ह्येकस्मिन् वेदान्ते सर्वज्ञ सर्वेश्वर सर्वात्मा एकोऽद्वितीयः कारणत्वेन व्यपदिष्टः तथाभूत एव वेदान्तान्तरेष्वपि व्यपदिश्यते ।

[Just as the Omniscient, the Omnipotent, the Self of all, the One without a second is declared in any one of the Upanisads, so, in that very way, is that One declared in the other Upanisads as well]

The *Bhāsya* says further—

तद्यथा 'सत्य ज्ञानमनन्त ब्रह्म' (तै 2-1) इति। अत्र तावत् ज्ञानशब्देन परेण च तद्विषयेण कामयितृत्ववचनेन चेतन ब्रह्म न्यरूपयत् । अपरप्रयोज्यत्वेनेश्वरं कारणमब्रवीत् । तद्विषयेणैव परेणात्मशब्देन शरीरादि-

कोशपरम्परया चान्तरनुप्रवेशनेन सर्वेषामन्तः प्रत्यगात्मान निरधारयत्। 'बहु स्या प्रजायेय' (तै. 2-6) इति चात्मविषयेण बहुभवनानुशंसनेन सृज्यमानाना विकाराणा स्रष्टुरभेदमभाषत। तथा 'इद सर्वमसृजत। यदिद किञ्च' (तै. 2-6) इति समस्तजगत्सृष्टिनिर्देशेन प्राक्सृष्टेरद्वितीय स्रष्टारमाचष्टे। तदत्र यल्लक्षण ब्रह्म कारणत्वेन विज्ञात तल्लक्षणमेवान्यत्रापि विज्ञायते—'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्' (छां. 6-2-1), 'तदैक्षत बहु स्या प्रजायेयेति। तत्तेजोऽसृजत।' (छा 6-2-3) इति। तथा 'आत्मा वा इदमेक एवाग्र आसीन्नान्यत् किञ्चन मिषत्। स ईक्षत लोकान्नु सृजै' (ऐ. 1-1-1) इति च। एवजातीयकस्य कारणस्वरूपनिरूपणपरस्य वाक्यजातस्य प्रतिवेदान्तमविगीतार्थत्वात्।

[For instance, there is the Śruti 'Brahman is Truth, Knowledge, Infinite' Here by the word 'Knowledge' and by speaking of 'desiring by It' in a subsequent passage, Śruti affirms It as Consciousness, and Īśvara is spoken of as the cause by virtue of not being dependent on others. By using the word Self with regard to Him subsequently and by placing Self successively inner and inner in a series of sheaths beginning with the gross body, He is shown to be the inmost Self of all Again, by teaching how Self became many, in the passage 'May I be many, may I be born', the Śruti speaks of the non-difference of the mutable created things from the Creator Again, in the passage 'He created all this whatever there is' by declaring the creation of the entire universe, the Śruti asserts that the Creator alone, without a second, existed before creation. The characteristics by which Brahman is known here as the cause are exactly the same as those by which It is known in the other Upanisads as well—'In the beginning, O amiable one! All this was but Existence (Brahman) One without a second', 'He deliberated, "I shall become many, I shall be born", He created light' Similarly 'In the beginning all this was but Self, One without a second Nothing else winked He deliberated: Let me create the worlds' In this way there is no disagree-

ment about the Creator since the texts of this kind which ascertain the nature of the cause are not at variance in any of the Upanisads]

The study of the *Bhāsyas* on the last two Śrutis mentioned herein is advantageous. The *Bhāṣya* on the *Aitareyopanisad* (1-1-1)—

ॐ आत्मा वा इदमेक एवाग्र आसीत्। नान्यत्किञ्चन मिषत्। स ईक्षत लोकान्नु सृजा इति। स इमाँल्लोकानसृजत।

[*Aum*, in the beginning all this was verily one Ātman alone None other was there to act He bethought Himself 'Let me create the worlds'. And He created all these worlds]

says—

आत्माऽऽप्नोतेरत्तेरततेर्वा परः सर्वज्ञः सर्वशक्तिरशनायादिसर्वसंसारधर्मवर्जितो नित्यशुद्धबुद्धमुक्तस्वभावोऽजोऽजरोऽमरोऽमृतोऽभयोऽद्वयो वै इद यदुक्त नामरूपकर्मभेदभिन्न जगत्। आत्मैवैकोऽग्रे जगतः सृष्टे. प्रागासीत्। किं नेदानीं स एवैक.? न। कथ तर्हि 'आसीत्' इति? उच्यते। यद्यपि इदानीं स एवैकः तथाप्यस्ति विशेष । प्रागुत्पत्तेरव्याकृतनामरूपभेदमात्मभूतमात्मैकशब्दप्रत्ययगोचरं जगत्। इदानीं व्याकृतनामरूपभेदत्वादनेकशब्दप्रत्ययगोचरमात्मैव शब्दप्रत्ययगोचरं चेति विशेषः। यथा सलिलात् पृथक् फेननामरूपव्याकरणात् प्राक् सलिलैकशब्दप्रत्ययगोचरमेव फेनम्। यदा सलिलात् पृथङ्नामरूपभेदेन व्याकृत भवति तदा 'सलिल', 'फेनं च' इत्यनेकशब्दप्रत्ययभाक् सलिलमेवेति चैकशब्दप्रत्ययभाक् च फेन भवति तद्वत्॥

नान्यत् किञ्चन न किञ्चिदपि मिषत् निमिषत् व्यापारवदितरद्वा। यथा साङ्ख्यानामनात्मपक्षपाति स्वतन्त्रं प्रधानम्। यथा च काणादानामणवः। न तद्वदिह अन्यदात्मनः किञ्चिदपि वस्तु विद्यते। किं तर्हि? आत्मैवैक आसीदित्यभिप्रायः॥

सः सर्वज्ञस्वाभाव्यादात्मा एक एव सन् ईक्षत लोकान्नु सृजा इति। ननु प्रागुत्पत्तेरकार्यकरणत्वात् कथमीक्षितवान्? नायं दोषः। सर्वज्ञस्वाभाव्यात्। तथा च मन्त्रवर्णः 'अपाणिपादो जवनो ग्रहीता' इत्यादिः। केनाभिप्रायेणेति? आह, लोकान् अम्भःप्रभृतीन् प्राणिकर्मफलोपभोगस्थानभूतान् नु सृजे सृजेऽहमिति।

एवं ईक्षित्वा आलोच्य स आत्मा इमाँल्लोकान् असृजत सृष्टवान्। यथेह बुद्धिमान् तक्षादिः 'एवं प्रकारान् प्रासादादीन् सृजे' इति ईक्षित्वा ईक्षानन्तरं प्रासादादीन् सृजति तद्वत्। ननु सोपादानस्तक्षादिः प्रासादादीन् सृजतीति युक्तम्। निरुपादानस्तु आत्मा कथं लोकान् सृजतीति? नैष दोषः। सलिलफेनस्थानीये आत्मभूते नामरूपे अव्याकृते आत्मैकशब्दवाच्ये व्याकृतफेनस्थानीयस्य जगत उपादानभूते संभवतः। तस्मादात्मभूतनामरूपोपादानभूतः सन् सर्वज्ञो जगन्निर्मिमीत इत्यविरुद्धम्।

[Ātman is so called because He is pervading, destroying and unlimited as well, this Ātman is *Paramātman* who is Omniscient, Omnipotent, free from all the characteristics of *samsāra* such as hunger etc, of the nature of eternal purity, wisdom and freedom, unborn, undecaying, imperishable, immortal, unfearing and without a second It is verily so. This which has been described previously as being differentiated by name, form and activity, viz., the universe, existed as one Ātman only, at first, i e., before its creation

Then, is He Himself now non-single? No. Then how is it that the term 'was' (past tense) is used? The reply is, that though even now He alone exists, yet there is a difference. Before origination, the world which was undifferentiated by name and form, undistinguished from Ātman, cognised only as Ātman, and conveyed by the single word Ātman is now, because it is differentiated by name and form, cognised by several notions and conveyed by several words as also by the single notion and the single word Ātman, this is the difference. For

example, before it is differentiated from 'water' by a name and form, 'foam' was cognised only as 'water' and conveyed by the single word 'water' When it is differentiated from 'water' by the name and form then 'foam' is cognised severally as, and conveyed by several words, 'water' and 'foam' as also by the single notion and the single word 'water' There existed no other operating or functioning entity besides Ātman, nor any other Like the *pradhāna* (primordial matter) of the *Sānkhyas*, falling under the category of insentient existence and regarded as independent, or like the *paramānus* of the *Kānādas*, no entity whatsoever other than Ātman existed What then ? Ātman alone existed, that is the import of the text.

He, Ātman, being Omniscient by nature and One only, cogitated thus—'Let me create the worlds'. How then did He perceive, before creation, there being neither a body nor the senses ? This is no blemish, because of His Omniscience by nature To the same effect is the Śruti, 'without hands and feet, He runs and grasps' etc With what object ? The answer is—'Let Me create the worlds *Ambhas* etc, the regions where the fruits of deeds performed by the creatures may be enjoyed', thus He cogitated

Having cogitated thus, He, Ātman, created these worlds just as in parlance an intelligent carpenter or some other workman having contemplated 'I shall build such types of mansions' builds them thereafter It is no doubt true that a carpenter etc, build a mansion etc, with the aid of appropriate materials; but how can Ātman who is without such materials create the worlds ? There can be no such objection The undifferentiated name and form which are none other than Ātman, which are designated by one and the same name Ātman, which is like the foam as undifferentiated from water, become the material cause of the world which is like foam differentiated from water. Hence with name and form undifferentiated from Himself as the material, the Omniscient creates the world. Thus there is no contradiction.]

Also, in answer to the question as to which having become known, everything becomes known, the Śrutis declare in one voice that It is Brahman-Ātman and proceed to give illustrations These become intelligible only if Brahman-Ātman is the material cause of everything. The *Bhāsya* on the Sūtra—

प्रकृतिश्च, प्रतिज्ञादृष्टान्तानुपरोधात् । (1-4-7-23)

[Brahman is the material cause as well, on account of this view alone not being contradictory to the declarations and illustrations cited in the Śruti.]

and the subsequent ones in (1–4–7) mentioned previously, discuss the question in detail.

It is therefore that the *Sūtrabhāsya* (1-4-7-23) says—

तस्मादधिष्ठात्रन्तराभावादात्मनः कर्तृत्वम्, उपादानान्तराभावाच्च प्रकृतित्वम् ।

[Self is thus the operative cause, because there is no other ruling principle, and the material cause because there is no other substance]

5.3.1 Seed-Sprout Illustration

As the *Aitareyopanisad* and the *Bhāsya* thereon make clear, prior to creation, i.e , *prāk*, this universe—*idam jagat*—was *nirvikalpakam*, i e., it could in no sense be distinguished from the *nirupādhikapratyagātman* by words or notions, implied in the expressions *idam* and *jagat* such as name, form, time, place, substance, quality, change, class, relation etc. To illustrate this, the example of the sprout regarded as latent in a seed — बीजस्यान्तरिवाङ्कुरः — is given in the hymn, the import of which may now be considered. Every school of thought interprets this example in consonance with the principle of causation

put forward by it. That *samsāra* is often compared to a tree—*vrkṣa*—is well-known. The Śruti says—

ऊर्ध्वमूलमवाक्शाख वृक्षं यो वेद संप्रति । (Tai. Āraṇyaka 1-11)

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः । (Ka. U. 2-3-1)

Similarly the *Gītā* (XV-1) says—

ऊर्ध्वमूलमध.शाखमश्वत्थ प्राहुरव्ययम् ।
छन्दासि यस्य पर्णानि यस्त वेद स वेदवित् ॥

[Rooted above in the Supreme, this tree of *samsāra* with the Vedas (rites etc) protecting it, as it were, like the leaves and spoken of as eternal in parlance, is of momentary existence He who knows this, knows what the Vedas proclaim.]

The detailed comparison between the various aspects of this world of *samsāra* and tree is given in the *Bhāṣyas* What is to be noted is that the huge tree is believed to come out of a tiny seed The causal relationship as between the seed and the tree is taken for granted in parlance The Śruti also speaks in terms of one seed rendered manifold—

एक बीज बहुधा यः करोति । (Śve U. 6-12)

So does the *Gītā* in the verses—

बीज मा सर्वभूताना विद्धि पार्थ सनातनम् । (VII-10)

यच्चापि सर्वभूताना बीज तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ (X-39)

[Know Me, O Pārtha ! as the eternal seed of all beings. There is no being whether moving or unmoving, that can exist without Me]

Just as in the course of the development of a tree from a seed, various stages like sprout, stalk, stem,

*

branches, leaves, flower, fruit etc., are demarcated, similarly in the course of the evolution of the universe from the primordial seed viz., Brahman-Ātman, stages such as the *avyākrta*, subtle elements etc., are distinguished, each state being sometimes referred to as the seed of the succeeding one Being the 'seed' of the universe when in association with Māyā, the *Paramātmatattva* remains in Itself on sublation of Māyā. So says the *Yogavāsistha* (3–12–38)—

बीजं जगत्सु ननु पञ्चकमात्रमेव बीज पराऽव्यवहितस्थितिशक्तिराद्या ।
बीजं तदेव भवतीति सदानुभूतम् चिन्मात्रमेवमजमाद्यमतो जगच्छ्रीः ॥

The discussion of the seed as the cause of the first evolute that is noticed i.e., the sprout, is typical of the similar situation that exists in respect of the subsequent states, as the *Tattvasudhā* on Stanza II says—

उपलक्षणमेतत् —पल्लवपत्रपुष्पफलशाखाविटपात्मकवृक्षो यथा उत्पत्तेः पूर्वं निर्विकल्प बीजमात्रमासीत् ।

The *Chāndogyopanisad* (6–12) speaks of the huge banyan tree coming out of the essence from within a seed, which, however, is not seen when the seed is broken open—

य वै सोम्यैतमणिमान न निभालयस एतस्य वै सोम्यैषोऽणिम्न एव महान्यग्रोधस्तिष्ठति ।

Following this the *Pañcadaśī* (XIII–18) also says—

फलपत्रलतापुष्पशाखाविटपमूलवान् ।
ननु बीजे यथा वृक्षस्तथेद ब्रह्मणि स्थितम् ॥

Here the sprout is considered because it is 'seen' in association with the seed as its first evolute; and the

dichotomy noticed in it is representative of the two-fold power of knowledge and action, which is in evidence in all the later states, as also of the dual aspect experienced in parlance as *aham* and *idam*

The question is raised by Śrī Rāmacandra—

महाकल्पक्षये दृश्यमास्ते बीज इवाङ्कुरः ।
परे भूय उदेत्येतत्तत एवेति किं वद ॥
एवंबोधाः किमज्ञाः स्युरुत ज्ञा इति च स्फुटम् ।
यथावद्भगवन् ब्रूहि सर्वसंशयशान्तये ॥

(Yo. Vā. 4-1-19, 20)

[Venerable Sire ! kindly tell me clearly so that all doubts are dispelled as to whether it is true that, in the great cosmic dissolution, the world exists in the Transcendent, as the sprout in a seed, and arises again, and whether those who entertain this view are ignorant or wise]

In reply Śrī Vasiṣṭha says—

इदं बीजेऽङ्कुर इव दृश्यमास्ते महाशये ।
ब्रूते य एवमज्ञत्वमेतत्तस्यास्ति शैशवम् ॥ (Yo. Vā. 4-1-21)

[Those who hold that this world that is cognised exists in Brahman as the sprout in a seed, are to be characterised not merely as ignorant but also childish]

The purport of the reply may be appreciated in two stages In the first instance, both the seed by itself and the sprout together with its cause, the seed, are objects of cognition, whereas neither Brahman by Itself nor the universe (though by itself cognised) along with Brahman is an object of cognition. Again, while the seed is finite and also situated in space and time, Brahman is not so Also, whereas the auxiliary causal material enabling the seed to germinate is available, it is not so

in the case of Brahman prior to creation. Further the universe which is *anrta*, *jada*, *duhkha* etc., cannot be deemed to have existed in the very opposite of it i.e , *Saccidānanda* that is Brahman. And, unlike the sprout which has the same grade of reality as the seed viz., that of parlance, the universe of parlance which is sublated on Brahman-realisation has not the same grade of reality as that of Brahman, the Absolute. Secondly, what is taken for granted in the illustration itself viz , that the sprout was in the seed, is disputed In the first place, it is not established by any *pramāna* that the sprout is in the seed. The *Chāndogyopanisad* (6–12–1) already cited draws pointed attention to the fact that when the tiny banyan seed is broken open nothing, in fact, is seen. Perception as a *pramāna* is therefore out of question in this case. The standpoint of each of the schools which go by inference is considered in detail in the *Sūtrabhāṣya* (2–2) already referred to, and shown to be untenable The *Ānandagirīya* on *Aitareyabhāsya* (1–1) already quoted makes it very clear that the formulation of each of these schools is far from being satisfactory.

The *Yogavāsisthaṭīkā* (4-1-22) questions the postulation that the sprout is in the seed prior to its manifestation by asking as to whether the 'existence' of the sprout in the seed pertains to the universal 'existence', 'existence' of the seed or its own 'existence'—

कारणे प्रागुत्पत्तेः कार्यमस्तीति वदन् प्रष्टव्य —किं तत्सत्तासामान्येन अस्ति, उत बीजादिसत्तया, उताङ्कुरादिसत्तया ।

and exposes the invalidity of each of these possibilities. It is thus not established that the sprout was in the seed,

i.e., the illustration is not a *drstānta* that can be employed in a syllogism leading to an inference, it is on a par with what is to be proved. Says the *Māndūkyakārikā* (4–20)—

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि सः ।
न हि साध्यसमो हेतु. सिद्धौ साध्यस्य युज्यते ॥

Śrī Śrī Gaudapādācārya discusses in his *Kārikās* this illustration at length and shows how the concepts of *anāditva* (beginninglessness) and *utpatti* (origination) are devoid of meaning.

5.3.2. Brahman the Impartite—Sat alone the Material cause

A concise discussion of the topic leading to the viewpoint which is the precise intention of the Śruti, the only *pramāna* in such matters, and the *Gītā* etc., is given by *Mānasollāsaṭīkā* II—

तत्र दृष्टान्तमाह—बीजस्यान्तरिवाङ्कुर इति। न हि बीजावस्थायां तस्मिन्नविद्यमानोऽङ्कुरोऽनेकसहकारिसन्निधानानन्तरं जायत इतीष्यते, कुटजबीजादपि वटाङ्कुरोत्पत्तिप्रसङ्गात् । तस्य तत्र असामर्थ्यात् न प्रसङ्ग इति चेत्, कुतोऽसामर्थ्यमवगतम् ? कुटजबीजात् वटाङ्कुरोत्पत्त्यदर्शनादिति चेत् तर्हि वटबीजादपि वटाङ्कुरोत्पत्त्यदर्शनात् तस्यापि तत्र कुतः सामर्थ्यमवगम्येत ? तदन्वयव्यतिरेकाभ्यां तदवगम इति चेत् तर्हि वटाङ्कुरजननात् प्राक् नियमेनान्वितानामनन्यथासिद्धानां सर्वेषामेव भावानां तदुपादानत्वप्रसङ्गः। तत्र यदन्वितं कार्यं सदा दृश्यते तदुपादानम्। इतरदुत्पत्तिमात्रे निमित्तमिति नातिप्रसङ्ग इति चेत् एवं तर्हि बीजान्वितस्याङ्कुरस्य काप्यदर्शनात् न बीजमुपादान सिध्यति । बीजावयवानामेवोपादानत्वं, न बीजावयविन इति चेत् ते किमङ्कुरावयवेभ्योऽन्ये, त एव वा ? आद्ये न तेषामङ्कुरेऽनुगतिः, द्वितीये त्वस्मन्मतापत्तिः ; बीजावयवानामेव बीजसंस्थान-

परित्यागेनाङ्कुरात्मतापत्तिरिति अस्माभिरङ्गीक्रियते। अतः सर्वेऽपि संस्थान-विशेषाः कार्यशब्दवाच्याः सर्वानुगतावयवात्मना स्थिता एव तत्र तत्र सहकारिविशेषेण आविर्भावतिरोभाववत्तया विभाव्यन्त इति अनिच्छद्भिरपि अच्छमतिभिरङ्गीकार्यम्। तथा च सर्वेषु विशेषेषु कार्यकारणभावाद्यात्मना विभाव्यमानेषु 'इद अय तत्' इत्याद्युल्लेखयोग्य यदव्यभिचारि सन्मात्रमनुगम्यमानमस्ति तदेव सर्वस्योपादानम्, तच्च ब्रह्मैव, नान्यदिति।

[In respect of this, the example is given—like the sprout in a seed It cannot be accepted that the sprout which is not present in the seed state is born as a result of many auxiliary conditions, for there arises the contingency of the banyan sprout coming out of a *kutaja* seed If it is said that this possibility is not there, as the *kutaja* seed does not have this potency, then how is this lack of potency known? If it is said that the springing of a banyan sprout from a *kutaja* seed is never seen, then, since even in the case of the banyan seed, the springing of the banyan sprout is not seen either, how is it known that it has the requisite potency? If it is said that it is known by the method of agreement and difference, there arises the contingency of all the possible factors that are not अन्यथासिद्ध—dispensable antecedents—invariably present prior to the springing up of this sprout, being regarded as its material cause Here if it is said that it is not inappropriate because, that which continues to abide in the product is the material cause and the others are only efficient causes in respect of the origination of the product—then since the sprout is nowhere seen with the seed abiding in it, the latter will not be the material cause If it be said that only the constituents of the seed, and not the composite seed as such, are the material cause, then are these seed constituents different from those of the sprout, or are they the same? In the first case the seed-constituents do not abide in the sprout The second leads to our view-point, as we hold that the constituents of the seed by giving up the 'seed state' acquire the 'sprout state' Therefore the view that each state or disposition which is

denoted by the word *kārya* (product) remains with the same constituents appearing or disappearing because other particular auxiliary causal factors must be accepted, even though unwillingly, reluctantly by those of sound mind In every causal chain, in any particular 'state' that appears related sequentially as cause (of the later state) and effect (of the earlier state), it is Existence alone that abides without fail and fit to be referred to as 'this', 'that' etc., and this alone is the material cause of everything This is Brahman Itself and none else]

This is in accordance with the *Sūtrabhāṣya* (2-1-1-18)—

अदृश्यमानानामपि वटधानादीनां समानजातीयावयवान्तरोपचितानामङ्कुरादिभावेन दर्शनगोचरतापत्तौ जन्मसंज्ञा । तेषामेवावयवानामपचयवशादुच्छेदसंज्ञा ।

[When (tiny) invisible things like the seeds of a banyan tree, grow in size through the accretion of additional cells of the same class and become visible as sprouts etc , it is called their birth, and when they become invisible again through the secession of those very cells, it is called their death]

तथा मूलकारणमेव आ अन्त्यात् कार्यात् तेन तेन कार्याकारेण नटवत् सर्वव्यवहारास्पदत्वं प्रतिपद्यते ।

[Thus it is the primary cause (Brahman) of all, that appears in the form of this and that effect upto the last effect of all, in the manner of an actor and thereby becomes the basis for all the current notions and terms in all parlance]

Also the *Gītābhāṣya* (XVIII-48) says—

पारिशेष्यात् सदेकमेव वस्त्वविद्ययोत्पत्तिविनाशादिधर्मैर्नटवदनेकधा विकल्प्यते ।

[The only possibility that survives is that the One Existence, the sole Reality, is, by Avidyā, imagined and termed variously as so many things undergoing production, destruction and similar changes, like an actor on the stage]

The question as to how *Sat* which is not constituted of parts can give rise to a rearrangement of the 'constituent parts', is taken up and answered by the *Chāndogyopaniṣadbhāṣya* (6-2-2)—

ननु निरवयवं सत् 'निष्कलं निष्क्रिय शान्त निरवद्यं निरञ्जनम्' 'दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः' इत्यादिश्रुतिभ्यः। निरवयवस्य सतः कथ विकारसंस्थानमुपपद्यते ' नैष दोषः। रज्ज्वाद्यवयवेभ्यः सर्पादिसंस्थानवत् बुद्धिपरिकल्पितेभ्यः सदवयवेभ्यो विकारसंस्थानोपपत्तेः। 'वाचारम्भणं विकारो नामधेय मृत्तिकेत्येव सत्यम्', एवं 'सदेव सत्यम्' इतिश्रुतेः, एकमेवाद्वितीयम् परमार्थेन इदंबुद्धिकालेऽपि।

[*Sat* is devoid of parts as per the Śrutis 'partless, free from actions, tranquil, faultless, taintless', 'Effulgent and formless is the *Puruṣa* He is verily without and within, unborn' etc How is it in order, to associate the form of the product with *Sat* that is partless?

This is not a fault, for it is quite in order to associate the form of the product with *Sat* whose so-called parts are concocted by the mind, just like the association of the form of the serpent with a 'part' of the rope (presenting itself in the '*idamaṃśa*', the 'this' aspect, as it were, the *āśraya*-aspect concocted as though it is apart from the rope-aspect, the *adhiṣṭhāna*). In reality, it is one only without a second even when it is cognised as 'this', as per the Śrutis 'the modification being only a name arising from speech, the truth is that it is just clay', 'Existence alone is Reality'.]

That the *idamaṃśa* is not different from the *adhiṣṭhāna* is brought home in the *Svārājyasiddhi* (2-14) where, in respect of the shell-silver-delusion it is said—

There is no such thing as a part, quality or genus of the shell which is signified by the term *idam* but the terms *idam* and *anidam* are employed in respect of the only one

undifferentiated material. the shell itself, by relating it to such incidental factors as the proximity of space, time, sense-contact etc. So in the present case also—

न हि शुक्तिकाया इदमंशो नाम कश्चिदवयवो गुणो जातिर्वा वास्तवोऽस्ति। किन्तु पुरोवर्तिदेशकालसन्निकर्षादिसम्बन्धं कादाचित्कमपेक्ष्यऽवास्तवेनैव भेदेनाभिन्नशुक्तिस्वरूपमेव इदमनिदमिति चाख्यायत इति, तद्वत् प्रकृतेऽपि।

5.4.1. Maya—Vivartavada—free from defects

The existence of the universe in Self prior to creation is also illustrated by other examples such as that of a big snake in the egg. These appear mysterious as if done by magic *(indrajāla)*. Says the *Pañcadaśī*—

यथाऽण्डेऽन्तर्महासर्पो जगदस्ति तथात्मनि ॥ (XIII-17)

. वटधानादौ सुविचार्य विलोक्यताम् ।

क्व धानाः कुत्र वा वृक्षास्तस्मान्मायेति निश्चिनु ॥ (VI-148)

[Carefully consider and look at the banyan seed etc , where (how small) are the seeds ! And where (how big) are the trees ! Therefore conclude that it is magical]

The illustration thus drives home that the fallacies pointed out previously in discussing the principle of causation do not arise only if the situation is understood in terms of *vivartavāda*—that the material cause of any effect is always the *Satpadārtha* that is Ātman, that the appearance of each of the effects is because of Māyā and that terms like origination and dissolution are only conventional usages for describing certain empirical states associated with Ātman. This is what is sought to be conveyed by the illustration. That this is the import of

the *Aitareyopaniṣad* (1-1), in addition to the declaration that Ātman is the material as well as the efficient cause of the universe, is shown by adopting the example of the conjurer as the more appropriate one, in the continuation of the *Bhāṣya* already quoted—

अथवा यथा विज्ञानवान् मायावी निरुपादान आत्मानमेवाऽऽत्मान्तरत्वेनाऽऽकाशेन गच्छन्तमिव निर्मिमीते, तथा सर्वज्ञो देवः सर्वशक्तिर्महामाय आत्मानमेवाऽऽत्मान्तरत्वेन जगद्रूपेण निर्मिमीत इति युक्ततरम्। एवं च सति कार्यकारणोभयासद्वाद्यादिपक्षाश्च न प्रसज्यन्ते सुनिराकृताश्च भवन्ति।

[Or just as a magician having deliberated beforehand, projects, without any material aid his own self into a different self as though moving in the sky, so, Omniscient Īśvara, Omnipotent, the mighty Magician, projects Himself into a different self—the world manifestation, this is a better explanation (of creation) Hence the position of those who hold that either the effect is unreal or the cause or both, becomes untenable and their views are thus wholly repudiated.]

5.4.2. Postulation of Maya inevitable—Sruti, Anubhava, Yukti

This concept of Māyā has been brought in inevitably as it is in accordance with Śruti, *anubhava* and *yukti* All questions are answered thereby in a manner free from the defects pointed out already in connection with other formulations.

The Śrutis are—

मायान्तु प्रकृतिं, इन्द्रो मायाभिः, नेह नानास्ति किञ्चन, मृत्योस्स मृत्युमाप्नोति य इह नानेव पश्यति, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद etc., also the *Māṇḍūkyakārikā* मायामात्रमिदम्.

Śrutis such as तदेतद्ब्रह्मापूर्वमनपरम् declaring that Brahman is without a cause, or an effect emanating from it, and

वाचारम्भणं विकारो नामधेयम् declaring that an effect is merely a name, etc , also fall in line Again, Pure Existent Entity devoid of the world is a matter of direct experience when in the mindless state ; It is easily comprehended as the Witness of that state, as the *Pañcadaśī* (II–44, 45) points out—

सद्वस्तु शुद्धं त्वस्माभिर्निश्चितैरनुभूयते ।
निर्मनस्कत्वसाक्षित्वात् सन्मात्र सुगमं नृणाम् ॥

Further, the experience of deep sleep and the experience of the dream world arising from it because of Māyā— मायामात्रन्तु .. (Br Sū 3–2–1–3), as also the experiences pertaining to illusion like shell-silver, desiderate the *vivartavāda,* demanding a set-up involving a concept like Māyā. Says the *Tattvasudhā* on Stanza II—

आरम्भपरिणामव्यतिरेकेण तत्त्वतोऽन्यथाभानलक्षणविवर्तरूपप्रकारस्यापि कार्योत्पादे स्वप्नप्रपञ्चशुक्तिरजतादौ दर्शनात्, अत्र विवर्तवादस्यैव विवक्षितत्वात् ।

Again, the statements such as तमेव विद्वानमृत इह भवति नान्यः पन्था विद्यतेऽयनाय (*Purusasūkta*) and ज्ञानादेव तु कैवल्यम् declare the dissolution of the world, only on the dawn of knowledge of Brahman–Ātman and by no other means. As the *Svārājyasiddhi* (1–6, 7) points out, an existent cannot be sublated by knowledge ; and bondage caused by ignorance cannot cease without the arising of knowledge—

सत्यं भावं न वित्तिर्व्यपनुदति ...
आविद्यो ह्येष बन्धो विरमति न विना वेदनम्. .

Such a situation necessitates the postulation of a principle responsible for the illusory set-up of the world-phenomena

resulting in bondage. This is Māyā, given expression to as such by Śrutis quoted above. Says the *Svārājyasiddhi* (2-2)—

कूटस्थं ब्रह्म विश्वं जनयति न विना मायया सा च मिथ्या
तस्मिञ्छब्दप्रसिद्धेः परसमधिगमात् तन्निवृत्तिश्रुतेश्च ।
सैवाऽविद्या मृषार्था अपि समधिगताः कार्यदक्षाः प्रपञ्च-
स्तस्मान्मायूरपिञ्छच्छविरिव गहनो ब्रह्मसंविद्विवर्तः ॥

[The immutable Brahman creates the world, but not without the help of Māyā, and that Māyā is unreal, as this is well known through scriptures and also since the Śruti lays down that Māyā ceases to be when the Supreme is realised The same is Avidyā. The objects, though unreal, are known to be potent in bringing about effects (in empirical life) Therefore the exact nature of the worldly existence which is verily an illusory appearance of Consciousness, Brahman, is difficult to be grasped like the colourful sheen of a peacock's plumes]

The *tikā* on it concludes by saying—

यथा प्रकाशसामुख्यवैमुख्याद्युपाधिभेदाद्धरितेव, कपिशेव, नीलेव, रक्तेव, पाटलेव, धूसरेव, प्रतीयमाना वर्णविशेषात्मना दुरधिगमा, तथा प्रपञ्चोऽपि कारणतः, उत्पत्तिस्थितिलयतः, जातिगुणक्रियादितः, अवयवतः, उपचयाद्यवस्थातः, विशेष्यविशेषणविशिष्टोपहितोपलक्षितकेवलादिरूपतः संबन्धतः, प्रतिभासतश्च भेदाभेदसत्त्वासत्त्वादिना वादिसहस्रैरपि निर्धारयितुमशक्यत्वाद् गहनः दुर्विचिन्त्यः, ततो मिथ्यैवेत्यर्थः ।

[Just as by the various adjuncts arising from the differences in the orientations in respect of the light falling on it, a peacock feather is seen with various shades of colour—green, brown, blue, red, pale red, gray, etc ,—making it difficult to decide as to what its natural hue is, so also the world defies characterisation though attempted by thousands of theorists, as it is impossible to decide as to which of the concepts involved in

the notions—of its cause, its origin, sustenance and dissolution, the genus, the quality and activity etc , its parts, the states of growth etc., the substantive, the attribute, the qualified, the one associated with or indicated by an adjunct or the one in itself without any of these, relations, what present themselves as appearing—would provide the appropriate fit, be it in terms of difference or non-difference, being or non-being. Hence the conclusion is that it is illusory.]

5.4 3. World of Names and Forms—Desa, Kala, Nimitta

In addition may be mentioned that the world, if carefully discerned, is only that of names standing for forms which only appear and disappear as also for change or activity which also is a self-discrepant concept, ordinarily imagined to be experienced, but brought in only by adjoining different situations. Both of these are illusory and are to be understood only in the sense of the *vācārambhanaśruti*. Also the situation contemplated here, as far as the origination of the universe is concerned, is one in which *deśa*, *kāla* and *nimitta* i.e , space, time and other auxiliary factors, do not exist, for these belong to the universe. The prior absence of these factors corresponds to the situation given expression to in the Sūtra—

मायामात्रन्तु कार्त्स्न्येनानभिव्यक्तस्वरूपत्वात्। (3-2-1-3)

which shows that dream is an illusion; also the entire universe stands sublated on the dawn of right knowledge The considerations demand the postulation of Māyā and there is no other explanation Postulation, of that without which a situation would be inexplicable, as a valid means of knowledge, is most powerful as it crushes all doubts and objections based on the impossibility of finding

out a parallel illustration So Says the *Khaṇḍanakhaṇḍa-khādya* (1)—

अन्यथाऽनुपपत्तिश्चेदस्ति वस्तुप्रसाधिका ।
पिनष्ट्यदृष्टिवैपम्य सैव सर्वत्रबाधिका ॥

Also, the *Tattvasudhā* (II) points out—

घटोऽस्ति पटोऽस्ति घटः स्फुरति पटः स्फुरतीति मत्तास्फुरणानुविद्ध-तयाऽनुभूयमानस्य जगतो मृदनुविद्धघटस्य मृत्कार्यत्ववत्, सत्तास्फुरणात्मक-कार्यत्वस्यैव युक्तत्वाच्च आत्मैव जगदुत्पत्त्यादिकारणम् ।

[The world which is experienced as invariably associated with Being and Shine, as in 'the pot is', 'the cloth is', 'the pot shines', and 'the cloth shines', is to be regarded as a product of Being and Shine in the same way as the pot which is invariably associated with clay is regarded as the product of clay This alone is reasonable, and thus Ātman (i.e., Being and Shine) alone is the cause of the origin etc , of the world]

5.4.4. Other Objections answered

This is in accordance with the seed-sprout illustration as already shown

This also disposes of a possible objection that the effect, the world, which is *aśuddha* and *acetana* (impure and insentient), is not of the same nature as its material cause viz , Ātman, the Pure and Sentient. The question is considered at length in the *Vilakṣaṇatvādhikaraṇabhāṣya* (2-1-3) where it is pointed out that there can only be a partial abidance of the nature of the material cause in its effect, as otherwise both would be identical and thereby the cause-effect relationship ceases to exist. Also instances of the effects such as scorpions etc , developing in cowdung, the insentient hair and the nails developing in a man,

which are seen, are pointed out This is voiced by the *Tattvasudhā* (II) as well—

विलक्षणयोरपि कार्यकारणभावस्य गोमयवृश्चिकपुरुषकेशलोमादौ दर्शनात् ।

Objections—such as the effect viz , the whole universe, would contaminate during its sustenance and dissolution, its material cause, Ātman—do not arise in the present formulation as shown in the *Sūtrabhāṣya* (2-1-3-9) where the example of the magician is given in addition to that of the mud-pot The *Bhāṣya* proclaims—नैवास्मदीये दर्शने किञ्चिदसामञ्जस्यमस्ति. Proceeding further, the *Bhāṣya* says—

इदं सर्वं यदयमात्मा, आत्मैवेदं सर्वम्, ब्रह्मैवेदममृतं पुरस्तात्, सर्वं खल्विदं ब्रह्म, इत्येवमाद्याभिर्हि श्रुतिभिरविशेषेण त्रिष्वपि कालेषु कार्यस्य कारणानन्यत्वं श्राव्यते । तत्र यः परिहारः कार्यस्य तद्धर्माणां चाविद्याद्यारोपितत्वान्न तैः कारणं संसृज्यत इति, अपीतावपि स समानः ।

[The effect is recognised to be equally non-different from the cause during all the three periods of time, according to the Śrutis—'This everything is this Self', 'All this is but Self', 'All this that is in front is but Brahman, the Immortal,' 'All this is certainly Brahman ' The answer to the objection there (during sustenance) viz., that the cause is not affected by the products and its characteristics, these being superimposed (on the cause) by Avidyā, is equally valid in the case of dissolution as well.]

5.4 5. Isvara the Mayavi, Omniscient, Omnipotent

Even the difficulties already pointed out in regarding Īśvara as merely the efficient cause, do not arise in the present case As the *Sūtrabhāṣya* (1-1-5-5) points out, Īśvara is necessarily Omniscient, as otherwise it would contradict that He has the eternal consciousness that is

capable of revealing everything—यस्य हि सर्वविषयावभासनक्षमं ज्ञानं नित्यमस्ति, स असर्वज्ञ इति विप्रतिषिद्धम्. The self-effulgent nature ensures His independence in respect of cognition. The object of this cognition, if supposed necessary, would be unmanifested name and form which cannot be referred to either as different or non-different from Brahman and which are about to become manifested, as the *Bhāṣya* says—

किं पुनस्तत्कर्म यत्प्रागुत्पत्तेरीश्वरज्ञानस्य विषयो भवतीति। तत्त्वान्यत्वाभ्यामनिर्वचनीये नामरूपेऽव्याकृते व्याचिकीर्षित इति ब्रूमः।

Also, Īśvara, as Eternal Consciousness, by His very nature, like the effulgence of the Sun, is not dependent on the means of knowledge; and there is nothing either to obstruct the knowledge as in the case of jīva subject to Avidyā etc.

सवितृप्रकाशवद्ब्रह्मणो ज्ञानस्वरूपनित्यत्वे ज्ञानसाधनापेक्षानुपपत्तेः। अपि च, अविद्यादिमतः संसारिणः शरीराद्यपेक्षा ज्ञानोत्पत्तिः स्यात्, न ज्ञानप्रतिबन्धकारणरहितस्येश्वरस्य।

In support of this, is quoted the Śruti—

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च॥

[He has no body and no organ, none is seen to be either equal or superior to Him His supreme power alone is described in the Vedas to be of various kinds and His Knowledge, strength and action are described as inherent in Him]
and

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम्॥

[Without hands and feet, He grasps and moves quickly, He sees without eyes, hears without ears, He knows (all) that is to be known, but none can know Him. Him they call the First, the Great and the All-pervasive]

Also introducing the Śruti —सोऽकामयत। बहु स्या प्रजायेयेति। स तपोऽतप्यत। (Tai. U. 2-6)

[He desired—Many may I be, may I be born. He meditated.]

the *Bhāsya* says—

कामयितृत्वादस्मदादिवदनाप्तकाममिति चेत्, न, स्वातन्त्र्यात्। यथा अन्यान्परवशीकृत्य कामादिदोषाः प्रवर्तयन्ति, न तथा ब्रह्मणः प्रवर्तकाः कामाः। कथ तर्हि? सत्यज्ञानलक्षणाः स्वात्मभूतत्वाद्विशुद्धाः। न तैर्ब्रह्म प्रवर्त्यते। तेपा तु तत्प्रवर्तक ब्रह्म प्राणिकर्मापेक्षया। तस्मात् स्वातन्त्र्य कामेषु ब्रह्मणः, अतो न अनाप्तकाम ब्रह्म।

साधनान्तरानपेक्षत्वाच्च। किञ्च यथा अन्येषामनात्मभूता धर्मादि-निमित्तापेक्षाः कामाः स्वात्मव्यतिरिक्तकार्यकारणसाधनान्तरापेक्षाश्च, न तथा ब्रह्मणो निमित्ताद्यपेक्षत्वम्। किं तर्हि? स्वात्मनोऽनन्याः।

[The objection—that as one having desires, Brahman, like ourselves has unattained objects of desire is answered thus No, because of His independence Desires do not rouse Brahman to action in the same way that impure desires etc, influence others and guide their action How then are they? They are true and wise in themselves, one with Himself and therefore pure (being transformations of Māyā with its *sattva* element predominant and not overpowered by ignorance). By them, Brahman is not guided It is, on the other hand, Brahman who guides them in accordance with the karma of sentient beings. Brahman is thus independent as regards desires Therefore, Brahman has no desires unattained.

And also because Brahman is independent of external factors, that is to say, unlike the desires of other beings—the

*

desires which lie beyond their control, dependent on *dharma* and other factors, which stand (for their realisation) in need of additional aids such as the body, sense organs, etc., distinct from the beings themselves—Brahman's desires are not dependent on external causes and the like. What then? They are one with Himself (i e , their fulfilment is dependent on Himself alone).]

It is in conformity with this that the *Mānasollāsa* (II, 48-52) says

> ईश्वरोऽनन्तशक्तित्वात् स्वतन्त्रोऽन्यानपेक्षतः ।
> स्वेच्छामात्रेण सकल सृजत्यवति हन्ति च ॥
> न कारकाणां व्यापारात् कर्ता स्यान्नित्य ईश्वरः ।
> नापि प्रमाणव्यापारात् ज्ञाताऽसौ स्वप्रकाशकः ॥
> ज्ञातृत्वमपि कर्तृत्वं स्वातन्त्र्य तस्य केवलम् ।
> या चेच्छाशक्तिवैचित्री साऽस्य स्वच्छन्दकारिता ॥
> यया कर्तुं न वा कर्तुमन्यथा कर्तुमर्हति ।
> स्वतन्त्रामीश्वरेच्छां के परिच्छेत्तुमिहेशते ॥
> श्रुतिश्च सोऽकामयतेतीच्छया सृष्टिमीशितुः ।
> तस्मादात्मन आकाशस्संभूत इति चाब्रवीत् ॥

[Īśvara as possessed of infinite power, independent as having nothing to resort to outside Himself, by His mere will, creates, preserves and destroys all. Īśvara, being eternal, does not create etc., by way of operating on outside materials (He induces activity without Himself undergoing any change whatsoever). Similarly self-effulgent as He is, neither is He the knower by way of operating on the *pramānas*.

Thus, His knowership and doership are quite absolute because of His independence. In the very variety of His will consists His absolute freedom.

Who can define the self-reliant will of Īśvara by which He is free to act, or not to act, or to act otherwise?

The Śruti also has declared Īśvara's creation by will in the words 'He desired'. 'And from Him, the Ātman, was ākāśa born'.]

The *Sūtras* (2-1-9 to 13, 26 to 37) and the *Bhāṣya* thereon discuss the topic at length showing thereby that the contingency that Brahman would be transformed wholesale or else that It would have parts, does not arise, that all powers abide in Brahman, that creation is spontaneous and not for any gain whatsoever, and that there is nothing like partiality or cruelty in Him, concluding by the *Sūtra* (2-1-13-37) सर्वधर्मोपपत्तेश्च । [And Brahman is the cause on account of the propriety of all the characteristics (of a cause) in it.]

The *Bhāṣya* on it says—

यस्मादस्मिन् ब्रह्मणि कारणे परिगृह्यमाणे प्रदर्शितेन प्रकारेण सर्वे कारणधर्मा उपपद्यन्ते सर्वज्ञं सर्वशक्तिमहामायं च 'ब्रह्म' इति, तस्मादनतिशङ्कनीयमिदमौपनिषदं दर्शनमिति ।

[Because, if this Brahman is acknowledged as the cause of the world, all the characteristics of a cause, viz., that Brahman is Omniscient, Omnipotent and possessing the great power of Māyā, fit in with It in the way already indicated. On this account this system founded on the Upaniṣads is not to be cavilled at.]

5.4.6 Paramanuvada, Parinamavada, etc., accommodated as particular cases in Vedantaprakriya

It is clear, therefore, that the *paramāṇuvāda*, *pariṇāmavāda* and others stand refuted. What then, is the fate of the systems propound [illegible] eat *Ṛṣis*—Gautama, Kapila and others? This q[illegible] s been raised and answered in the *Vidyāraṇyabhā*[illegible] *Taittirīyopaniṣad* (2-1) —

का तर्हि महर्षिप्रणीतयोर्वादयोर्गतिरिति चेत् । मन्दबुद्ध्यनुग्रहार्थमवान्तरसृष्टिविषयौ तौ वादाविति ब्रूमः । यः पुमान् लोकायतमतानुसारेण देहमात्मत्वेनाभिमन्यमानः स्वर्गनरकयोर्गन्तारं देहव्यतिरिक्तमात्मानमज्ञात्वा कर्माणि ज्योतिष्टोमादीनि चाननुतिष्ठन्नुपास्यमीश्वरमज्ञात्वा तदुपासनेऽपि ब्रह्मलोकहेतौ न प्रवर्तते । तादृशस्य जीवेश्वरविवेकाय प्रयतमानो गौतमादिमहर्षिः परमाणुभ्यः पृथिव्याद्युत्पत्तिमुवाच । मूलकारणात् परब्रह्मण उत्पन्ना आकाशकालदिशः परमाणवश्च यदा व्यवस्थिताः, तदा तत आरभ्योत्तरकालीना सृष्टिर्गौनमाद्युक्तप्रकारेण व्यवनिष्ठताम् ।

यथा मन्दाधिकारिणो देहव्यतिरिक्तं स्वर्गप्राप्तियोग्य कर्त्रात्मानं बोधयितुं गौतमस्योद्योगः, तथा मध्यमाधिकारिणो ब्रह्मबोधयोग्यतायै कर्तृत्वरहितं साक्षिण चिदात्मानमसङ्ग बोधयितु कपिलमहर्षिः साङ्ख्यशास्त्र निर्ममे। तत्र परमाणुभ्यः प्राचीना चिदचिद्विवेकहेतुरवान्तरसृष्टिः कियत्यपि वर्णिता। अखण्डैकरसे ब्रह्मणि मायया चिज्जडभेदचिदात्मना परस्परभेदसत्त्वादिगुणाश्चेत्येते पदार्थाः कल्पिताः । तत उत्तरकालीना सृष्टिः साङ्ख्येनाभिधीयताम् ।

एवमुपास्यमीश्वरं विवेक्तु साङ्ख्योक्तेभ्यः पञ्चविंशतितत्त्वेभ्यः पूर्वभाविन्येकादशतत्त्वानि शैवागमेषु निरूप्यन्ते । (भवत्वेवं) किं नश्छिन्नं वेदान्तिनाम्[1] न चैतावता मायावादस्य हानिः शङ्कनीया । ब्रह्मादिस्तबान्ताना सर्वेषां प्राणिनां विचित्रससारभ्रममुत्पादयन्त्या माययैव दृश्यस्य गौतमादिमतभ्रमस्योत्पादितत्वात् । अनेनैव न्यायेन वेदान्तैर्या सृष्टिरभिहिता, सा भ्रान्तिर्भवेदिति चेत् । भवत्वेवम् । कृत्स्नायाः सृष्टेर्भ्रान्तित्वं बोधयितुमेव वेदान्तैः प्रवृत्तत्वात् ।

[The two systems have been propounded to oblige the dull intellects and refer to secondary evolutions. The Great *Rsi* Gautama taught the creation of earth etc., out of the atoms with a view to convey the distinction between jīva and Īśvara, to him who, following the views of the materialists, identifies himself

with the body, who, not knowing that there is a soul as distinct from the body and which goes to *svarga* and *naraka*, does not observe the *jyotistoma* and other sacrificial rites, and who, not knowing that there exists Īśvara that should be worshipped, does not practise the contemplation of Īśvara, which leads him to *Brahmaloka* *Ākāśa*, time, space and atoms having been once evolved from the Supreme Brahman, the First Cause, the process of further evolution from that point may correspond to the account given by Gautama and others of his school.

Just as Gautama's endeavour is to teach to the duller intellects that there is a soul distinct from the body, who is the doer of actions and who is capable of going to *svarga*, so too the Great *Rsi* Kapila taught the *Sāṅkhyaśāstra* with a view to impart to men of average intellect a knowledge of Ātman as consciousness—the mere witness free from agency and attachment of every kind—and thus to prepare them for *Brahmajñāna* In the *Sāṅkhyaśāstra*, evolution in some of its later stages prior to the evolution of atoms, is described in order to enable the student to distinguish between the sentient and the insentient Where there is Brahman alone which is the One Impartite Essence, Māyā sets up two distinct things such as sentient and insentient, sets of many individual selves distinct from one another and sets of *gunas* such as *sattva* etc Let the *Sāṅkhya* delineate the subsequent process of evolution

Similarly, the *Śaivāgamas* treat of the evolution of the eleven principles prior to the evolution (of the twenty-five) described by *Sāṅkhya* with a view to clearly present the conception of Īśvara who is to be contemplated upon.

(Let it be so). Where is the harm, thereby, for us the Vedāntins? There need be no apprehension that the *Māyāvāda* is vitiated by such developments, inasmuch as the illusory formulations of Gautama and others—any formulation being illusory because it is *drśya* i e , object of cognition external to Self—have been generated by the very Māyā which gives rise to the illusion of *samsāra* of wonderful variety in all living beings from

Brahmā down to the tiniest creature. On the same principle, it may perhaps be urged that the account of evolution given expression to by the Vedāntas is also an illusion We admit that it is so And it is the very object of the Vedānta to teach that the whole creation is an illusion.]

5.4 7 Vedantaprakriya also sublated like all else

The spirit of Vedānta which welcomes and faces the criticisms levelled against its methodology resulting, however, in its conclusion viz., that every *prakriyā* including that of itself is illusory, is also in evidence even at the level of reasoning as expressed by Śrīharsa in his *Khandanakhandakhādya* (1)—

अभीष्टसिद्धावपि खण्डनानामखण्डिराज्ञामिव नैवमाज्ञा ।
तत्तानि कस्मान्न यथाभिलाष सैद्धान्तिकेऽप्यध्वनि योजयध्वम् ॥

[Though what is intended is secured by the arguments refuting the other schools, they are not like an edict of a king who is deemed to be above it Therefore, there is no reason as to why they may not be levelled as desired, even against the path delineated by the *siddhānta*.]

The idea is that the *prakriyā* is in the realm of parlance and therefore is sublated along with parlance, leaving the Substratum behind. The unique feature of the *Vedāntadarśana* is also illustrated by the *Vidyāraṇyabhāṣya* quoted above It shows how the other different schools can be suitably accommodated within its realm and used dexterously for evolving the seekers in different stages, step by step.

All these constructs, none absolutely real in itself, are to be regarded as displayed by Māyā in the form of desire, intelligence and activity. Like a sprout in a seed,

they were one with Ātman before manifestation. *Mānaso-llāsa* (II. 43-44) says—

सर्वे विकल्पाः प्रागासन् बीजेऽङ्कुर इवात्मनि ॥
इच्छाज्ञानक्रियारूपमायया ते विजृंभिताः ।

The purport is that Ātman stands aloof and eludes categorisation.

In this manner is established that Consciousness, the Omniscient Brahman-Ātman is the Cause of the world as proclaimed with one voice by all the Upanisads This unequivocal proclamation is itself a great proof of the validity of the Upanisads just like that of eyes, etc., imparting the same kind of knowledge about colour etc., as shown by the *Bhāsya* on the *Sūtra* (1-1-5-10) गतिसामान्यात् [Because of the uniformity of knowledge].

महच्च प्रामाण्यकारणमेतद् यद्वेदान्तवाक्यानां चेतनकारणत्वे समानगतित्वम् चक्षुरादीनामिव रूपादिषु। अतो गतिसामान्यात् सर्वज्ञं ब्रह्म जगतः कारणम् ।

5.5. Desa

The world of experience *idam jagat* is inclusive of space, time and other objects fashioned out by Māyā—मायाकल्पितदेशकालकलना as the hymn says.

5.5.1. 'Space' in various Schools

Among these the notion of space may now be considered. In parlance, to account for the various experiences such as इह (here) अमुत्र (there) समीपे (near) दूरे (farther) व्यवधान (separation) परिमाण (size) दिक् (direction) such as प्राची (East) उदीची (North) etc , चलन (motion) etc , the notion of देश (space) is employed The concept, however, is not a

simple one. The scientists are not decided as to whether space is a totality of 'points' or a continuum Even the use of numbers which helps a great deal in parlance is of no avail as far as the question of what constitutes space is concerned Further difficulties such as the extent of space, the geometry appropriate to it etc., are also not fully answered The involvement of time in respect of the notion of motion makes it all the more complicated. Whether space is to be distinguished as other than time or whether a meaning is to be attached to the so-called space-time is also a moot question. The notion of Lorentz contraction with such consequences as the dependence of length, size, shape etc , on the motion of the body as also the differences in the quantitative estimates of these as noted by different observers in relative motion, each equipped with his own frame of reference, thereby relativising the concept of space, all brought in, in an effort to explain observed phenomena, raises the question as to whether there is anything like absolute space at all. The notions of modern physics which make it impossible to talk of motion precisely in terms of precise locations, thereby making the two concepts mutually exclusive which is the implication of the uncertainty principle, add to the complexity. Also, the theory of the expanding universe, formulations of abstract spaces of many dimensions, varieties etc., all in an effort to account for experience, make it all the more baffling, raising the question as to whether space is physically real at all. Whether the so-called ether is to be regarded as a substance filling space or whether it is the same as space is not very clear. Thus no light is thrown on the question as to whether the space of common experience is an entity

with physical characteristics accommodating bodies and their motions or whether it is to be regarded as absence of matter etc Many questions arise such as the appropriateness of the conception relating to 'vacuum', the legitimacy of the use of the principle of abstraction for segregating the so-called spatial characteristics of a body like length, volume etc., from its other characteristics such as rigidity etc., both of these being experienced together invariably. This implies whether the so-called physical space as such is conceivable at all as unrelated to the bodies believed to be accommodated therein. The notion of 'subtler spaces' the 'Dirac holes' etc , make the metaphysical situation more puzzling.

In the *Nyāya-vaiśesika* system, space is conceived of as an objective reality, external, infinite, and partless Anything of limited size may serve as the conditioning adjunct of *akhanḍadeśa*, the immense and indivisible space—मूर्तमात्रं दिगुपाधिः. In this way conventional divisions of space are arrived at. Space, it should be added, is not the same as *ākāśa*. The latter stands for what fills space—some etherial substance of which sound is supposed to be the distinctive quality, whereas space has no such distinctive quality *Ākāśa* is *bhūtadravya* while space is not. The modern *Naiyāyikas* would bring space under Īśvara as a phase of the Omnipresent Lord.

The *Sāṅkhyas*, however, would bring space under the elemental evolute (*bhūta*) called *ākāśa*.

A section of Buddhists say that non-obstructiveness (*āvaranābhāvamātram*) is the very nature of *ākāśa* and due to this characteristic, it provides room for material objects

5.5 2. Vedantic View of Desa

The Vedanta, however, which alone prevails in such matters looks upon the distinction between the space that is ordinarily spoken of—*deśa*—and *ākāśa* as due to *upādhi* only. The *Padārthatattvanirnaya* of Śrī Ānandānubhava-pūjyapāda says—

दिशश्च आकाशस्य औपाधिका भेदा न वस्त्वन्तराणि, माना-भावात् ।

The *Siddhāntabindu* (8) referring to *sṛṣṭiprakriyā* says that *dik* and *kāla* are not established by any *pramāṇa* and therefore not mentioned by the Śruti in delineating *sṛṣṭi*; moreover, *ākāśa* serves the practical purposes fulfilled by *dik* and there is the Śruti—'the quarter, becoming hearing, entered the ears'—

दिक्कालौ त्वप्रामाणिकत्वान्नोक्तौ (श्रुतिषु सृष्टिप्रक्रियायाम्) आकाशस्यैव दिग्व्यवहारजनकत्वसंभवात् 'दिशः श्रोत्रम्' इति श्रुतेश्च ।

Commenting on this, the *Nyāyaratnāvalī* says—

पराभिमतदिश इव आकाशस्य सर्वगतत्वात्; दिक्कृतविशेषणता-संबन्धेन सर्वाधारत्वसंभवात्, उदयाचलसन्निकृष्टमूर्तविशेषोपहितत्वादिरूपेण प्राचीत्वादिसंभवाच्चेति भावः । ननु आकाशोऽवियादिक वा दिगित्यत्र विनिगमकाभावादतिरिक्ता दिगास्ताम् । तत्राह—दिश इति । दिग्जन्य-मित्यर्थः । तथा च श्रुतिरेव आकाशस्य दिक्त्वे मानम्, नाभसत्वेन प्रमितस्य श्रोत्रस्य दिग्जन्यताबोधकत्वादिति भावः ।

[The purport is that it is because—like *dik* accepted by others, *ākāśa* is everywhere, by the qualifying special relation, *ākāśa* itself can be looked upon as the container for everything and the directions such as East etc, may be distinguished in it by adjoining finite objects as *upādhis* (adventitious circumstances)

like the notion of the hill associated with Sunrise—that *dik* is looked upon as *ākāśa* itself. If it is said that since there is nothing to force the decision as to whether which of these viz , *ākāśa* or Avidyā etc , must be deemed as *dik*, *dik* may be accepted and allowed to remain as separate from them, it is pointed out that Śruti is the *pramāna* deciding in favour of the view that *ākāśa* is *dik*, as it teaches that the ear known as a product of *ākāśa* is born of *dik*.]

5.5.3. Akasa revealed only by Sakshi

As mentioned, *dik* or *ākāśa* is not known by perception as it is devoid of colour etc The *Ratnaprabhā* on *Sūtra-bhāsya* (1-1-1-1) says—

सिद्धान्ते आलोकाकारचाक्षुषवृत्त्यभिव्यक्तसाक्षिवेद्यत्वं नभसीति ज्ञेयम् ।

[It is to be understood that in the *Vedāntasiddhānta*, *ākāśa* is known by the Witness-self manifested only when there is the transformation of the mind that has the form of the illumination arising from the contact of the eye with an object]

The *Bhedadhikkāraṭīkā* also says—

आकाशः साक्षिमात्रभास्योऽपि स्वावच्छेदकालोकाद्याकारचाक्षुषवृत्तौ सत्यामेव तदभिव्यक्तसाक्षिणा भास्यते नान्यदा ।

A perception such as इहाकाशे पक्षी (Here in the sky is the bird) must be understood as आकाशाधिकरणकालोके पक्षी (the bird in the illumination located there in the sky).

Unlike the objects such as pot etc., which are generated in the space and time of parlance, *deśa* or *dik* which is not so, being a direct transformation of Māyā or Avidyā like *tamas* (darkness), *bheda* (difference), shell-silver etc , is *Sākṣivedya* i.e , known directly by the Witness-self and not by the use of the *pramāṇas*.

5.5.4. Bhutakasa, Chittakasa, Avyakritakasa, Chidakasa

The notion of space, *deśa*, gross or subtle, variously referred to as *avakāśa*, *cchidra*, *susira* etc , is always seen to be intertwined with the notion of an object, from the subtlest to the grossest. The bodies of parlance, the gross elements, the subtle elements as also Māyā of which these are evolutes, each of them demands the recognition of a location, *adhikarana*, which would be the space appropriate to it It is for this reason that various concepts such as *bhūtākāśa*, *cittākāśa*, *avyākrtākāśa* and *cidākāśa* are distinguished Though in order to accommodate common and śāstraic parlance, scientific and philosophical, the Vedānta speaks in terms of *vyāvahārikasattā* and thus accords a place to the *bhūtākāśa* (*pañcīkrta* and *apañcīkrta*), its chief exposition is in terms of the *drsṭisṛstivāda* as has been seen. This would at once put the world of parlance on a par with dream wherein again a *bhūtākāśa* and its evolutes and other products are experienced as it were. In other words, *bhūtākāśa* would be an illusion, a concoction on the part of *citta* which again is a concoction of Avidyā or Māyā whose primal state is spoken of as *avyākrtākāśa*. As accommodating everything in parlance and as pointing to *cidākāśa* as the Reality, the *Māyopādhika* Himself is spoken of as space—

दिशश्च नारायणः, ऊर्ध्वश्च नारायणः । अधश्च नारायणः, अन्तर्बहिश्च नारायणः । *(Nārāyanopanisad)*

5.5.5. Chidakasa the Real Substratum

All this would mean, in effect, that, *bhūtākāśa* (along with whatever is regarded as located in it), *cittākāśa* and *avyākrtākāśa* are all mere concoctions, *mithyā anirvacanīya*,

the substratum of which is Ātman, *cidākāśa* This does away with the plethora of spaces leaving only the Substratum, the *Adhisthāna* viz., Ātman the only existent on which everything else is superimposed and as such non-existent So says Sarasvatī to Leelā in the *Yogavāsiṣṭha* (U Pra. 17-10)—

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।
द्वाभ्या शून्यतरं विद्धि चिदाकाश वरानने ॥

5.5 6 The 'Here' Experience—Gateway to Pratyagatman

This *cidākāśa* is also referred to in the Śruti by the word Ākāśa itself meaning आ समन्तात् काशते (it shines all round) and *parame vyoman* From this standpoint, *apavādadrsti*, the words such as *iha*, *amutra*, *antike*, *dūre* taken by themselves like all other words of parlance, would not be expressive of any content i e , they are *vikalpas*. The Śruti, however, makes use of such terminology by way of *upalaksaṇa* to establish the seeker in his *svarūpa*, Brahman-Ātman For example, the particle *upa* meaning *sāmīpye* would signify nearness or proximity that culminates in the *pratyagātman*, as the *Vārtika* (quoted already) says—

उपोपसर्गस्सामीप्ये तत्प्रतीचि समाप्यते ।

The words such as *iha*, *antike* etc , have the same significance The words *amutra*, *dūre* etc., would signify Ātman in Its transcendental aspect, without the association of Māyā, i.e , Brahman

Śrutis such as—

यदेवेह तदमुत्र, यदमुत्र तदन्विह । *(Ka. U 2-1-10)*

[What indeed is here is there; what there, that here again]

तद्दूरे तद्वन्तिके, तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ।
(I. U. 5)

[It is distant, It is near, It is within all, It is without all this]

अणोरणीयान् महतो महीयान् । *(Ma. Nā. U.)*

[More minute than the minutest and greater than the greatest.]

येनावृत खं च दिवं महीं च । *(Ma. Nā. U.)*

[He by whom the space between the heaven and the earth as well as heaven and earth are enveloped.]

अस्थूलमनण्वह्रस्वमदीर्घम् । *(Bṛ. U* 3-8-8)

[It is neither gross nor fine, neither short nor long]

are seen to convey the same Supreme Truth. The *Bṛhadāraṇyakopaniṣad* also says—

तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् ।

[It is this Brahman that is without a prior or posterior, without interior or exterior.]

The *Bhūmavidyā* in the *Chāndogyopaniṣad* (7-24-1) gives—

यत्र नान्यत् पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम् । यो वै भूमा तदमृतमथ यदल्प तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ।

[Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite ; but where one sees something else, hears something else, understands something else, that is small (finite) Verily the Infinite is the same as the Immortal, the finite is the same as the mortal. 'Venerable Sire, on what is the Infinite established?' 'On Its own greatness, or not even on greatness.']

Also,

स एवाधस्तात् स उपरिष्टात् स पश्चात् स पुरस्तात् स दक्षिणत स उत्तरतः स एवेदग्ं सर्वं इत्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादह पश्चादह पुरस्तादह दक्षिणतोऽहमुत्तरतोऽहमेवेदग्ं सर्वमिति ।

(*Ch. U.* 7-25-1)

[That (Infinite) indeed is below, It is above, It is behind, It is in front, It is to the right, It is to the left, It is indeed all this (World) Now, next the instruction in regard to the self-sense I indeed am below, I am above, I am behind, I am in front, I am to the right, I am to the left, I indeed am all this (world).]

Again,

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदग्ं सर्वमिति ।

[Now next the instruction in regard to Self. Self indeed is below, Self is above, Self is behind, Self is in front, Self is to the right, Self is to the left, Self is indeed all this (world)]

The *Mundakopanisad* (2-2-12) says—

ब्रह्मैवेदममृत पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृत ब्रह्मैवेद विश्वमिद वरिष्ठम् ॥

[Brahman verily is this Immortal. In front is Brahman. Behind is Brahman, to the right and to the left It spreads forth below and above Brahman indeed is this universe It is the greatest]

5.5.7. Space an effect—finite

It is obvious, therefore, that Brahman is untouched by the notion of space, whatever its connotation may be Śruti says Brahman is अनाकाशम् (Bṛ U. 3-8-8). Space is superimposed on Brahman by Māyā and is not to be taken as co-extensive with Brahman, since the Śruti

declares that Brahman is greater than space—ज्यायानाकाशात् (*Śatapatha Br.* 3-8-18). Also, अन्तर्बहिश्च यत्सर्वं व्याप्य नारायणः स्थितः (*Nārāyaṇasūkta*). Pointing this out, the *Pañcadaśī* says–

पादोऽस्य सर्वा भूतानि त्रिपादस्ति स्वयंप्रभः ।
इत्येकदेशवृत्तित्व मायाया वदति श्रुतिः ॥

विष्टभ्याहमिद कृत्स्नमेकांशेन स्थितो जगत् ।
इति कृष्णोऽर्जुनायाह जगतस्त्वेकदेशताम ॥

स भूमिं विश्वतो वृत्वा ह्यत्यतिष्ठद्दशाङ्गुलम् ।
विकारावर्ति चात्रास्ति श्रुतिसूत्रकृतोर्वचः ॥ (II. 55-57)

[All beings are but a quarter of It. With the three quarters It is Self-luminous—Thus does the Śruti ascribe to Māyā the state of being in a portion

Supporting all this world by a small fraction, I stand — So did Śrī Krsna declare to Arjuna that the world is in a 'fraction'

Enveloping the universe on all sides, He stands ten inches beyond it. The Lord is also beyond the effects — Such are the statements of the Śruti and the author of the *Brahmasūtra* respectively in this matter.]

The *Bhāsya* on the *Sūtra* (2-3-1-7) यावद्विकारन्तु विभागो लोकवत् ।

[Separateness persists wherever there is an effect, as seen in the world.]

having established that *ākāśa* as also *dik* is an effect (i e., it is produced), as already pointed out, says—

विभुत्वादीना चाकाशस्योत्पत्तिवादिन प्रत्यसिद्धत्वात् ।

[From the standpoint of those who regard space as originated, it is not established that it is all-pervading]

However, it is not to be construed that Brahman is regarded here as having parts. As the *Pañcadaśī* (II-58)

shows—to one who asks 'Is Māyā in the entirety or in a fraction (of Brahman)?', the Śruti bent upon benefiting the hearer, gives him an answer in his own language, by assuming fractionalness even in the fractionless—

निरंशेऽप्यंशमारोप्य कृत्स्नेऽशे वेति पृच्छतः ।
तद्भाषयोत्तरं ब्रूते श्रुतिः श्रोतृहितैषिणी ॥

5.5.8. Investigation of Space culminating in Atman the Spaceless

Adopting the same technique of exposition, the *Pañcadaśī* points out how, by reflecting on *pratyagātman* as Witness-self, one can be established in *pratyagātman* that transcends space—

स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।
स्थिरस्थायी, तथा साक्षी बहिरन्तः प्रकाशयेत् ॥

बहिरन्तर्विभागोऽय देहापेक्षो न साक्षिणि ।
विषया बाह्यदेशस्था देहस्यान्तरहङ्कृति· ॥

अन्तरस्था धी· सहैवाक्षैर्बहिर्याति पुन· पुनः ।
भास्यबुद्धिस्थचाञ्चल्य साक्षिण्यारोप्यते वृथा ॥

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।
अकुर्वन् बुद्धिचाञ्चल्यात् करोतीव तथा तथा ॥

न बाह्यो नान्तर· साक्षी बुद्धेर्देशौ हि तावुभौ ।
बुद्धयाद्यशेषसशांतौ यत्र भात्यस्ति तत्र स ॥

देश कोऽपि न भासेत यदि तर्ह्यस्त्वदेशभाक् ।
सर्वदेशप्रक्लृस्यैव सर्वगत्व न तु स्वतः ॥

अन्तर्बहिर्वा सर्वं वा य देश परिकल्पयेत् ।
बुद्धिस्तद्देशगः साक्षी तथा वस्तुषु योजयेत् ॥

*

यद्यद्रूपादि कल्प्येत बुद्ध्या तत्तत्प्रकाशयन् ।
तस्य तस्य भवेत्साक्षी स्वतो वाग्बुद्ध्यगोचरः ॥
कथ तादृग्भया ग्राह्य इति चेन्मैव गृह्यताम् ।
सर्वग्रहोपसंशान्तौ स्वयमेवावशिष्यते ॥
(X. 15 to 17 and 19 to 24)

[Just as the lamp staying in its own place illuminates all-round, so does Witness which is permanent and immutable, illuminate outside and inside

The differentiation as outside and inside is in relation to the body. The objects are in space outside, the ego-sense is inside The intellect which is inside goes out along with the senses again and again The vacillation natural to the intellect which is illuminated by Witness is superimposed on Witness-self. Witness neither goes in nor goes out It appears as if It acts on account of Its association with the intellect It is neither 'inside' nor 'outside' which are distinctions but created by the intellect When the mind etc , are still, Witness is 'where' it shines. If no space can be predicated. then, of Self, it only means that Self is spaceless. Even to say that Self is Omnipresent and All-pervasive, is to superimpose on It the category of space Whatever is concocted by the intellect—space, form, objects, etc.,—the Witness-self is present in it (as the Substratum) illuminating it, though in Itself, It is beyond the reach of speech and mind Then, if it be asked how such a thing can be cognised, the reply is that let it not be cognised at all. When all cognition gets dissolved, It alone remains.]

5.6. Kala

The cognate notion of time may now be considered. In parlance, to account for various experiences denoted by इदानीं (now), तदानीं (then), क्षिप्र (soon), चिर (later), विलम्ब (delay), युगपत् (simultaneous), पूर्वं, अग्रे, पुरा (earlier, anterior), पश्चात् (later, posterior), युवा (young), वृद्ध (old), क्षण (instant), भूत, वर्तमान, भविष्यत् (past, present, future), चलन (motion),

परिणाम (process of transformation) etc., the notion of काल (time) is employed

5.6.1. 'Flow' of Time

Time is conceived of as extending from infinite past to infinite future There is also the feeling of the lapse of time given expression to as 'the flow of time' etc. This concept of time, too, is fairly complex. Here also, the use of numbers on the part of the scientist is of no avail as far as the question of what constitutes time is concerned. Again, it is not decided as to whether time is the totality of instants or a continuum. The concept of the flow of time is not rendered clearer. The involvement of the notion of change in the passage of time does not make it any the clearer, the two concepts being reciprocally dependent. The idea that the notion of events involving the question of 'where' and 'when' together is to be regarded as fundamental in the spirit of the Theory of Relativity which speaks of the space-time manifold, instead of treating space and time as distinct manifolds, adds little towards the clarification of the situation. The notions of 'time-dilatation', 'relativity of simultaneity', the measured 'time-interval' being dependent on the motion of the observer etc., raise the question as to whether there is anything like an absolute or universal time at all. The Quantum theory, with its Uncertainty Principle pertaining to energy and time makes it impossible to talk of the precise value of the energy of a system at a definite instant. The principle of continuous increase of entropy brought in to account for 'irreversibility' in nature raises the question as to whether time as such, without relation to bodies and their motions, has any meaning at all.

If the mathematical physicist is concerned with the before-after relation, the psychologist studies time as past, present and future. The part of time that we are immediately conscious of is the 'present'. But this 'present' is not the mathematical 'present' which is instantaneous; it is always a stretch of time, a slab of duration, no knife-edge, but a saddle-back on which one sits perched and from which he looks in two directions, rearward and forward, and is spoken of as the specious present The breadth of this duration need not necessarily be the same whenever 'present' time is apprehended. It is commonly believed that the 'present is experienced', the 'past is remembered' and the 'future is anticipated'. If anything is to be remembered, it must have been experienced and the recollection must be true to the experience. The so-called 'past' is never experienced as 'past' as the 'experience' always relates itself to the 'present'; as such the notion of past is a concoction. The notion of the future belongs very much to the realm of imagination

The notions such as the irreversible flow of time, the 'future' becoming the 'present', the 'present' becoming the 'past' and the continuous growing of the past etc., that are entertained have always offered a challenge to precise understanding. The claim that extra-sensory perception of future events is possible even for 'normal' persons, as also the acquirement of *Yogasiddhi* enabling one to foresee the future etc., with the possible implication that the entire course of time—past, present and future—can be perceived, add to the puzzle.

5.6.2. 'Time' in various schools

On an analysis of the situation pertaining to the notion *idānīm* (now) in the experience इदानीमयं घटः (now this pot is), the *Nyāya-vaiśeṣika* system says that time is a *dravya*, an objective reality, eternal, infinite and partless which establishes the relation between the movement of the Sun on the one hand and the pot on the other. This time is different from space in view of the distinct cognitions such as past, present etc., as compared with East, West etc. Any produceable thing may serve as the conditioning adjunct of *Mahākāla*, the immense and indivisible time—जन्यमात्रं कालोपाधिः. In this way, divisions of time to a moment *(kṣana)* downward are arrived at—क्षणादि स्यादुपाधितः. Modern *Naiyāyikas* would bring time under Īśvara as a phase of the Omnipotent Lord. The *Sānkhyas* would bring it under the elemental evolute (*bhūta*) called *ākāśa*. The Buddhistic idealists regard time (and space) as merely forms of momentary and fleeting consciousness, *vijñāna*. Such speculations have only served to highlight the contradictions that are inherent in the concept of time.

5 6.3 Vedantic view of Time

Appeal may now be made to Vedānta. Śruti (*Taittirīya Āranyaka*) alludes to the commonly entertained notion that the perennial time in which merge the *kṣana, muhūrta, divasa, pakṣa* etc., flows continuously like a river from an inexhaustible source and joined by tributaries—

नदीव प्रभवात् काचित् । अक्षय्यात्स्यन्दते यथा। तां नद्योऽभिसमायन्ति । सोरुः सती न निवर्तते । एव नानासमुत्थानाः । कालाः संवत्सरॅ् श्रिताः। अणुशश्च महशश्च । सर्वे समवयन्त्रि तम्। स तैः सर्वैः समाविष्टः। ऊरुस्सन्न निवर्तते।

Ksana, *muhūrta* etc., are the ingredients making up time as the Śruti says later. They are all born from the self-luminous *Purusa* as the *Mahānārāyaṇopanisad* (1) puts it—

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि । कला मुहूर्ताः काष्ठाश्चाहोरात्राश्च सर्वशः । अर्धमासा मासा ऋतवस्संवत्सरश्च कल्पन्ताम् ।

Such time-ingredients are within the realm of experience in parlance.

अणुभिश्च महद्भिश्च । समारूढ प्रदृश्यते । संवत्सरः प्रत्यक्षेण । नाधिसत्त्व. प्रदृश्यते ।

Taking on the forms of the divisions of time like *paksa*, *māsa* etc , *samvatsara* offers protection as food does Says the *Vidyāranyabhāṣya* on Śruti (Tai Ā 1-2) — विश्वा हि माया अवसि स्वधावः addressed to *Pūsan* the protector of the worlds referred to as the *samvatsara*—

हे स्वधावो अन्नवत्संवत्सर विश्वा मायाः सर्वा· पक्षमासादि कल्पितकालावयवाकृतिरवसि पालयसे ।

The Śruti points out that there is a principle beyond this time of parlance *(Samvatsara)*, which must be known —अधिसंवत्सर विद्यात्. This is not patent like the time of parlance—नाधिसत्त्वः प्रदृश्यते.

अधिसत्त्वः—सत्त्वात् सर्वप्राणिनामस्तित्वेन प्रतीयमानात् संवत्सररूपात् कालादधिको नित्यो निरवयवः परमात्मरूपो व्यावहारिककालस्याप्युत्पादक कालात्मा —अधिसत्त्व. । योऽयं शास्त्रदृष्टिमन्तरेण न प्रदृश्यते ।

Brahman the Timeless, referred to as *Adhisattva*, is not seen ordinarily as It is concealed by a screen, as it were, by the sense-impressions and also because in It there are no *upādhis* like the world, *Pūsan*, creatures, or the Sun—

पटरो विक्लिधः पिङ्ग. । एतद्वरुणलक्षणम् ॥ (Tai Ā. 1-2-3)

Commenting on this Śrī Vidyāraṇyacaraṇa says—

मासद्दष्टिरेव तत्त्वविषया शास्त्रदृष्टिमावृणोतीत्यर्थ and नात्र भुवन न पूषा न पशवः। नादित्यः। (Tai. Ā. 1-2-4)

5.6.4 Time Revealed by Sakshi

Thus the Śruti refers to the ingredients of time as the ones that are empirically experienced These are all born. The Śruti does not admit the existence of a real, objective, infinite, universal time. There is no *pramāna* in respect of such a time as the *Nyāyāratnāvali* (1) points out—

वस्तुतस्तु महाकाले मानाभाव इदानीमिदमित्यादिबुद्धेः, जन्यमात्ररूपखण्डकालमात्रविषयकत्वमेव।

The time of parlance is born, but not in the ordinary sense of the term, as no prior space or time can be conceived of in which it is born. The contradictions that are inherent in the concept of time and the puzzles it presents to every enquirer, only serve to show that it is indeterminable—*anirvacanīya*. Hence, like space, it is *māyāmātra* i e., illusory. Time is not experienced in deep sleep, *samādhi* etc. Yet in the dream as also in the waking state time is 'experienced' as though an infinite stream without a beginning—*anādi* That is, it is concocted as beginningless—*anāditvena kalpita*. (This would accord with the more fundamental position of the Vedānta viz., the *drṣṭisṛṣṭivāda*). The commonly accepted dictum that there is no item of knowledge in which time is not revealed—

न सोऽस्ति प्रत्ययो लोके यत्र कालो न भासते।

exemplified in such experiences as इदानीमयं घटः (now the pot is) makes some thinkers believe that time too, like the

pot, is revealed in the same perception Some others would bring in inference as an aid. The Vedāntic view is given expression to in the *Kālamādhavīya* (1)—

अहमस्मिन् काले निवसामीत्यनुभवस्तावत् सार्वजनीनः । न चासौ बाह्येन्द्रियकृत, कालस्य रूपादिहीनत्वात् । नापि मानसः, तार्किकैः तदनङ्गीकारात् । नाप्यनुमानजन्यः, अपरोक्षप्रत्ययत्वात् । अतः सामग्र्यभावेऽपि अपरोक्षदर्शनात् साक्षिप्रत्यक्षमेतदित्यौपनिषदा मन्यन्ते ।

[Indeed the experience 'I am at present' is universal It is not generated by external sense-perception, as time is devoid of colour etc., nor is it a mental experience, as it is not so accepted by the Tārkikas. Nor does it arise from inference, as it is directly experienced Since it is a matter of direct experience even though the necessary causal complement is absent, the followers of Upanisad regard it as directly experienced by Witness-self]

5 6 5. Time as an effect of Avidya

Time which is *āvidyaka* is conceived of variously in Vedānta Like space it is regarded as an effect of Avidyā (or Māyā) in so far as it is distinct from other objects as shown by the *Bhāṣya*—

'एतेन दिक्कालमनःपरमाण्वादीनां कार्यत्वं व्याख्यातम् ।' on the *Sūtra* (2-3-1-7)—यावद्विकारन्तु विभागो लोकवत् ।

5.6.6. Time as Avidya

However, in the spirit of the *Vācārambhanaśruti* this time that is an effect is none other than its cause viz., Avidyā to which, taken by itself, temporal relations are irrelevant as in the case of Brahman. Commenting on the *Māndūkyopaniṣad* (1)—यच्चान्यत्त्रिकालातीतम्, the *Bhāṣya* says—कार्याधिगम्यं कालापरिच्छेद्यमव्याकृतादि ।

[All that is beyond the three divisions of time, that is unconditioned by time, and yet known by their effects, which is called *avyākrta*, the unmanifested etc.]

Yājñavalkya's reply to Gārgī (Bṛ. U. 3-8-4) is—

यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत, आकाशे तदोतं च प्रोतं चेति ।

[That O Gārgī ! which is above heaven and below the earth as well as between them, and which they speak of as past, present and future, is pervaded by the unmanifested ether i.e., Avidyā.]

5.6 7. Time as relation between Avidya and Brahman

Time is also considered as the relation between Avidyā and Brahman. It thus falls outside Avidyā unlike the rest of the physical universe including space. It is not, accordingly, conceived here as co-ordinate with space as it is in the previous view. But though time does not fall within Avidyā it is dependent upon it which is one of the relata it relates. That is, it is not given by itself The significance of this view is that time is beginningless although it has an end and ceases to be along with Avidyā, when right knowledge is acquired. Further, it is false, *mithyā*, because one of the relata, viz.. Avidyā is so, and the relation between Reality and appearance must necessarily be an appearance. This view is referred to in the *Vanamālā*, a commentary on the *Taittirīyabhāsya* and in the *Advaitabrahmasiddhi* (1). The *Sūtasamhitā* also says—

कालो मायात्मसम्बन्धात् सर्वसाधारणात्मकः । (2-2-10)

The *Sūtasamhitā* (1-8-22) says—

अनया देवदेवस्य शिवस्य परमात्मनः ।
उदितः परमः कालस्तद्वशास्सर्वजन्तवः ॥

Pointing out that the *Paramaḥ Kālah* here is to be understood as कालो मायात्मसबन्धः i.e., as the relation between Māyā i e , Avidyā and Ātman, Śrī Vidyāranyacarana says in his *ṭīkā*, that the import of the word *udita* is not in the sense of being born but co-existing with Māyā The *Sūtasamhitā* continues (1-8-23 to 26)—

सोऽपि साक्षान्महादेवे कल्पितो मायया सदा ।
सर्वे काले विलीयन्ते न कालो लीयते सदा ॥
कालो माया च तत्कार्यं शिवेनैवाऽऽवृतं बुधाः ।
शिवः कालानवच्छिन्नः कालतत्त्व यथा तथा ॥
तथापि कालोऽसत्यत्वान्मायया सह लीयते ।
शिवो न विलयं याति द्विजाः सत्यस्वभावतः ॥
उत्पन्नाना प्रणष्टानामुत्पाद्यानां तथैव च ।
शिवः कालानवच्छिन्नः कारणन्त्विति कीर्तितः ॥

[Even that time is concocted always by Māyā in Mahādeva Himself Everything dissolves in time, but never time (in parlance). O the wise ! time, Māyā and its products are all enveloped by Śiva Himself Śiva is not subject to time just as time itself is not. O the twice-born ! since time is non-existent (in reality) it dissolves along with Māyā , Śiva, the Reality Itself, never dissolves Śiva who transcends time is said to be the cause of whatever has been produced, destroyed and whatever is to be produced]

5.6 8. Time as Kriyasakti of Isvara

Again, time is also considered as the dynamic aspect, *Kriyāśakti* of Īśvara, the *Māyopādhika*. In the *Gītā* (XI. 32), the line—कालोऽस्मि लोकक्षयकृत्प्रवृद्धः is commented on by Śrī Madhusūdanasarasvatīpāda as—क्रियाशक्त्युपहितः परमेश्वरोऽस्मि. The *Mānasollāsa* (2-14) and the commentary thereon give—

कालरूपक्रियाशक्त्या क्षीरात्परिणमेद्दधि ।

'यस्सर्वेषु भूतेषु तिष्ठन्' इतिश्रुतेः सर्वगतस्यान्तर्यामिण ईश्वरस्य या कालाख्या क्रियाशक्तिः तदधिष्ठितात् क्षीराद्दध्यात्मना परिणामः, न क्षीरस्वभावात्। तथा सति सदा परिणामप्रसङ्ग इत्यर्थ.।

[By His energy of activity assuming the form of time, milk is transformed into curd It is by the *Kriyāśakti*, assuming the form of time, of Īśvara, who is, as declared by the Śruti, 'He who inhabits all beings', indwelling and controlling and guiding all beings, that milk is transformed to curd Milk by itself cannot become curd If it could, then it would ever be changing into curd]

As possessing this power, Īśvara the wielder of Māyā is Himself referred to as *Kāla* in the Śruti for example कालाय नमः (Ma Nā. 18-1) and कालश्च नारायणः (*Nārāyanopanisad*) as also in the *Gītā* quoted above In the *Gītā* (VII-26) Bhagavān tells Arjuna that He knows the past, present and future beings, but Him, nobody knows—

वेदाहं समतीतानि वर्तमानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

The *Sūtrabhāsya* (1-1-5-5) says—by whose grace the adepts in *Yogaśāstra* believe that even the *yogins* get direct knowledge of the past and the future, in what terms is to be spoken of the eternal cognition of that ever-present Īśvara as possessed of the knowledge of creation, sustenance and dissolution—

यत्प्रसादाद्धि योगिनामपि अतीतानागतविषय प्रत्यक्षं ज्ञानमिच्छन्ति योगशास्त्रविद. किमु वक्तव्य तस्य नित्यसिद्धस्य ईश्वरस्य सृष्टिस्थितिसंहृतिविषय नित्यज्ञान भवतीति।

Īśvara is *Nityasiddha* the Imperishable *Ākāśa* with the power of Māyā It is at the behest of this Imperishable that the moments, *muhūrtas*, days and nights, fortnights and

months, seasons and years are held in their respective positions, as the *Brhadāranyakopanisad* (3-8-9) says—

एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति ।

5.6.9. Time as Tatasthalakshana of Brahman the Timeless—Eternity

This aspect is used, in the manner of the *Janmādisūtra*, as an indicator, *tatasthalaksana*, pointing to *Aksara*, the Brahman.

In each of the views outlined above, which regard *kāla* as *avidyākārya*, *avyākrtākāśa*, *avidyā-cit-sambandha*, *kriyāśakti* of Īśvara or Īśvara Himself, time is connected in one sense or other with Māyā; that is, *kāla* here is changing time as past, present and future and is connected with the principle of becoming *Kāla* is also looked upon as Avidyā itself as, by its aspect of *kālikasambandha* (time relation) as distinguished from spatial relation or the relation of being the material cause—*deśikasambandha* or *kāranatāsambandha* Avidyā offers incidence for everything else, right from Īśvara The pure *Cit*, the Transcendent, is however, outside of Avidyā and is given expression to as—

ज्ञः कालकालो गुणी सर्वविद्यः (Śve. U. 6-16)

i.e., the Pure Consciousness the Substratum of the time of parlance (which is the support of whatever is cognised), which by *avidyādhyāsa* is regarded as the repository of qualities and as Omniscient The expression कालकालः is like the Śruti चक्षुषश्चक्षुः (the Eye of the eye), meaning the revealer of the eye etc., which reveal the objects of parlance. Unlike the previous views, here, time is

identical with the principle of being. So says the *Siddhāntabindu* (8)—कालस्त्वविद्यैव तस्या एव सर्वाधारत्वात्, the import of which is given by the *Nyāyaratnāvali*—

सर्वाधारत्वात् कालिकसम्बन्धेन स्वेतरसर्वाधारत्वात्। ईशादिकमपि तत् सम्बन्धेन तद्वृत्ति, शुद्धचितस्तु तद्वृत्तित्वाभावेऽपि न क्षतिः। 'ज्ञः कालकालो गुणी सर्वविद्य' इत्यादिश्रुतिषु सर्वदृश्याधारकालाधारत्वस्य तस्यामवगतत्वात् 'चक्षुषश्चक्षु'रित्यादिश्रुतिषु दृश्यभासकचक्षुरादिभासकत्ववत्।

The expressions कालः कलयतामहं and अहमेवाक्षयः कालः (*Gītā*-10) are suggestive of the same. This view takes 'time' to be an aspect (*rūpabheda*) of Brahman Itself, as referred to in the *Vanamālā* (p 121) Since Brahman excludes all diversity, time is to be explained as identical with It, like *Sat* and *Cit* Like them it is not what characterises Brahman, but is the very essence of It, that is, time is to be understood as changeless Eternity in which there is no 'before' or 'after' It is this aspect of Brahman, that appears as phenomenal, when viewed from the empirical standpoint It is therefore that Śruti refers to Brahman as '*Nityo nityānām*' (Ka U. 2-2-13) It is *Kūṭasthanitya* as contrasted with *Parināminitya* as the *Sūtrabhāsya* (1-1-4-4) says. Change and lastingness are characteristics of time and have a meaning only 'in' time, and not 'beyond' it The Eternity is timeless—Says the *Maitryupanisad*—

द्वे वाव ब्रह्मणो रूपे कालश्चाकालश्चाथ यः प्रागादित्यात् सोऽकालोऽकलोऽथ य आदित्याद्यः स काल सकल, सकलस्य वा एतद्रूप यत्संवत्सर संवत्सरात्खल्वेवेमाः प्रजाः प्रजायन्ते, संवत्सरेणेह वै जाता विवर्धन्ते, संवत्सरे प्रत्यस्तम्यन्ति, तस्मात् संवत्सरो वै प्रजापति कालोऽन्न ब्रह्मनीडमात्मा चेत्येव ह्याह—

कालः पचति भूतानि सर्वाण्येव महात्मनि ।
यस्मिंस्तु पच्यते कालो यस्तं वेद स वेदवित् ॥ (6-15)

[There are, verily, two forms of Brahman—Time and the Timeless That which is prior to the Sun is the Timeless, without parts But that which begins in the Sun is Time which has parts The form of that, indeed, which has parts, is the year. From the year, in truth, are these creatures produced. After having been produced, do they grow by the year, in the year they disappear Therefore, the year, verily is *Prajāpati*, is Time, is food, is the Brahman-abode and is Ātman. For thus has it been said—

'Time cooks created things, all things, indeed, in the Great Soul. In what, however, is Time cooked—who knows That, he the *Veda* knows']

Time is said to cook because it makes everything mature and resolve in Brahman. But time itself is cooked ultimately and resolved in Brahman

The time that cooks is the changing time which, as has been seen, is explained variously; each of the views pointing to the situation that change and time are transcended in the ultimate Reality, Brahman, the Timeless, referred to variously as *Adhisattva, Mahādeva, Kālānavacchinnaśiva, Aksara*; i.e , enquiry into the nature of time leads to an understanding of the nature of Reality.

5.6.10. Time as leading to Eternity

The purpose of time is to serve as the gateway to Reality. The notion of permanence in time is only an image, though a crude one, of Eternity. The image serves, however, the purpose leading to Eternity just as the account of creation which is urged in different modes with the illustrations of clay, metal, sparks, etc , is only

ans of introducing the truth of non-difference In no is there any difference—

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा।
उपायस्सोऽवताराय नास्ति भेदः कथञ्चन॥ (Gau. Kā. 3-15)

Upaniṣad declares that, while the different orders of ion indicated by *brahma* and *ksatra* are as food for man, time, here called death, is a sauce—*upasecana*— time is not left behind, for it too, is consumed

यस्य ब्रह्म च क्षत्र च उभे भवत ओदनः।
मृत्युर्यस्योपसेचनम् क इत्था वेद यत्र सः॥ (Ka. U. 1-2-25)

changing time of parlance is *pariṇāminitya* and not *thanitya* Says the *Sūtrabhāsya* (1-1-4-4)—

तत्र किञ्चित्परिणामिनित्य स्यात् यस्मिन् विक्रियमाणेऽपि तदेवेदमिति विहन्यते। यथा पृथिव्यादि जगन्नित्यत्ववादिनाम्। यथा वा ानां गुणाः। इद तु पारमार्थिक, कूटस्थनित्य, व्योमवत् सर्वव्यापी, क्रियारहित, नित्यतृप्त, निरवयव, स्वयज्योतिःस्वभावम्। यत्र धर्माधर्मौ कार्येण कालत्रय च नोपावर्तेते। तदेतदशरीरत्व मोक्षाख्यम्। 'अन्यत्र न्यत्राधर्मादन्यत्रास्मात्कृताकृतात्। अन्यत्र भूताच्च भव्याच्च.. ' (क.उ 14) इत्यादिश्रुतिभ्यः।

'Among things regarded as permanent, some are looked as such in spite of changes, because the experience 'that thing is this one' does not get sublated, as for instance, arth and other elements in the opinion of those who hold the world is permanent or the three *gunas* according to the *yas*

But this *Moksa* is Eternity, the Absolute, without even a ow of a change Omnipresent as ether, devoid of all modifins, absolutely Self-sufficient, partless and Self-effulgent by re. It is this unembodiedness called liberation to which

merit and demerit with their consequences and three-fold time do not apply, as pointed out by the Śrutis such as 'different from merit and demerit, different from effect and cause, different from past and future'.]

This Eternity, the Absolute, pervades and envelops all—the past, the present and the future Says the *Mahānārāyanopaniṣad*—

यस्मिन्निद सञ्च वि चैति सर्वं यस्मिन्देवा अधिविश्वे निषेदुः। तदेव भूत तदु भव्यमा इद तदक्षरे परमे व्योमन्।

[That in which all this universe exists together and into which it dissolves, That in which all the gods remain enjoying their respective powers—That, certainly is whatever has been in the past and whatever, indeed, is to come in the future This cause of the universe is established in that Imperishable Absolute Ether, Its own nature]

Also says the *Puruṣasūkta*—पुरुष एवेदꣳ सर्वं यद्भूतं यच्च भव्यम्. [All this is verily the *Purusa* alone, the past, the future and the present]

Again the *Kaṭhopaniṣad* (2-1-13) says—

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः। एतद्वै तत्॥

[The *Purusa* who is of the size of the thumb is like a flame devoid of smoke, and the Lord of the past and future He alone is now and He, certainly tomorrow. This verily is That.]

The *Bhāṣya* on it is—

यस्त्वेवं लक्षितो योगिभिर्हृदय ईशानो भूतभव्यस्य स एव नित्यः कूटस्थोऽद्येदानीं प्राणिषु वर्तमान स उ श्वोऽपि वर्तिष्यते .. .

[Who is so perceived in the heart by *Yogins*, Lord of the past and the future, He is Eternal and Changeless. He exists in all living beings now, indeed, He alone will exist tomorrow as well . .]

Thus it is to be noted that the Eternity, the Absolute, is available as ever, at the present time—right now—*adya, idānīm*. As such, the notion of the 'present' may now be considered as a portal to get established in the Eternity.

5.6.11. The 'Now' Experience, fleeting Image of Eternal 'Now'

Present time is indicated in two ways, first by a series of actions—(i) multiform and serving a single purpose such as 'cooking', or (ii) repeated action as 'cutting'—and secondly by 'being'. While both equally signify the present, the former involves, in addition, a reference to past and future in itself. Thus though the whole series of actions when regarded as one, viz., cooking, indicates only present time, each member of the series may give rise to the conception of three-fold time. On the other hand, when the present is known through the 'being' of an object, no such internal distinction is possible, and an object, so long as it 'is', signifies only present time In respect of the 'present', the *Sūtrabhāṣya* (2-3-1-7) says

आगन्तुकं हि वस्तु निराक्रियते, न स्वरूपम् । य एव हि निराकर्ता तदेव तस्य स्वरूपम् । न ह्यग्नेरौष्ण्यमग्निना निराक्रियते । तथाहमेवेदानीं जानामि वर्तमानं वस्तु, अहमेवातीतमतीततरं चाज्ञासिषम्, अहमेवानागतम् अनागततरं च ज्ञास्यामि इति अतीतानागतवर्तमानभावेन अन्यथाभवत्यपि ज्ञातव्ये न ज्ञातुरन्यथाभावोऽस्ति । सर्वदा वर्तमानस्वभावत्वात् । तथा भस्मीभवत्यपि देहे नात्मन उच्छेदो, वर्तमानस्वभावात्, अन्यथास्वभावत्वं वा न संभावयितुं शक्यम् ।

[It is only an adventitious thing that can be refuted and not one's own nature; the Self constitutes the essential nature

*

of him who would deny It The heat of fire cannot be denied by the fire itself Thus when one says—' It is I myself who knows the present object now; it is only I that knows the experiences of the past and the remote past; it is I that will know the future and the distant future'—it is seen that, though the object of knowledge changes according as it is something past or future or present, the knower remains unchanged, since his nature is Eternal Presence And because It is of the nature of Eternal Presence, It cannot go out of existence even when the body is reduced to ashes, neither can it be conceived that It ever should become something different from what It is.]

Thus it is clear that the present, now, that is indicated by the 'being' of an entity is one of intimate experience when Self itself is that entity given expression to as 'Now I am' The 'Now' here is the expression of the Eternal Presence of Self Self cannot be done away with as pointed out by the *Bhāsya* It is ever the same Indeed, It 'has been' and It 'will be' always as It 'is'. Unlike the present that is indicated by the 'being' of an object, which is of finite duration, this Eternal Presence, the very Self, is not thus confined. It is thus 'Eternal Now' which shows Itself as the 'now' of empirical parlance when objects or processes are superimposed upon it This latter 'now' is only a fleeting image of the Eternal Now For him who is established in this Eternal Now, his empirical life—as a boy, as a mature man, as an old man, as also his previous lives—appears like a river, separated only by shadows, just as a river is everywhere at the same time—at the source, at the mouth, at the water-fall, at the ferry, in the current, in the ocean and in the mountain — and the present only exists for it, not the shadow of the past, nor the shadow of the future The previous lives were also not in the past; and his death

and return to Brahman are not in the future. Nothing was, nothing will be, everything 'is'—Real and Present. It is this, therefore, that is the very Self. Says the *Kaṭhopaniṣad* (2-1-5, 12)—

य इमं मध्वदं वेद आत्मान जीवमन्तिकात् ।
ईशान भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥
अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशान भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥

[When the jiva, the *purusa*, residing in the lotus of the heart which is of the size of a thumb, the enjoyer of the fruits of *karma*, realises that he is the Lord of the past and the future ; he does not seek to protect himself as he is no longer in the midst of fear, he being Eternal and without a second]

By getting rid of the herd of intoxicated elephants in the form of *mūlājñāna* and its products, in his plenary experience manifesting Eternal Bliss, Ātman shines in the abode that is beyond time—

लीलावृत्तिप्रशमितमहामोहमत्तेभजाल.
कालातीते विलसति पदे स्वात्मकण्ठीरवो नः ॥

(Svārājyasiddhi—3-40)

He is no longer subject to the sway of time, He is Eternity Itself—अहमेव कालो नाहं कालस्य *(Atharvaveda Mahānārayaṇopaniṣad)*.

5 7. 'Objects' situated in Space and Time

The investigation into the meaning of what are usually termed as 'space' and 'time' has revealed that it is only Ātman that is spoken of in such terms What is commonly regarded as situated in space and time may now be taken up for consideration In the quest pertaining to the origin of the universe, one must know what it

is whose origin is being sought, in other words, what the content of the universe is. From the common standpoint which takes space and time for granted, one's experience of the universe *(idam jagat)* is seen to involve three factors viz., the universe, the experiencer and the experience

5.7.1. Even 'pot' defies delineation; More so the universe

The example of 'pot' which is commonly regarded as well-known may be taken up as typical of the objective universe The question is taken up by asking him who claims to have a knowledge of the universe, to enlighten as to what exactly is meant by a pot that is in front of him So says Śrī Svayamprakāśayati in the *Dvaitakhaṇḍanam* (6, 7)—

दृश्यते हि मया सर्वमित्यत्र विषयात्त्रयः ।
विश्वमेकोऽहमित्यन्ते दर्शनं च तथाऽपर ॥

विश्व किमिति च प्रश्ने तद्धि कुड्यघटादयः ।
उत्तरं चेदिदं तर्हि घट. सम्यङ्निरूप्यताम् ॥

The *Ātmapurāna* also considers the same question in all its aspects—its characteristics, how it is differentiated from all others, its relation with the eye and other objects etc After an exhaustive discussion, it is shown that this delineation is an impossible task, for no one is equipped in the least with the knowledge required for the purpose. If it is so in respect of a pot, need it be said that it is much more so in respect of the entire universe!

विचित्रं त्रिविधाकारमचिन्त्यानन्तशक्तिकम ॥

विलक्षण प्रमाणादिभेदभिन्नमनेकधा ।
इति को नाम वै वक्तु विज्ञातु च प्रभुर्भवेत् ॥

यस्मिन्नेकैकमप्यत्र प्रमाणशतकोटिभि. ।
न ज्ञायते स्वरूपेण तथा धर्मादिनापि च ॥
जानीमो वयमित्येव बुद्धिर्येषा महात्मनाम् ।
ते पृष्टाः प्रवदन्त्वत्र घटमेकं महाधिय ॥
घट. कोऽय कुतो वा स्याद् घटोऽयमघटो न हि ।
कस्मादस्य हि संबन्धो नेत्राद्यैरपरस्य न ॥
एवं घट यतो नैव शक्ता वक्तु कथञ्चन ।
कुतो विश्वमिद कृत्स्न भवन्तो वक्तुमीशते ॥

(*Ātmapurāna* 2.377-381, 414)

अपि यत्रात्मधीर्जाता शरीरेऽस्य शरीरिण. ।
न पश्यति तदाप्येष कुतोऽन्यमवलोकयेत् ॥
यैरिन्द्रियैरयं शश्वद्व्यापारान्विविधानपि ।
नरकस्वर्गमोक्षादेर्हेतुभूताननेकश. ॥
कुरुते स्वात्मधीर्बोधात्तानप्येष न पश्यति ।
कुतोऽवलोकयेद्विश्वं स्वान्यरूपमवस्थितम् ॥

(*Ātmapurāna* 2 423, 424, 425)

Again when even in respect of the body which passes off for one's self as also in respect of one's organs which are regarded as belonging to oneself and constantly used, nothing worth the name is known decisively, then what to say of other things in the universe! Several other examples are given to drive home this profound ignorance. Whatever knowledge is claimed in respect of a pot etc , is only conventionally accepted as such and may serve practical needs but is certainly not true knowledge which reveals the Truth.

5.7 2. Analysis of 'I know not the self', 'I know not the pot'; Entire universe right from Ego-sense just a form.

Inevitably therefore, one comes to the conclusion—'I know not the self', 'I know not the pot' These are not matters which can be decided by perception or reasoning in the usual sense of these terms Appeal must therefore be made to Śruti A discussion of the topic based on the reasoning in accordance with Śruti leads to the conclusion that the Reality in respect of any entity in the universe is the Existence Itself with the forms denoted by words such as pot etc, superposed on It and that the experience pertaining to them is to be traced to the shine—*Sphurana*—of the Substratum which is the Self-effulgent Ātman, as shown already The *Vedāntasiddhānta-muktāvali* on śloka 24 gives an analysis pertaining to the two experiences—मामहं न जानामि and अहं घटं न जानामि (I know not the self, I know not the pot), which are to be traced to the Witness-self Of these, the portion relating to the former i.e, how on the very strength of the consciousness 'I know not the self', the self-effulgence of Ātman is established, has already been shown That dealing with the latter is—

ननु 'घटम् न जानामि' इत्यनात्मन्यपि ईदृशोऽनुभवोऽस्तीति तस्यापि स्वयप्रकाशत्वप्रसङ्ग इति चेत्? अथ कोऽय घटो नाम यस्य स्वयप्रकाशत्वमापाद्यते। घटत्वादयो धर्मा यत्र प्रतीयन्तेऽयमेवेति चेत्? किमस्य स्वरूप तत्सम्यगनुभूय इतरविविक्ततया प्रदर्श्यताम्। कपालाद्यारब्धावयविविशेष इति चेत्? न, अवयवावयवित्वादयो हि घटसबद्धा अन्ये, न त्वेते एव घटस्वरूपा। एतदन्यत्स्वरूप वाच्यम्। एतदन्यत्स्वरूप विशिष्य वक्तु न शक्नोमीति चेत्? कथमशक्तिः, अननुभूयमानत्वाद्वा निर्विशेषत्वाद्वा?

नाद्यः, घटस्वरूपस्य सर्वजनीनानुभवसिद्धत्वात्, द्वितीयेऽपि वक्तव्यं निर्विशेषमनुभूयमानं यत्स्वरूपं तत्किं स्वतोऽनुभूयते स्वभिन्नेन मानान्तरेण वा। अन्त्ये निर्विशेषत्वव्याघातः। न हि निर्विशेषं वस्तु मानान्तरविषय इति संभवति; चक्षुरादेः सार्वलौकिकस्य प्रमाणस्य सविशेषवस्तुविषयत्वनियमात्। तस्मान्निर्विशेषं सकलवाङ्मनसाद्यविषयं स्वभासमानं वस्तु घटस्वरूपमित्यवशिष्यते। तत्किमात्मनो भिद्यते न वेति विचारणीयम्। भिद्यते चेत्? न; भेदकधर्माभावात् निर्विशेषत्वात् धर्मिप्रतियोगिनोरुभयोरपि स्वयंप्रकाशत्वेन तद्विशेषितस्य भेदस्य प्रमाणेन ग्रहीतुमशक्यत्वाच्च। तस्मात् स्वयप्रकाशात्मस्वरूपमेव घट इति स्थितम्। एव पदार्थान्तरमप्यात्मस्वरूपमेवेति अनात्मा आत्मभिन्नो नास्त्येव, कस्य स्वयप्रकाशत्वमापाद्यते तुल्यन्यायादिति। अतः स्वयज्योतिःस्वभाव आनन्दघनोऽसङ्गोदासीन एव आत्मा अनाद्यनिर्वचनीयाविद्यासंबन्धाद् द्वैताकारेण भाति रज्जुरिव सर्पदण्डाद्यात्मना।

[In this context, if it is urged that since the consciousness 'I know not the pot' is similar to the consciousness 'I know not myself' it should follow that the pot is also self-effulgent, it is asked as to what is meant by this pot that is spoken of, whose self-effulgent character is being urged. Does it mean that it is the substratum in which are observed certain attributes, e g, potness etc? If so, after careful deliberation let it be set forth as to what the 'intrinsic nature' of the pot is as discriminated from everything else If it is said that it is a special kind of whole consisting of certain parts, e g., the two halves of the pot etc, 'not so' is the reply, for, the relation of the whole and parts and other attributes pertaining to the pot are different from the pot, these are not the 'intrinsic nature' of the pot itself, which must be declared to be something different from these If inability is pleaded as far as specifying this as something different from these, the question arises as to whence this inability Is it because the nature of the pot is not experienced or because it is a simple (undifferenced) entity? The first alternative will not hold, for the nature of the pot is a fact of

common experience On the second alternative, it must be declared as to whether this simple (undifferenced) nature of the pot that is experienced is self-cognised or cognised through some other means of knowledge If the latter, the simple undifferenced character is overthrown, for a simple undifferenced entity cannot be made known through some means of knowledge different from itself, all instruments of knowledge in parlance, such as the eye, etc., are of necessity confined to making known a differenced entity (that is, one qualified by attributes) Hence it must be admitted that the intrinsic nature of the pot remains as a simple self-presented entity not made known by any of the instruments of knowledge—speech, mind etc. Now it must be considered as to whether this intrinsic nature of the pot is different from Self or not It cannot be different as, the nature of the pot being an attributeless entity, there is no attribute which might serve to establish a difference (between the pot and Self), further, since both (Self and the pot), the substrate, *dharmin,* and the counter-entity, *pratiyogin* (respectively of their mutual difference) are self-effulgent, the difference between them cannot be grasped by any of the recognised means of knowledge Hence it is established that the self-effulgent Self Itself is the pot In the same way it follows that everything else also being Ātman Itself, the 'not-Self' is indeed not different from Ātman, since there is no means of predicating the self-effulgence in respect of the one in preference to the other, as the argument is equally strong in favour of both the cases Thus Self Itself which is by nature Self-effulgent, pure Bliss and Unrelated, appears two-fold (as Ātman and Anātman) because of the beginningless, inexplicable Avidyā, just as a rope appears as a snake, a stick etc]

Thus It is the One Ātman who appears to take on the form of the ego-sense as also that of the universe, the entire universe from the ego-sense to the world is just a form—

योऽहमाकारवानात्मा विश्वाकारः स एव हि ।
अहमादिप्रपञ्चान्त विश्वमाकारमात्रकम् ॥ (*Dvaitakhaṇḍanam*-75)

5.7.3. Picture analogy—Universe, Consciousness and Inert, Not apart from the Substrate Brahman-Atman

The foregoing discussions establish clearly that each —space, time or any object of the universe—is nothing other than Ātman. It is Māyā that shows this one Ātman in a variegated picturesque manner—वैचित्र्यचित्रीकृतम्. Things appear different only because of the apparent 'forms' and 'names' employed to denote them To drive home this idea, the picture analogy is employed as e.g , in the chapter *Citradīpa* in the *Pañcadaśī*. Just as in a painted canvas, four states may be discerned as it were, the bleached state, the paste-stiffened, sketched with lines and finally coloured, even so four states in the Supreme Self—Pure Consciousness by Itself, *Antaryāmin* as in association with Māyā, *Sūtrātmā* with the adjunct of the subtle universe, and *Virāṭ* with the adjunct of the manifested gross universe All living beings from Brahmā to the tiniest plant and even the inanimate things are in *Virāṭ* like the painted figures on the canvas Just as the painted human figures are provided with painted clothing resembling the background of the picture, the so-called jīvas are to be thought of as associated with seeming-Consciousness superimposed on the Pure Consciousness. The seeming clothing is not painted for the hills and dales; similarly, inanimate entities like mud etc , are not thought of as endowed with seeming-Consciousness.

यथा चित्रपटे दृष्टमवस्थाना चतुष्टयम् ।
परमात्मनि विज्ञेय तथावस्थाचतुष्टयम् ॥

यथा धौतो घट्टितश्च लाञ्छितो रञ्जित पट ।
चिदन्तर्यामी सूत्रात्मा विराडात्मा तथेर्यते ॥

स्वतः शुभ्रोऽत्र धौतः स्याद् घट्टितोऽन्नविलेपनात् ।
मष्याकारैर्लाञ्छितस्स्याद्रञ्जितो वर्णपूरणात् ॥
स्वतश्चिदन्तर्यामी तु मायावी सूक्ष्मसृष्टित. ।
सूत्रात्मा स्थूलसृष्टचैव विराडित्युच्यते परः ॥
ब्रह्माद्यास्स्तम्बपर्यन्ताः प्राणिनोऽत्र जडा अपि ।
उत्तमाधमभावेन वर्तन्ते पटचित्रवत् ॥
चित्रार्पितमनुष्याणां वस्त्राभासाः पृथक् पृथक् ।
चित्राधारेण वस्त्रेण सदृशा इव कल्पिताः ॥
पृथक् पृथक् चिदाभासाश्चैतन्याध्यस्तदेहिनाम् ।
कल्प्यन्ते जीवनामानो बहुधा संसरन्त्यमी ॥
चित्रस्थपर्वतादीना वस्त्राभासो न लिख्यते ।
सृष्टिस्थमृत्तिकादीना चिदाभासस्तथा न हि ॥

(*Pañcadaśī* VI-1 to 7, 9)

Brahman that is Existence, Consciousness, and Bliss is common in both the animate and the inanimate. Names and forms which differ individually are in Brahman as a picture is in the canvas. Ignoring names and forms, one secures the Brahman-Knowledge. So says the *Pañcadaśī* (XIII-92, 93)—

चेतनाचेतनेष्वेषु सच्चिदानन्दलक्षणम् ।
समान ब्रह्म, भिद्येते नामरूपे पृथक् पृथक् ॥
ब्रह्मण्येते नामरूपे पटे चित्रमिव स्थिते ।
उपेक्ष्य नामरूपे द्वे सच्चिदानन्दधीर्भवेत् ॥

This is in accordance with the Śrutis—

विश्व भूत भुवन चित्र बहुधा जात जायमान च यत सर्वो ह्येष रुद्रः (*Mahānārayaṇopaniṣad*—24)

[The material universe, the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is, indeed, this Rudra.]

ब्रह्मैवेदं सर्वं। सर्वं खल्विदं ब्रह्म।

[All this is indeed Brahman.]

Commenting on the opening stanza—

यानुभूतिरजामेयानन्तात्मानन्दविग्रहा।
महदादिजगन्मायाचित्रभित्तिं नमामि ताम्॥

[I bow to that Consciousness, Unborn, Unknowable, Infinite, Embodiment of the Self-Bliss, the Wall for the picture projected by Māyā, of the world right from *mahat*.]

the gist of what the *Iṣṭasiddhi* says is — The picture is the variegated world. It is based on the One. This is like saying that darkness is based on the Sun, cold on fire. It is to this precarious existence of the world, that its image, as based on Brahman, points. Just as a picture shows the illusion of hills and dales etc., on the plain canvas in itself even and uniform, Māyā creates, in the One Consiousness that is uniform, illusions of change, objectiveness, difference, insentience, unhappiness, the priority and posteriority, the inside and the outside, difference in direction, extreme heights and depths etc. The world is a picture because, like the picture, it does not exist apart from its substrate. The world is not merely a picture where though the picture is inseparable from the canvas, the material cause, viz., the colour of the picture, is separate from the canvas. Here the material cause is not separate from the Substrate of the world, viz., Brahman.

तया मायया निर्मितं चित्रं मायाचित्रम्। चित्रमिव चित्रम्। तस्य भित्तिरिव भित्तिराश्रयो याऽनुभूतिः सा महदादिजगन्मायाचित्रभित्तिः।

चित्र चायनीय दर्शनीयं दृश्यमित्यर्थ. । दृश्यमनुभूत्याश्रयमिति तस्य दौस्स्थ्य प्रकटयति, सहस्रकिरणाश्रय तमोऽन्याश्रय शैत्यमितिवत् । अथवा— चित्र विचित्र नानारूपमित्यर्थः । तस्य एकरूप अनुभूतिराश्रय इत्युक्त्वा तदेव दौस्स्थ्य द्रढयति । आकाशाश्रयस्पर्शरूपरसगन्धा. रज्ज्वाश्रयाश्च सर्पधारा-भूच्छिद्रदण्डबलीवर्दमूत्रितत्वादय इतिवत् । यथा चित्रमत्यन्तसमायामपि भित्तावविद्यमाननिम्नोन्नतादिभ्रमान् जनयति, एवमेकरूपायामप्यनुभूतौ विक्रियाविषयत्वभेदानात्मत्वासुखित्वपूर्वापरान्तर्बहिर्भावदिग्विभागात्युच्चाति-नीचादिभ्रमान् जनयतीति । जगत् चित्रमिव चित्रम् । यथा च चित्र भित्ति मुक्त्वा पृथगात्मान न लभते, तत्रैव चोत्पत्तिस्थितिनाशाननुभवति । एव जगदपीति तच्चित्रम् । चित्रस्यापृथक्त्वेऽपि चित्रोपादानद्रव्य भित्तेः पृथगात्मवत्. नैव जगच्चित्रोपादानमित्याह — मायाचित्रमिति । .. .. माया हि अनुभूते पृथक्त्वापृथक्त्वाभ्यामनिर्वचनीया ।

The *Yogavāsiṣṭha* also says that the experience of the world as he, that, this, I, not I, etc., is none other than the Pure Consciousness in the same way as the entire picture consisting of man, elephant etc., which are considered as other than the wall of a mansion in the picture, is none other than the wall on which it is painted

चिदाकाशस्य बोधोऽय जगद्भातीति यत्स्थितम् ।
अय सोऽहमिद नाह लोके चित्रकथा यथा ॥ (4-2-13)

Says the *ṭīkā*—भित्तिलिखितचित्रस्य सर्वस्य परमार्थतो भित्तिमात्र-त्वेऽपि चित्रप्रासादभित्तौ इय भित्तिरिति भवति, चित्रमनुष्यगजादौ नेय भित्तिरिति तद्वदित्यर्थ ।

Accordingly the *Pañcadaśī* (VI–289) says—

जगच्चित्र स्वचैतन्ये पटे चित्रमिवार्पितम् ।
मायया तदुपेक्ष्यैव चैतन्य परिशेष्यताम् ॥

[Like the pictures on the canvas, the variegated universe is imposed by Māyā on Consciousness, Self It is only by discarding it that the Pure Consciousness as such is to be realised.]

This is the purport of the Śrutis—

आत्मैवेदं सर्वं, इदं सर्वं यदयमात्मा.

[All this is Ātman alone]

The experience of the one who has realised the Substrate, Brahman-Ātman, is declared—

जडाजडविभागोऽयमजडे मयि कल्पित. ।
भित्तिभागे समे चित्रचराचरविभागवत ॥

(Advaitamakaranda 19)

[The distinction between the conscious and the inert is concocted in Me, the Pure Consciousness, just like the distinction between the animate and the inanimate in the picture painted on an even wall]

पश्यामि चित्रमिव सर्वमिदं द्वितीयम्
तिष्ठामि निष्कलचिदेकवपुष्यनन्ते ।
आत्मानमद्वयमनन्तसुखैकरूपम्
पश्यामि दग्धरशनामिव च प्रपञ्चम् ॥

(Sanksepaśārīraka 4-54)

[I perceive all the phenomenal elements as if they are a mere picture And I stand firm on the Partless, Unitary, Absolute Consciousness. I experience Self which is Non-dual, without any limitation, that is Bliss Itself, and I perceive the universe as if it is a burnt rope.]

5.7.4. Peculiarities of the world-picture

In all this development, the superimposed that is the cognised universe is considered in order to indicate Ātman the Substratum. The peculiarities of this world-

picture, however, are brought out in the *Laghuyogavāsiṣṭha* (4–1–1) A picture is painted by an artist with the aid of some colouring material, on something like a wall etc., that is a finite entity This picture of the world is not drawn by any artist, as Ātman unassociated with activity, is without doership. There is no colouring material available as Ātman is non-dual This picture arises in *Cidākāśa*, the sky that is the Consciousness which is not a delimited entity Also, anything is experienced as 'seen' by a 'seer' different from it. Here it is not so, as there is no distinction between the experiencer and the experienced Also, a dream arises only during sleep But this is not so, as it is seen in the waking itself—

अकर्तृकमरङ्ग च गगने चित्रमुत्थितम् ।
अद्रष्टृक स्वानुभवमनिद्र स्वप्नदर्शनम् ॥

टीका—आधारत्वेनात्मान निरूपयितुमाधेयं दृश्यमाह—अकर्तृकमिति । चित्र हि केनचित् कर्त्रा कैश्चिद्रङ्गैः रञ्जनद्रव्यैः कस्मिंश्चिद्भित्त्यादौ मूर्ते वस्तुनि क्रियते । इद तु जगद्रूपं चित्रमकर्तृक, आत्मनो निष्क्रियत्वेनाकर्तृत्वात् । अरङ्ग चात्मनोऽद्वितीयत्वेन रञ्जकस्य द्रव्यान्तरस्याभावात् । गगने चिदाकाशे उत्थितं मूर्तस्य कस्यचिदधिकरणस्याभावात् । किञ्च अद्रष्टृक स्वानुभव यत् खल्वनुभूयते तत्सत्ये स्वव्यतिरिक्ते द्रष्टरि । इद तु न तथा, द्रष्टृदृश्ययोर्भेदाभावात् । किञ्च अनिद्र स्वप्नदर्शनम् । स्वप्नदर्शन हि सत्यां निद्रायां भवति । इद तु न तथा, जाग्रत्येव प्रतीयमानत्वात् ।

5.7 5. Maya is Atman regarded as Unknown

This makes it clear that Māyā which is responsible for the name and form pertaining to the world-picture is not apart from the Substratum In fact, whatever is regarded as *māyākārya*—space, time or an object—when

enquired into in the appropriate manner, is revealed to be Ātman alone with no trace of name, form or even Māyā, they do not brook enquiry—they are *vicārāsaha.* This shows that it is Ātman alone that is spoken of in those terms Says the *Ātmapurāna*—

सच्चिदानन्दरूपं स्व यदासौ नावगच्छति ।
तदेमां कल्पयत्येष शिशुः स्व राक्षसं यथा ॥

शयानो बालकः क्वापि स्वदेहज्ञानवर्जितः ।
स्वदेह राक्षसं मत्वा बिभेत्याकुलितेन्द्रियः ॥

आनन्दात्माहमप्येवं सच्चिद्रूप निज वपुः ।
विस्मृत्यैना कल्पितवानात्मनैवात्मनि स्वयम् ॥

तत एषापि नास्त्येव मयि निर्द्वयरूपिणि ।
नैषा मत्तो विभिन्नास्ति बालकादिव राक्षसः ॥

(I–254 to 257)

विचारसहकृतप्रमारूपानुभवागमने तु तस्याः पलायनादित्याह सच्चिदानन्दरूपमिति। अद्वये द्वितीयावकाशो बाधित इति भावः। तर्हि कथमस्या भानम्। अत आह नैषेत्यादि। तथा चाज्ञाते मय्येव मायादिपदैर्व्यवहार इति भावः।

[Just as a tiny lad at sleep, unaware of his own body, sees by concoction a demon in himself and gets into throes of fear with senses agitated, likewise, though I am Ātman, Existence, Consciousness, Bliss, yet being forgetful of my true nature, I have concocted Māyā in myself. On the dawn of right knowledge aided by enquiry, she takes to her heels. In Me that is non-dual, she is always sublated. She is not in me as other than Myself, like the demon that is not there as apart from the lad

Expressions such as Māyā *(Avidyā, Prakriti)* are employed in respect of myself regarded as unknown]

5.7.6 Postulation of Maya for Prakriya

On enquiry Māyā is sublated. It is not established by any *pramāṇa.* Śruti as referring to it is only an allusion and not a *pramāṇa;* the purport of Śruti being the non-dual Brahman-Ātman whose knowledge leads to the fruit viz., liberation and not Māyā in respect of the knowledge of which no fruit whatsoever is mentioned. It is mentioned only as a subsidiary in the context of Brahman-knowledge—फलवत्सन्निधावफलं तदङ्गम्. The experience 'I am ignorant' is not valid knowledge as it is that of the ignorant, and not of the wise. The use of *arthāpatti* clearly shows that due recognition has been given to the fact that it is sublated by knowledge and the citation of other *pramāṇas* like inference, Śruti etc., along with it is only to emphasize that it is not अभावरूपा, a negation, and to pave the way for the ignorant for recognising eventually that it is only Ātman the Existence, that is thought of as Māyā. Regarded as an entity apart from Ātman it is a *vikalpa, tucchā,* a non-entity Its use is in pointing to the non-dual Ātman by negating itself.

Like all else, it is also concocted in Ātman and used in parlance. Regarded as the *śakti* of Ātman it is responsible for duality and its knowledge Its use in the *prakriyā* according to Vedānta is to set at rest all other *prakriyās* pertaining to creation, mentioned e.g., in the *Śvetāśvataropaniṣad* (1-2) such as time, nature, law, chance, matter, etc. The *Māṇḍūkyakārikā* (2-19) which refers to various views of creation says that Ātman is imagined as *prāṇa* and other countless objects, and that this is due to Māyā of the Self-effulgent by which It is (as it were) deluded—

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पितः ।
मायैषा तस्य देवस्य यया सम्मोहितः स्वयम् ॥

Māyā comes up when Ātman is seen from the point of view of parlance, with the mind entertaining the notions thereof, however tenuous they may be, such as multiplicity, time, order, difference, relations, change, action, process, Avidyā etc., which come up in its wake and are accommodated suitably in the *Vedāntaprakriyā*

5.7.7 Apavadadrishti—Liberation from the plethora of questions

The *Yogavāsistha* (4-3-18)—

यथा स्तम्भे पुत्रिकान्तस्तस्याः स्वाङ्गेषु पुत्रिका ।
तस्याश्च पुत्रिकाऽस्त्यङ्गे तथा त्रैलोक्यपुत्रिका ॥

compares the universe of the three worlds to a doll similar to the one carved out in a pillar carrying her daughter on her lap, the latter again carrying her daughter on her lap. In the example there is nothing other than the stone though forms of human beings, sequence, the progeny in order etc , are all imagined as seen. This drives home the idea that all these are *vikalpas* The implication of the illustration leads to the *apavādadṛṣṭi,* negation of the superimposed, revealing Reality as such. It shows how Ātman, the non-dual, prior to the so-called creation is the same non-dual entity even afterwards, though, in parlance, notions involving space, time, objects, etc., employing the words—इदानीं, इह, इदं जगत् (now, here, this universe) etc ,—are also used It liberates one from the plethora of questions pertaining to creation like कुत्र, कदा, केन, कथं, कस्मात् (where, when, by whom, how, from which), तदा तत्र किमासीत् (what existed there then) etc., by setting at rest all these problems like all other problems.

*

5.7 8 Creation a Vikalpa—Not an event in Time

Thus it is obvious that the notion of creation is also a *vikalpa.* It cannot be conceived at all as to what is meant by creation. The common view that creation is an event in time has no meaning, for there is nothing like time before creation Prior to creation there can only be Eternity, the Timeless It is by Itself and outside of the time-series which is yet to be. Creation cannot be put outside time, it is after all an occurrent and so part of time. Thus any attempt to bridge the gulf between the temporal and the Eternal is doomed to be a failure. The Eternity is *Sat* and the temporal is *asat*, there can be no real relation between them Thus, nothing is really created The only relation between them can be that of false identity—*adhyāsa;* creation, if at all, can be regarded only as a result of this false relation.

As the *Taittirīyavārtika* (2-143, 144, 145) points out, it cannot be said that there was creation (by Ātman) because Ātman is not of the past Nor can it be said that there will be creation (by Ātman), because Ātman is not of the future as It is not an effect.

Creation is not 'now' either, because Ātman is always non-dual and Immutable. So considering the real state of things, there never was, nor is, nor is yet to be the creation of the world by Ātman.

Since the use of qualification (in respect of creation with a view to specify) that it will be, or that it is, or that it was, is meaningless like (the use of qualifications such as) camel, etc., to an atom, here Avidyā alone is to be spoken of as the cause of creation—

नाभूत्सृष्टिरभूतत्वादभूत कालहेतुतः ।
न भविष्यत्यभाव्यत्वादभाव्यं चाक्रियोत्थितेः ॥
नेदानीमद्वितीयत्वात् कौटस्थ्यादात्मनस्सदा ।
भविष्यत्यस्त्यभून्नातो वस्तुवृत्तमपेक्ष्य तु ॥
भविष्यत्यस्त्यभूच्चेति यतो वन्ध्य विशेषणम् ।
उष्ट्रादिवदणोस्तस्मादविद्यैवात्र कारणम् ॥

Creation is thus illusory. However, in parlance, it is accepted without enquiry that there is such a thing called creation. This view takes for granted time, space and the causal process. This stems from the individual who entertains the notion that he is limited. It is thus rooted in the inner poverty of the individual or lack of spiritual discernment. It is because he finds nothing great in himself that he seeks to live an outer life and so expand himself in space, time and achievements in the outer world by establishing relations with all objects Basically this is an expression of the innate fullness of the One Ātman who always shines in His pristine glory, however much it may be concealed by Avidyā and apparent finitization. The quest for realising one's non-dual Self takes the form of seeking the cause of the so-called creation, as evidently this question will persist until after that One Entity is shown from which issue forth all others Evidently this must be incorporated into any delineation of creation in the concerned *prakriyā*. If due importance is given to the notion of change, it is seen that the three states of origination, existence and dissolution occur, indeed, to the world every moment as the *Taittirīyavārtika* (2-148) says—

जनिस्थित्यप्यया ह्येते जगतः स्युः प्रतिक्षणम् ।

Depending on the duration of the 'present' assumed, various views are given in respect of creation. In the *sṛṣṭidṛṣṭiprakriyā,* the world comes into being after an act of creation, and after a lapse of time there would be dissolution, creation and dissolotion alternating with one another from the infinite past However, from the higher standpoint, the *dṛṣṭirevasṛṣṭivāda* in which cognition itself is creation, *sṛṣṭi* would mean Consciousness Itself as identified with the cognised world at the first moment of cognition—

दृश्यप्रपञ्चतादात्म्यापन्न ज्ञानस्वरूपमेव प्रपञ्चस्य आद्यक्षणावच्छिन्न सत्, अस्य सृष्टिरित्युच्यते । (*Siddhāntaleśasangrahavyākhyā*-2)

The so-called experience on waking in which the entire world-objects and the means of knowledge arise all at once, as it were, in one's own consciousness at that moment, exemplifies this. Also the 'creation' of the world on waking is seen to be on a par with that in the so-called dream, imagination, day-dreaming, illusion and hallucination. All these pertain only to a conscious individual The relationship of consciousness in the first moment is evidently a concocted one as the so-called 'moment' is itself concocted. By itself it does not exist and has no meaning. In this sense 'creation' by itself has no meaning. However, when the word is used, it means Consciousness with the concocted attribute of its relationship with the first moment.

5.7.9. 'Sarga' is 'Brahman', 'Brahman' is 'Sarga'.

The superimposed ingredient is sublated on the dawn of knowledge leaving behind Consciousness as such. 'Creation', thus shows the Substratum by way of *taṭastha-*

laksana—qualification per accidens. Going to the meaning of the roots सृज् and बृह् (of the two words *sarga* and Brahman) both denote the same activity, also the activity is not different from the Substratum on which it is superimposed. Though the two words thus having shed their connotations are simply sounds without meaning like the noises heard when firewood is split with an axe by implication they give rise to the knowledge of That which is wholly beyond words. '*Sarga*' is 'Brahman' and 'Brahman' is '*Sarga*', there is not the slightest difference, as in the case of the fire and its heat or the Sun and his heat. So say the *Yogavāsistha* (Ni Pra. Ut. 6-58-19, 20) and the *ṭikā* thereon—

> सर्गा एव परंब्रह्म परंब्रह्मैव सर्गता ।
> मनागप्यस्ति न द्वैतमत्राग्न्यर्कौष्ण्ययोरिव ॥
>
> इमे सर्गा इद ब्रह्म तेऽत्यन्तावाच्यदृष्टयः ।
> विदार्यदारुरववद्भान्त्यर्थपरिवर्जिताः ॥

सर्जनात् सर्गो, बृंहणाद्ब्रह्म इति सृजिबृंहिक्रिययोः परस्पर भेदाभावात्, आधाराधेयभावस्य दुर्वचत्वाच्च न क्रियापि स्वरूपाद्व्यतिरिच्यत इति सर्गब्रह्मादिशब्दाः प्रवृत्तिनिमित्तधर्मरूपस्वार्थपरिवर्जिताः सन्तः कुठारादिना विदार्ये काष्ठे ये दारुणो रवाः प्रसिद्धाः तद्वदर्थपरिवर्जिताः सन्तो लक्षणया अत्यन्तमवाच्ये दृष्टिः प्रतीतिर्येभ्यस्तथाविधा भान्तीत्यर्थः ।

as also—

> सर्गादौ सर्गरूपेण ब्रह्मैवात्मनि तिष्ठति । (Yo. Vā. 4-2-5)
>
> सर्गस्तु परमार्थस्य संज्ञेत्येव विनिश्चयः । (Yo. Vā. 3-119-30)
>
> सर्गस्तु सर्गशब्दार्थतया बुद्धो नयत्यधः ।
> स ब्रह्मशब्दार्थतया बुद्धः श्रेयो भवत्यलम् ॥ (Yo.Vā. 4-3-23)

The usual connotation of the word *sarga* as different from Ātman results in a fall whereas the connotation as synonymous with Brahman-Ātman leads to salvation

5.8.1. Illustrations of Mayavi and Yogi

It is thus seen that the viewpoint of the Śruti is the only one that prevails. Ātman alone is the Reality and the world is fashioned out, as it were, by Māyā So says the hymn--

मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।

and proceeds to give examples of the *māyāvī*, necromancer, and the *yogī*, to show that this is in accordance with experience in the world Just as a necromancer with the aid of Māyā, activated by crystal, incantation, etc , creates a world of manifold with chariots, elephants, horses etc , so does Īśvara also 'create' the universe. Says the *Mānasollāsaṭīkā* on stanza 2 of the hymn—

स (लोकप्रसिद्ध ऐन्द्रजालिक.) यथा मणिमन्त्रादिप्रयोगसंक्षुभ्यमाण-मायामात्रसहायः रथगजतुरगाद्यनेक जगत् सृजति तथाऽयमीश्वरोऽपि इत्यर्थः ।

The *Sūtrabhāsya* says for example in (1-1-6-17)—

परमेश्वरस्तु अविद्याकल्पिताच्छारीरात् कर्तुर्भोक्तुर्विज्ञानात्माख्यादन्यः, यथा मायाविन. चर्मखड्गधरात् सूत्रेण आकाशमधिरोहतः स एव मायावी परमार्थरूपो भूमिष्ठोऽन्यः ।

[The Lord differs from the jīva, the product of Avidya, the embodied, which acts and enjoys, in the same way as the real necromancer who stands on the ground differs from the illusive necromancer, who, holding in his hand a shield and a sword, climbs up to the sky by means of a rope.]

5 8.2. Auxiliary means not necessary; Isvara creates by mere wish

The second example is to drive home that the auxiliary means is not always necessary. It is well known from the *purāṇas* that *yogis* like Viśvāmitra created worlds conducive to enjoyment, only by wish with no personal end in view, without any outside auxiliary means; in the same way the Lord also by His mere wish creates this variegated universe. Thus there need be no apprehension that such a thing is impossible. Says the *Mānasollāsaṭīkā* on stanza 2—

वाह्यसहकारिसाधनहीनाः सङ्कल्पमात्रसहकारिणो यथा योगिनो विश्वामित्रादयो विचित्र जगद्भोगक्षममारचितवन्त इति पुराणादिषु प्रसिद्ध तथैव ईक्षणमात्रेण स्वेच्छाऽपरपर्यायेण भगवानपि विचित्र जगत् सृजेदिति नात्र असंभावना कार्या इत्यर्थः ।

This is in accordance with the *Mānasollāsa* (2-46, 47)–

विश्वामित्रादय· पूर्वे परिपक्वसमाधयः ॥
उपादानोपकरणप्रयोजनविवर्जिताः ।
स्वेच्छया ससृजुः सर्ग सर्वभोगोपबृंहितम् ॥

The *Bhāṣya* on the Sūtra (2-1-8-25) देवादिवदपि लोके says—

चेतनाः पुनः कुलालादयः साधनसामग्रीमपेक्ष्यैव तस्मै तस्मै कार्याय प्रवर्तमाना दृश्यन्ते । कथ ब्रह्म चेतन सदसहाय प्रवर्तेतेति ? देवादिवदिति ब्रूमः। यथा लोके देवा पितर ऋषय इत्येवमादयो महाप्रभावाश्चेतना अपि सन्तोऽनपेक्ष्यैव किञ्चिदबाह्यं साधनमैश्वर्यविशेषयोगादभिध्यानमात्रेण स्वत एव बहूनि नानासंस्थानानि शरीराणि प्रासादादीनि च रथादीनि च निर्मिमाणा उपलभ्यन्ते मन्त्रार्थवादेतिहासपुराणप्रामाण्यात् ।

[Conscious beings like potters and others are seen to depend on the requisite means while engaging in their respective works. So how can Brahman, Conscious as It is, act without help? We say, it can be so 'like gods and others'—just as gods, manes, ṛṣis and other beings of great power who are all conscious beings are seen to create many varied objects such as bodies, palaces, chariots etc., without availing themselves of extraneous means, by mere intention, because of their peculiar powers, as vouchsafed by *mantras*, *arthavādas*, *itihāsas* and *purāṇas*.]

The example of *yogī* is dealt with at length in the *Sarvadarśanasaṅgraha* (8) and the *ṭīkā* thereon—

इच्छामात्रेण जगन्निर्माणमित्यत्र दृष्टान्तोऽपि स्पष्ट निर्दिष्टः—

योगिनामपि मृद्बीजे विनैवेच्छावशेन यत्।
घटादि जायते तत्तत्स्थिरभावक्रियाकरम् ॥ इति ।

यदि घटादिकं प्रति मृदाद्येव परमार्थतः कारणं स्यात्, तर्हि कथं योगीच्छामात्रेण घटादिजन्म स्यात्। अथोच्येतान्य एव मृद्बीजादिजन्या घटाङ्कुरादयो योगीच्छाजन्यास्त्वन्य एवेति तत्रापि बोध्यसे— सामग्रीभेदात् तावत्कार्यभेद इति सर्वजनप्रसिद्धम् ।

ये तु वर्णयन्ति नोपादानं विना घटाद्युत्पत्तिरिति योगी त्विच्छया परमाणून् व्यापारयन् सङ्घटयतीति तेऽपि बोधनीयाः। यदि परदृष्टकार्यकारणभावविपर्ययो न लभ्येत तर्हि घटे मृद्दण्डचक्रादि देहे स्त्रीपुरुषसंयोगादि सर्वमपेक्ष्येत । तथा च योगीच्छासमनन्तरसञ्जातघटदेहादिसंभवो दुःसमर्थ एव स्यात् ।

टीका—मृत्तिका विनैव योगिनामिच्छामात्रेण घटो जायते । एवं बीजं विनैव तेषामिच्छामात्रेणाङ्कुरो जायत इति पुराणेषु प्रसिद्धम् । एतद्घटादिकं न केवलमाभासमात्रम् । किन्तु लोकप्रसिद्धघटादिवत् स्थिरं स्वप्रयोजनीभूतजलाहरणादिक्रियाकरणसमर्थं चेति भावः ।

यदीति। तथा च जडाना कारणत्वाभावो न केवलमपेक्षाविहीनत्वादेव किन्तु व्यभिचारदर्शनादपीति सिद्धम्। अन्य एवेति। तथा च योगीच्छादिजन्यव्यतिरिक्ताना घटाङ्कुरादीनां मृद्बीजादिसंबन्धो न व्यभिचरित इति मृद्बीजादीनां कारणत्वाङ्गीकारे बाधकाभाव इति शङ्काशयः। .... व्यापारयन्निति। यथा दारिद्र्यपीडितः कश्चिदरण्ये क्वचिदेकान्ते स्थित योगिन समाराध्य लब्धाशीर्ग्राम आगत्य यावत्स्वगृहं पश्यति तावद्धनधान्यादिसमृद्धं मन्दिरं परिदृष्टवान्। तत्राशीः प्रदानोत्तरमस्य गृहागमनात् प्राग्योगिना स्वसामर्थ्येन तत्तत्परमाणुसङ्घटनपूर्वक सर्वं सङ्घटितमिति कल्प्यते। यद्यप्येतद्योगिकृतं परमाणुसङ्घटनादिकं लोके नालक्ष्यते तथापि कार्यकारणभावसंरक्षणाय तथा कल्पनीयमिति शङ्काशयः। यदि परिदृष्टेति। यत्र योगिना विलम्बेन कार्य संपादितं तत्र तथा कल्पनाया अवकाशः स्यात्। यत्र तु योगीच्छासमनन्तरं सद्य एव घटदेहादि जायते तत्र तथाकल्पनापि न संभवति। अवकाशाभावात्। तथा च तत्र कार्यकारणभावव्यभिचारोऽवर्जनीय एवेति कार्यकारणभावसंरक्षणं नैव संपादितं भवति। तस्माद् विलम्बेन योगिकृतकार्यकारणस्थलेनालक्षितस्यापि परमाणुव्यापारस्य कल्पना व्यर्थैवेति भावः।

What is sought to be driven home by this passage is this—In the empirical world, one adopts definite postures in respect of the principle of causation, e.g., mud is the material cause of the pot, the seed that of the sprout etc., and that this process of creation of the object from its cause takes place in a certain sequence in every case and the whole thing involves lapse of time The example of the *yogī* belies all these assumptions, though as far as empirical life is concerned no other way is seen except to stick to these very assumptions. But in the endeavour to discover the truth of the situation, no item of experience

should be kept out. There is the experience testified to by *purānas* as also by accredited contemporaneous people, in respect of gifts, from extraordinary personages produced instantaneously apparently from nothing, of articles which are indistinguishable from those produced with effort in the usual way and which serve the practical needs quite as well The illustration given is that of a man in dire poverty, fortunate enough to be blessed by a *yogī* in a forest nearby his village, who finds on returning home that in place of his dilapidated hut, now stands a mansion fully equipped with wealth, corn etc The transformation is all too sudden to be described in terms of an orderly process involving time in conformity with the usual notions pertaining to the causal machinery for the purpose etc. It escapes the ken of those given to the usual worldly experiences. Taking this fact also into account, it is seen that the usual principle of causation, order, process etc., cannot be maintained and is merely a make-believe

The *Mānasollāsa* (2-45, 46) points out that the *yogī*-illustration also serves the incidental purpose of avoiding the facile conclusion that there is a succession of Īśvaras and *jagats* as may be construed from the seed-tree illustration—

बीजाद्वृक्षस्तरोर्बीजं पारंपर्येण जायते ॥
इतिशङ्कानिवृत्त्यर्थं योगिदृष्टान्तकीर्तनम् ।

5.8.3. Isvara not affected by Maya

The comparisons *māyāviva* and *yogīva* are brought in by the hymn to drive home the nature of Īśvara. These are at best halting metaphors as the Śruti न तस्य प्रतिमा अस्ति (Śve. U. 4-19) and the *Gītā* (XI-43) न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

[His equal exists not, whence another superior to him in the three worlds !]

point out The implication of the *māyāvī*-illustration is brought out in the *Sūtrabhāsya* (2–1–2–9)—

यथा स्वय प्रसारितया मायया मायावी त्रिष्वपि कालेषु न संस्पृश्यते, अवस्तुत्वात्, एव परमात्माऽपि संसारमायया न संस्पृश्यत इति । यथा च स्वप्नदृगेकः स्वप्नदर्शनमायया न संस्पृश्यते, प्रबोधसंप्रसादयोरनन्वागतत्वात्, एवमवस्थात्रयसाक्षी एकोऽव्यभिचारी अवस्थात्रयेण व्यभिचारिणा न संस्पृश्यते मायामात्र ह्येतद्यत् परमात्मनोऽवस्थात्रयात्मनाऽवभासन रज्ज्वा इव सर्पादि-भावेनेति ।

[As a magician himself is not affected at any time, past, present or future, by the magic conjured up by himself, it being unreal, so also the Supreme Self is not affected by this world which is a delusion. As a dreamer, remaining the same under all conditions, is not affected by the delusion of dreaming, because the delusion does not persist in him during the states of wakefulness and sleep, so also, the Witness of the three states ever remains the same and is not touched by the mutually exclusive three states This appearance of the Supreme Self in identity with the three states is a mere superimposition as in the case of the rope appearing as a snake etc]

The *yogī*-illustration, in addition to driving home that Īśvara rests in Himself without being subject to the will of any one else or desiring anything from outside for fashioning the world, suggests also that at a glance as it were, the world is created and that His desires and intentions are ever accomplished, सत्यकामः सत्यसङ्कल्पः etc In other words, while He is the Lord of the world, His transcendence is never impaired He is in Himself as He was prior to creation. This is what is sought to be conveyed by the hymn in the line—मायावीव विजृंभयत्यपि

महायोगीव यः स्वेच्छया. The prior state is given expression to by the *Pañcadaśī* (II-46)—

मनोजृम्भणराहित्ये यथा साक्षी निराकुलः ।
मायाजृम्भणतः पूर्वं सत्तथैव निराकुलम् ॥

[As Ātman is realised in His native purity in the absence of mental activity, so also the *Sat* is intuited to be non-dual prior to the activity of Māyā]

Śrī Vidyāranyacarana also condescends to make known his experience of the Supreme Reality intuited with the utmost certitude in the serenity of silence—

सद्वस्तु शुद्धन्त्वस्माभिर्निश्चितैरनुभूयते ।
तूष्णीं स्थितौ .. ॥ (*Pañcadaśī* II-44)

It is thus made clear that Īśvara is in no sense affected by the activity of Māyā

5 8.4 All other views about Isvara accommodated

Such is Īśvara according to the Upaniṣads. Others hold quite different views as described e g , in the *Pañcadaśī* (VI). Each is wedded to his own theory and bases his arguments on the authority of *mantras*, *arthavādas* and *kalpa* works, ranging from the 'Inner Ruler' and ending with the immovables There are people who ascribe Lordship to them, for it is seen that the status of the family deity is assigned to the *aśvattha* tree, the *arka* plant, the bamboo etc.

To those who make enquiry into reasoning and Veda with the desire to arrive at a firm conclusion of truth, there can be only one proper conclusion about the Lord and that in consonance with Veda While it is so, there will be no conflict with the views of others which are but partial visions—

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।
मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥

अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।
सन्त्यश्वत्थार्कवंशादेः कुलदैवतदर्शनात् ॥

तत्त्वनिश्चयकामेन न्यायागमविचारिणाम् ।
एकैव प्रतिपत्तिस्स्यात् साऽप्यत्र स्फुटमुच्यते ॥

माया तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

इतिश्रुत्यनुसारेण न्याय्यो निर्णय ईश्वरे ।
तथा सत्यविरोधस्स्यात् स्थावरान्तेशवादिनाम् ॥

(*Pañcadaśī* VI-120 to 124)

As all things are the limbs of the Lord, each being a fragment of His cosmic vesture as mentioned in the *Viśvarūpādhyāya* (Gīta) and the *Puruṣasūkta*, it follows that every one of them may be worshipped as the Lord Himself. The *Pañcadaśī* (VI-205-209) says succinctly that the *Antaryāmin*, *Sūtrātma*, *Virāṭ*, *Brahmā*, *Visnu*, *Rudra*, *Indra*, *Agni*, *Ganeśa*, *Bhairava*, *Mairāla*, *Mārikā*, *Yaksa*, *Rāksasas*, *Brāhmanas*, *Ksatriyas*, *Vaiśyas*, *Śūdras*, cows, horses, deer, birds, the *aśvattha* tree, the banyan, the mango and other trees, wheat, paddy, grass, water, stone, mud, stick, a chisel, pickaxe, etc., are all verily the Lord Himself Different people worship the one or the other of these and reap their due reward. As is worshipped the Lord, so does He yield the fruit. As is the inner craving, so is the resultant reward The excellence or otherwise of the reward depends upon the faith or the lack of it in the devotees as also upon the quality of the object of worship—

विश्वरूपाध्याय एष उक्तः सूक्तेऽपि पौरुषे ।
धात्रादिस्तम्बपर्यन्तानेतस्यावयवान् विदुः ॥
ईशसूत्रविराड्वेधोविष्णुरुद्रेन्द्रवह्नयः ।
विघ्नभैरवमैरालमारिकायक्षराक्षसाः ॥
विप्रक्षत्रियविट्शूद्रा गवाश्वमृगपक्षिणः ।
अश्वत्थवटचूताद्या यवव्रीहितृणादयः ॥
जलपाषाणमृत्काष्ठवास्याकुद्दालकादयः ।
ईश्वराः सर्व एवैते पूजिताः फलदायिनः ॥
यथा यथोपासते त फलमीयुस्तथा तथा ।
फलोत्कर्षापकर्षौ तु पूज्यपूजानुसारत ॥

Thus the only view without blemish is this Vedic view of Īśvara as the wielder of Māyā which is fundamental as pointing to Brahman-Ātman as also comprehensive and accommodates in its fold all other views in a harmonious manner without dispute or contradiction *(samanvaya, avivāda, avirodha)* which indeed is characteristic of Vedānta Says the *Tattvasudhā* (2)—

ततश्च तत्र कस्यापि दोषस्याभावाद्ब्रह्मैव प्रत्यगभिन्न सकलजगदुत्पत्तिस्थितिलयहेतुरिति भावः ।

The Supreme Lord the *Māyopādhika*, i.e , Consciousness in association with Māyā, is the Omniscient Inner Ruler, the source of the universe—

मायाधीनश्चिदाभासः श्रुतौ मायी महेश्वरः ।
अन्तर्यामी च सर्वज्ञो जगद्योनिस्स एव हि ॥

(*Pañcadaśī*, VI-157)

This is in accordance with the Śruti (Mā. U.)—

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ।

He is the source of all — space, time and all entities of parlance.

5 8.5. Consciousness as Isvara—Only a relative view

This view of Consciousness as Īśvara is relative to the universe of name and form concocted by Māyā. The *Sūtrabhāsya* (2-1-6-14) gives—

एवमविद्याकृतनामरूपोपाध्यनुरोधीश्वरो भवति, व्योमेव घटकरकाद्युपाध्यनुरोधि। स च स्वात्मभूतानेव घटाकाशस्थानीयान् अविद्याप्रत्युपस्थापितनामरूपकृतकार्यकरणसङ्घातानुरोधिनो जीवाख्यान् विज्ञानात्मनः प्रति ईष्टे व्यवहारविषये। तदेवमविद्यात्मकोपाधिपरिच्छेदापेक्षमेव ईश्वरस्य ईश्वरत्वं सर्वज्ञत्वं सर्वशक्तित्व च। न परमार्थतो विद्ययापास्तसर्वोपाधिस्वरूप-आत्मनीशित्रीशितव्यसर्वज्ञत्वादिव्यवहार उपपद्यते। तथा चोक्तम् 'यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा' इति। 'यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन क पश्येत्' इत्यादिना च। एव परमार्थावस्थाया सर्वव्यवहाराभाव वदन्ति वेदान्तास्सर्वे।

[Thus like space conforming to the conditioning factors like pot, jar, etc , Īśvara conforms to the limiting adjuncts—name and form—created by Avidyā And within the domain of empirical existence, He rules over the so-called jīvas, the selves as identified with the intellects and which though identical with Himself, conform like the space in pots etc., to the assemblages of bodies and senses created by name and form that are called up by Avidyā Thus Īśvara's rulership, Omniscience and Omnipotence are contingent on the limiting adjuncts conjured up by Avidyā , but not so in reality can such terms as the 'ruler', the 'ruled', 'omniscience' etc , be used with regard to Self when all adjuncts are sublated by knowledge Hence it has been said 'Where one sees nothing else, hears nothing else, knows nothing else, that is the Infinite', as also 'But when to the knower of Brahman everything has become Self, then what should one see

and through what?' and so on Thus all the Vedântas declare the cessation of all empirical dealings in the 'State' of Supreme Reality]

That the Supreme Self is not to be thought of as having a twofold characteristic, with attributes and without attributes and that the main purport of the Upanișads is that It is devoid of form, is brought out in the Sūtras—

न स्थानतोऽपि परस्योभयलिङ्ग सर्वत्र हि (11) and अरूपवदेव तत्प्रधानत्वात् (14) in the *Ubhayalingādhikarana* (3-2-5) of the *Brahmasūtras* The *Bhāsya* thereon says—

तत्र उभयलिङ्गश्रुत्यनुग्रहात् उभयलिङ्गमेव ब्रह्मेति । एव प्राप्ते ब्रूम । न तावत् स्वत एव परस्य ब्रह्मण उभयलिङ्गत्वमुपपद्यते । न हि एक वस्तु स्वत एव रूपादिविशेपोपेत तद्विपरीत च इत्यवधारयितु शक्यम् । विरोधात् । अस्तु तर्हि स्थानत पृथिव्याद्युपाधियोगादिति । तदपि नोपपद्यते। न हि उपाधियोगादपि अन्यादृशस्य वस्तुनोऽन्यादृश स्वभावः संभवति । न हि स्वच्छ सन् स्फटिकोऽलक्तकाद्युपाधियोगादस्वच्छो भवति । भ्रममात्रत्वादस्वच्छताभिनिवेशस्य। उपाधीना चाविद्याप्रत्युपस्थापितत्वात् अतश्चान्यतरलिङ्गपरिग्रहेऽपि समस्तविशेषरहित निर्विकल्पकमेव ब्रह्म प्रतिपत्तव्य, न तद्विपरीतम् । सर्वत्र हि ब्रह्मस्वरूपप्रतिपादनपरेषु वाक्येषु 'अशब्दमस्पर्शमरूपमव्ययम्' इत्येवमादिषु अपास्तसमस्तविशेषमेव ब्रह्म उपदिश्यते । ... यथाश्रुत निराकारमेव ब्रह्म अवधारयितव्यम् । इतराणि तु आकारवद्ब्रह्मविषयाणि वाक्यानि न तत् (निष्प्रपञ्चब्रह्मात्मतत्त्व) प्रधानानि, उपासनाविधिप्रधानानि ।

[Here, if it is asserted that in conformity with the Śrutis which indicate a dual aspect, Brahman must have both the aspects, to this we reply thus By no means can Supreme Brahman possess by Itself dual characteristics, for it is impossible

to admit that one and the same thing should by itself both possess certain attributes and also not possess them, for that would be self-contradictory. Nor is it possible that Brahman should be so on account of position, i e , on account of Its association with the limiting adjuncts like earth etc , for, the association of limiting adjuncts is unavailing to impart to a thing of a certain nature, an altogether different nature The crystal, for example, which is in itself clear, does not become opaque because of the association of a limiting adjunct like the red lac etc The notion that it is red is illusory; moreover adjuncts are conjured up by ignorance Hence, even while accepting one of the two alternatives, it is Brahman that is attributeless and undifferentiated that has to be accepted and not the opposite , for in all passages which aim at presenting the real nature of Brahman, as for instance, in 'soundless, touchless, colourless and undecaying' etc , Brahman is presented as devoid of all distinguishing attributes Passages speaking of Brahman as devoid of form or attributes must be taken as such .. But the other passages speaking of Brahman with form have the injunctions as their main objectives and not Brahman the Absolute]

5.9. Import of second stanza—Negation of the objective universe

In the light of all this discussion, the import of the second stanza of the hymn comes to this—

The secondless Brahman-Ātman which is the support of Māyā remains the same ever in Its glory, with or without creation. All parlance is an illusory set-up due to Māyā which also does not exist in reality The *Pañcadaśī* (VI-238) says—

यदद्वैत श्रुत सृष्टे प्राक् तदेवाद्य चोपरि ।
मुक्तावपि वृथा माया भ्रामयत्यखिलाञ्जनान् ॥

Liberation from the thraldom of Māyā is secured, as it were, only by the knowledge of Brahman-Ātman arising

*

from enquiry, just as it is only on waking up that dream disappears -

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा ।
स्वप्नबोध विना नैव स्वस्वप्नो हीयते यथा ॥

(*Pañcadaśī* VI–210)

Enquiry establishes without doubt that space, time, any object whatsoever, the very creation or Māyā itself is none other than Brahman, by dispelling Māyā which shows the very Self as otherwise The decisive view is that the world whose creation is sought to be understood does not exist at all. This is the *apavādadrṣṭi* which immediately leads to the realisation of Self as the secondless Brahman. The import of the expressions *nijātmani* and *viśvam darpanadrśyamānanagarītulyam*, viz , that one sees all this apparent activity of Māyā in oneself and its fabrications do not really exist, like the city in a mirror, all in the manner of a dream, is thus realised. Detailed delineation of the so-called creation — whether it takes place all at once, or in stages etc —is irrelevant like the one in respect of a dream , and any view that leads the enquirer to this *apavādadrṣṭi* and the concomitant realization may be employed for the purpose—

क्रमेण युगपद्वैषा सृष्टिर्ज्ञेया यथाश्रुति ।
द्विविधश्रुतिसद्भावाद्द्विविधस्वप्नदर्शनात् ॥

(*Pañcadaśī* VI–199)

Brahman-Ātman is free from the threefold limitation due to space, time and other objects, as these are all concoctions of Māyā that does not exist—

देशकालान्यवस्तूनां कल्पितत्वाच्च मायया ।
न देशादिकृतोऽन्तोऽस्ति ब्रह्मानन्त्यं स्फुट ततः ॥

(*Pañcadaśī* III–36)

In the light of the Śrutis—

स ईक्षत, सोऽकामयत बहुस्या प्रजायेयेति, स तपोऽतप्यत, इद॰ सर्वमसृजत यदिद किञ्च ।

[He reflected, He desired to become many, He became all this]

the entire *jagat* is seen to be Īśvara Himself All this, however, is in the realm of Māyā. Says the *Mānasollāsa* (2-56)–

तस्मान्मायाविलासोऽय जगत्कर्तृत्वमीशितु ।
बन्धमोक्षोपदेशादिव्यवहारोऽपि मायया ॥

[Therefore, Īśvara's creation of the universe is all a display of Māyā, all worldly parlance including instruction in respect of bondage and liberation, is also due to Māyā.]

All this display is due to Māyā acting in the form of desire, intelligence and activity—

इच्छाज्ञानक्रियारूपमायया ते विजृंभिताः ।
(*Mānasollāsa* 2-44)

Recognition of this shows, on a closer examination, that sentient beings—jīvas who are apparently regarded as different from Īśvara due to Māyā—are none other than Īśvara Himself. The *Mānasollāsa* (2-44, 45) further points out—

इच्छाज्ञानक्रियापूर्वा यस्मात्सर्वाः प्रवृत्तयः ॥
सर्वेऽपि जन्तवस्तस्मादीश्वरा इति निश्चिताः ।

[Because every event is the result of desire, intelligence and activity, it is certain that every creature is non-different from Īśvara]

The *ṭīkā* says—

ईश्वराज्जगतः पृथक्त्वाभावमुत्पत्तेः प्रागवस्थायामुपपाद्य, स्थित्यवस्थायामपि तदुपपादयति—इच्छाज्ञानेति । यस्मात् सर्वेषां सर्वा प्रवृत्तय इच्छा-

ज्ञानक्रियापूर्वा., तस्मात् सर्वेऽपि जन्तव ईश्वरा एव निश्चिता , इच्छाज्ञानप्रयत्नाना मायाशबलितादीश्वराख्यादन्यत्राचेतनेष्वनुपपत्ते., परोपाधिभेदपरामर्शमन्तरेण स्वतश्चेतनभेदे प्रमाणाभावात् सर्वजन्तूना सिद्धमीश्वरादभिन्नत्वम् । तथा च तद्गतेच्छादेर्मायामयत्वात् तन्निमित्तस्य सर्वस्यापि प्रपञ्चस्य युक्त मायामयत्वमिति भाव: ।

[The universe proceeds from desire, intelligence and activity which cannot inhere in any being other than Īśvara endued with Māyā The universe is maintained as seen in common experience, by the desire, intelligence and activity, inherent in the sentient existence in the jivas This sentient existence is therefore none other than Īśvara, there being no evidence whatever, by which to establish a distinction in Consciousness, pure and simple, except what is apparently caused by external conditions with which It is associated All desire, thought and activity being due to Māyā, it is but right to maintain that the whole universe which they bring into existence, is illusory.]

Īśvara as endued with desire, intelligence and activity, is the conception, in parlance, of Brahman-Ātman which is transcendent The Śruti describes Īśvara as *Āpta-kāma*, i e , as one whose desire is always in a state of fulfilment. As such He can have no desires in the worldly sense Says the *Māṇḍūkyakārikā* (1-8)—आप्तकामस्य का स्पृहा. Therefore all the delineation by the Śruti in respect of Īśvara is to point out the Sentient Principle on which is superposed the illusory creation. Īśvara, in reality is thus none other than the Sentient Principle, Ātman Other than this, there is nothing else whatsoever. There never was any creation nor is there a created world, nor will it ever be, नासीदस्ति भविष्यति, like the rope-snake or like what is regarded as conjured up by the magician Even to say that, as the world is sublated, *bādhita,* creation etc , are all

vikalpas, is only a means leading the disciple to this view. Say the *Māṇḍūkyakārikās* (1-17, 18) and the *Bhāṣya* thereon—

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ (1-17)

रज्ज्वां सर्प इव कल्पितत्वान्न तु स विद्यते। विद्यमानश्चेत्, निवर्तेत न संशयः। न हि रज्ज्वां भ्रान्तिबुद्ध्या कल्पितः सर्पो विद्यमानस्सन् विवेकतो निवृत्तः। न च माया मायाविना प्रयुक्ता तद्दर्शिनां चक्षुर्बन्धापगमे विद्यमाना सती निवृत्ता। तथेदं प्रपञ्चाख्यं मायामात्रं द्वैतम्। रज्जुवत्, मायाविवच्च अद्वैतं परमार्थतः। तस्मान्न कश्चित् प्रपञ्चः प्रवृत्तो निवृत्तो वा अस्तीत्यभिप्रायः।

[If the perceived world were real, so would its disappearance be. This duality is mere illusion. Non-duality alone is the Supreme Reality. This world, being only a false imagination like the snake in a rope, does not really exist. It is not that the snake falsely imagined in a rope really exists and then disappears on the dawn of knowledge. Nor does the illusory vision conjured up by a magician exist and then vanish when the veil, thrown as it were, over the eyes of the spectators is removed Similar is this illusory duality termed universe In reality only the Non-dual exists, like the rope or the magician Therefore the fact is that there is no such thing as a universe about which appearance or disappearance can be predicated.]

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ (1-18)

ननु शास्ता शास्त्रं शिष्य इत्ययं विकल्पः कथं निवृत्त इति। उच्यते। विकल्पो विनिवर्तेत यदि केनचित् कल्पितः स्यात्। यथा अयं प्रपञ्चो मायारज्जुसर्पवत्, तथाऽयं शिष्यादिभेदविकल्पोऽपि प्राक् प्रतिबोधादेवोपदेशनिमित्तः। अत उपदेशादयं वादः शिष्यः शास्ता शास्त्रमिति। उपदेशकार्ये तु ज्ञाने निर्वृत्ते ज्ञाते परमार्थतत्त्वे द्वैतं न विद्यते।

[How could (duality implied in) ideas such as the teacher, the taught and the Śāstra disappear (as it is the very cause of the arising of the plenary experience)? The answer is—the question of the disappearance of the *vikalpa* would arise only if it had been set up by anybody. As the universe is like magic or a rope-snake so also the idea of the disciple, teacher, Śāstra etc., is only for the purpose of instruction prior to realisation. But on the dawn of knowledge of the Absolute Reality as a result of the teaching, there would be nothing like duality.]

The *kārikās* and the *Bhāṣya* make it clear that the notion of Māyā has been brought in to drive home the idea that the 'world' whose origin is sought does not exist and therefore there is no question of creation etc Brahman-Ātman alone ever remains in Its serenity, unimpaired. So says the Śruti—

सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्नव एव हि ।
नाविद्यास्तीह नो माया शान्तं ब्रह्मेदमक्लमम् ॥

(*Annapūrnopaniṣad* 2-112)

Commenting upon the Śruti—सत्यं ज्ञानमनन्तं ब्रह्म (*Tai. U.* 2-1) the *Bhāṣya* says—this Consciousness of Brahman-Ātman is like sunlight or the heat of fire, not distinct from its essential nature; nay, it is the very essential nature of Brahman—

यत्तु ब्रह्मणो विज्ञानं, तत् सवितृप्रकाशवदग्न्युष्णत्ववच्च ब्रह्मस्वरूपाव्यतिरिक्तं स्वरूपमेव ।

From the standpoint of parlance, Brahman regarded as Īśvara is Omniscient. Says the *Bhāṣya*—

सर्वभावाना च तेनाविभक्तदेशकालत्वात् कालाकाशादिकारणत्वात्, निरतिशयसूक्ष्मत्वाच्च न तस्यान्यदविज्ञेय सूक्ष्म व्यवहित विप्रकृष्ट भूत भवद्भविष्यद्वा अस्ति । तस्मात्तु सर्वज्ञं ब्रह्म ।

[All beings are undivided from Him in time and space as He is the cause of time, *ākāśa* and all else, He is eternally subtle As such, to Him there is nothing unknowable, however subtle, concealed and remote it may be, past, present or future. Therefore, Brahman is All-knowing]

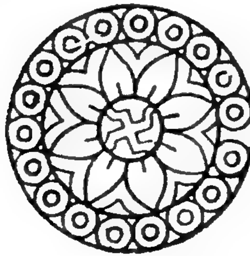
The *Vārtika* (2-96) on this says—

यत्तु तद्ब्रह्मणो ज्ञान सर्वानन्यदविक्रियम् ।
ब्रह्मणोऽव्यतिरिक्त तत्सर्वप्रत्यक्समाश्रितः ॥

[But as to Brahman's Consciousness which is not different from Brahman which is non-different from all, and which is immutable, It is the inward Self of all.]

When by the Grace of the Guru, the donor of this knowledge who is necessarily the very embodiment of this Consciousness, Māyā disappears, the aspirant shines in His full glory as Self, the Supreme Lord, the *Daksināmūrti*, the Guru ; obeisance to Him—

तस्मै श्रीगुरुमूर्तये नम इद श्रीदक्षिणामूर्तये ॥



6. THIRD STANZA

ŚRĪGURU AS SPHURANAM SADĀTMAKAM —MAHĀVĀKYOPADEṢṬĀ

6 1. Sphuranam Sadatmakam

The Radiance that is this Consciousness is spoken of as *Sphurana* in the third stanza of the hymn—

यस्यैव स्फुरण सदात्मकमसत्कल्पार्थग भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इद श्रीदक्षिणामूर्तये ॥

This *Sphurana* is *Sadātmaka*, Existence Itself, from which it is not to be distinguished. The word *Sphuraṇa* is also qualified in the stanza by the word *asatkalpārthagam*, meaning that the existence which is regarded as being experienced in connection with the objects of the world as 'the pot is', 'the cloth is' etc., stems from this Existence which is the Substratum of the pot, the cloth, etc. In themselves, the objects do not exist—they are *asat*. Since, however, prior to this realisation by enquiry, they are imagined to have an existence, they are spoken of as *asatkalpa*. The *Upadeśasāhasrī* (XVII-12, 13), analysing the contents of the objective world, *dṛśya*, and putting them into categories of name, form and activity in accordance with the Śruti (Br. U. 1-6-1) त्रयं वा इदं नाम रूपं कर्म, declares that the whole of the universe is a mere concoction of the deluded intellect. Thus it is non-existent The Consciousness that is Existence which is the Self is the Substratum, and It is not a concoction.

एवमेतज्जगत्सर्वं भ्रान्तिबुद्धिविकल्पितम् ॥
असदेतत्ततो युक्त सच्चिन्मात्र न कल्पितम् ।

This has been said from the standpoint of parlance when they are regarded as experienced Enquiry, however, reveals that they are actually non-existent.

6.1.2. Questions regarding Existence and Shine of objects —The Answer

Commenting on the first line of the stanza in the hymn, the *Tattvasudhā* says—

ननु घटस्सन् पटस्सन् इत्येव सत्त्वेन प्रतीयमानस्य जगतः कथमसत्कल्पत्वमध्यस्तत्वेनोच्यत इत्याशङ्क्याह यस्यैवेत्यादिना । सत्प्रकाशरूपाधिष्ठानात्मसत्त्वैव आरोपितजगन्निष्ठतया प्रतीयते, न तु तस्य स्वतस्सत्त्वम्, 'अथात आदेशो नेति नेति', 'नेह नानास्ति किञ्चन' इत्यादिश्रुत्या प्रपञ्चस्य प्रतिषेधात्, भ्रान्त्यापि तत्प्रतीत्युपपत्तेश्च । तस्य असद्विलक्षणत्वाङ्गीकारान्न शशविषाणसमत्वम् । ततश्च अपरोक्षप्रतीतिरप्युपपद्यत इति तात्पर्यार्थः ।

[The line beginning with 'Whose shine' (in the third stanza) is in answer to the question as to how it is that the world experienced as existing as 'the pot is', 'the cloth is' etc., can be said to be non-existent-like, since it is superimposed. The answer is, it is the Substratum, of the nature of Existence and Shine, which is seen as though it belongs to the superimposed world which has no existence of its own, because the Srutis 'Now therefore the instruction (regarding Brahman) as not this, not this' (Br U. 2-3-6) and 'there is no diversity here' (Br U. 4-4-19) negate the world, also the experiences quoted can be accounted for as being due to delusion. Since in empirical experience they are regarded as different from non-existent, they are distinguished from the horns of a hare. This is how the so-called direct cognition in respect of them is accounted for as well.]

Incidentally, this also alludes to and disposes of a possible objection raised earlier in the same commentary as to why the objects that are regarded in the *siddhānta* as non-existent should not be deemed to have arisen from *asat*, i e., non-existence. It is pointed out that in such a case the experiences would have to be in the form घटोऽसन्, पटोऽसन् 'the pot is not', 'the cloth is not' etc , in contradiction to the actual experience as 'the pot is', 'the cloth is' etc The word असत् in the Śruti 'असद्वा इदमग्र आसीत्' (Tai. U 2-7) quoted in support of the above objection does not mean non-existence, but unmanifest cause that is *Sat* (Existence) as the Śruti itself counters the position—

कथमसतस्सज्जायेत ? (*Chā. U* 6-2-2)

[How can an existent spring from non-existence ?]

This topic is discussed in Br. U. (2-1-6-17) and the *Bhāsya* thereon. The *Mānasollāsa* introduces the third stanza by way of enlightening the disciple who raises a question based on the analogy of mirror and reflection as to how existence and shine have come to be conjoined with the objects of the world—

सत्तास्फुरत्ते भावेषु कुत आगत्य सङ्गते ।
बिम्बादिदर्पणन्यायादित्थ पृच्छन् प्रबोध्यते ॥ (*Mā* III-1)

Says the Master—

असत्कल्पेषु भावेषु जडेषु क्षणनाशिषु ।
अस्तित्व च प्रकाशत्व नित्यात्सङ्क्रामतीश्वरात् ॥
आत्मसत्तैव सत्तैषा भावाना न ततोऽधिका ।
तथैव स्फुरण चैषां नात्मस्फुरणतोऽधिकम् ॥
ज्ञानानि बहुरूपाणि तेषां च विषया अपि ।
अहङ्कारेऽनुषज्यन्ते सूत्रे मणिगणा इव ॥

प्रकाशाभिन्नमेवैतद्विश्व सर्वस्य भासते ।
लहरीबुद्बुदादीना सलिलान्न पृथक्स्थितिः ॥
जानामीत्येव यज्ज्ञानं भावानाविश्य वर्तते ।
ज्ञात मयेति तत्पश्चाद्विश्राम्यत्यन्तरात्मनि ॥

घटादिकानि कार्याणि विश्राम्यन्ति मृदादिषु ।
विश्व प्रकाशाभिन्नत्वाद् विश्राम्येत्परमेश्वरे ॥ (*Mā.* III 2-7)

[The existence and shine in all phenomenal things which are insentient, momentary and in reality non-existent, proceed from the eternal Īśvara and become conjoined with them. The existence pertaining to these things is that of Ātman alone and none other and so also their shine is the shine of Ātman and none other. The manifold cognitions as also their objects are fast bound to the ego, as beads strung on a thread To every living being this universe appears quite inseparate from the shine. Billows, bubbles etc , have no existence apart from water The very consciousness which, first entering into phenomenal things, expresses itself in the words 'I know', then returns to rest in Self within, expressing itself in the words 'It is known by me'. Products such as pots rest in (their causes) clay etc. So the universe as one with the Shine must rest in the Supreme Lord.]

These *ślokas* which provide the answer to the question raised, indicate also the background on which the third stanza of the hymn is to be understood. This question had been raised in the very beginning and answered in detail in the first two stanzas Nevertheless, the hymn which is *śravaṇamananamidi dhyāsanātmaka* endeavours to remove lurking doubts and contrary convictions.

It has been said that Ātman, *dṛk*, the perceiver alone, is not *dṛśya*, like the objects of the universe They are like the fictitious images 'seen' in a mirror which are not apart

from it. Here a question is raised and answered as pointed out by *Mānasollāsa* quoted and the *ṭīkā* thereon, the import of which is the following — for the images to appear, in addition to the mirror, there should also be the prototypes with forms, colours and magnitudes etc., *bimbādi* Such characteristics are associated with the images in addition to the existence and shine of the mirror. In the case on hand, however, no prototypes of which the objects of the universe themselves can be regarded as images can be conceived of. Nor may they be postulated, as that would lead to infinite regress Would it then be possible to regard these objects themselves as shining in the reflected glory of Ātman by 'reflecting' the Existence and Shine of Ātman ? Even then there is the difficulty of conceiving as to how the two characteristics, Existence and Shine of Ātman (which is also characterised by Bliss, Infinitude, Eternity etc ,) are reflected as they are *amūrta*, formless For the same reason, the Existence and Shine of Ātman cannot be conceived of as conjoining with the objects of the universe like the fire conjoining a lump of iron Also, if the objects of the universe are to be regarded as existing in some sense in order to be able to 'reflect' the Existence and Shine of Ātman, why should they not be regarded as having existence and shine of their own independently of Ātman ?

As the third stanza of the hymn declares unequivocally they have no separate existence in any sense They are unreal because they are inert and momentary like the illusory serpent seen in a rope Ātman alone exists and appears as the objects that are perceived, like a rope appearing to be a serpent This is what is meant when

the existence and shine of Ātman are spoken of as conjoining with the objects.

6.1.3. Analysis of Sakshi-Experience leads to Apavadadrishti

That this is the only position which is acceptable is made clear by pointing to the experience pertaining to the so-called objects The experience that is to be reckoned with is of the type, अहं घटं जानामि, 'I know the pot', which is that of the Witness-self, the *Sākṣī*. In all such cognitions the so-called objects, a pot or a cloth etc., are seen to be invariably in association with the ego, the *aham*, which itself shines only along with Ātman, superimposed as it is, on Ātman This *sākṣipratyaya*, the experience of the Witness-self, is taken for consideration and not the so-called experiences such as अयं घटः (This is a pot) etc , pertaining to the *pramātr* (*aham*, the ego-self), as otherwise it would mean appropriating a part of the *dṛśya*, the *idamamśa* of the *aham* into Self, thereby contaminating the pure perceiver. The cognition that may be associated, if at all with the Consciousness as such, is the said *sākṣipratyaya* and not the experience of the *pramātr* which may, however, be useful in parlance This *sākṣipratyaya* reveals that the so-called object makes its appearance only when the ego makes its appearance and ceases along with it The contents of the cognition viz., the ego, the empirical knowledge and the so-called objects of it, are always revealed together only in association with the cognition ; whatever depends on something else for its existence and manifestation is only an imaginary form of that other thing, like the billows and the bubbles which are only imaginary forms of water. Accordingly the phenomenal things which depend for their existence and

shine on Ātman that is Existence and Consciousness, are only imaginary forms of Ātman—

यत् यदधीनसत्तास्फूर्तिमत् तत् तस्मिन् परिकल्पितम्, यथा जलाधीनसत्तास्फूर्तिमद्बुद्बुदादि जले कल्पितम् । तथैवेमे भावाः सच्चिदात्माधीनसत्तास्फूर्तिकास्तस्मिन् परिकल्पिताः । (*Mānasollāsaṭīkā* III-5)

From this it is clear that the implication of the hymn is in emphasizing the *apavādadṛṣṭi*, negation, as the immediate door-way to the realisation of the Supreme. The situation which leads up to this standpoint consists in realising that things are not apart from their cognition, (दृष्टिरेव सृष्टिः) which arises and disappears in Ātman, the *kūṭastha* that is the one changeless Existence and Consciousness, which reveals their appearance, their disappearance in deep sleep, unconsciousness and the trance, as also the intervals between any two of them. Says the *Pañcadaśī* (VIII–20, 21)—

क्रमाद्विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिलाः ।
सर्वा अपि विलीयन्ते सुप्तिमूर्छासमाधिषु ॥
सन्धयोऽखिलवृत्तीनामभावाश्चावभासिता ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥

Thus Ātman the Eternity, Existence and Consciousness alone is one without a second, and is the Substratum of all that is concocted as experienced in parlance.

It is like the case of a wooden elephant; with children it passes off for an elephant, the wood being concealed, while the elders know too well that it is merely wood. Says the *Svātmanirūpaṇa* (94)—

दन्तिनि दारुविकारे दारु तिरोभवति सोऽपि तत्रैव ।
जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधत्ते ॥

Thus it is established that enquiry into the existence of this world that is cognised shows that it is the Self-effulgent Ātman that is falsely regarded as the world

6.1.4. Consideration of Srishti, Sthiti as also Laya

It has been seen already that the consideration of the origin of the world led to the same result The hymn which refers to the origin and sustenance of the world intends also by implication that the question of the dissolution of the world would be considered This is brought out in the *Mānasollāsa* (III–6, 7) which speaks of the *viśrānti*, dissolution of cognitions and again of the universe which is one with the Shine, in the Self-effulgent Ātman The *Aitareyopaniṣad* (3-1-3) says—

यत्किञ्चेद प्राणि जङ्गम च पतत्रि च यच्च स्थावरं सर्वं तत् प्रज्ञानेत्र प्रज्ञाने प्रतिष्ठित प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा .. ... ।

The *Bhāṣya* on it by Śrī Vidyāranyacarana is—

यदेतज्जगदुत्पत्तिस्थितिलयकारणत्व चैतन्यस्य प्रज्ञानेत्रमितिपदेन सङ्गृह्योक्त तदेव विवृणोति—प्रज्ञाने प्रतिष्ठित प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा इति । प्रज्ञाने निरुपाधिकचैतन्ये पूर्वोक्त सर्वं जगत्प्रतिष्ठितं रज्ज्वा सर्पादिवदारोपितम् । अनेनोत्पत्तिहेतुत्वमुक्तम् । लोकः सर्वप्राणिसमूहः प्रज्ञानेत्र. प्रज्ञा चैतन्यमेत्र नेत्र व्यवहारकारण यस्यासौ प्रज्ञानेत्रः । अनेन स्थितिहेतुत्वमुक्तम् । प्रज्ञा चैतन्य प्रतिष्ठा लयस्थान प्रतितिष्ठति विलीयतेऽत्रेति व्युत्पत्तेः । अनेन संहारहेतुत्वमुक्तम् ।

[The causehood of Consciousness in respect of the origination, sustenance and dissolution of the world, laconically expressed by the word '*Prajñānetram*', is now explained at length.

In the Sentient, bereft of all delimiting adjuncts, the entire world referred to previously abides i e., is superimposed, as a serpent in a rope By this the causehood in respect of the origination is expressed Also the world i e , the entire collection of living beings is *prajñānetra* i e., has the Consciousness as the 'eye' i e., as the cause of all their activities in parlance By this the causehood in respect of sustenance is expressed The Sentient is the abode of dissolution, as the derivation of the word *pratisthā* means that it dissolves in It. By this the causehood in respect of dissolution is expressed]

In this context says the *Svārājyasiddhitikā* (2-21)—

सर्वजगदधिष्ठानसत्तास्फूर्तिनिर्वाहक यन्मम प्रज्ञानैकरसस्वरूप तदेव ब्रह्म ।

[My Self-effulgent Unitary *Svarūpa* which provides as its substratum the Existence and Shine for the entire world, that Itself is Brahman.]

Commenting on the Śruti (Ch U. 6-8-4) सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः,

[All these creatures, my dear, have their root in Existence, they have Existence as their support. Existence as their abode of dissolution]

the *Bhāsya* says—

यस्मिन् सर्वमिद वाचारम्भण विकारो नामधेयमनृतं रज्ज्वामिव सर्पादिविकल्पजातमध्यस्तमविद्यया तदस्य जगतो मूलम् । अतः सन्मूलाः सत्कारणा हे सोम्य इमाः स्थावरजङ्गमलक्षणाः सर्वाः प्रजाः । न केवल सन्मूला एव, इदानीमपि स्थितिकाले सदायतनाः सदाश्रया एव । न हि मृदमनाश्रित्य घटादेः सत्त्व स्थितिर्वास्ति । अतो मृद्वत् सन्मूलत्वात्, प्रजाना सदायतनं यासा ताः सदायतनाः प्रजाः । अन्ते च सत्प्रतिष्ठाः सदेव प्रतिष्ठा लयः समाप्तिरवसान परिशेषो यासा ताः सत्प्रतिष्ठाः ।

[That on which all this, the so-called modification, arising only from speech and which is false like the concoction of a

serpent etc., in the rope, is superimposed by Avidyā, is the origin of this universe. Therefore all these, my dear, that are born characterised as the moving and the unmoving are rooted in Existence i.e., have Existence as their cause Not merely do they originate from Existence, even now during sustenance, they have Existence as their stay. Verily without the mud as the support, the pot etc. have neither existence nor sustenance. Therefore those that are born are sustained by Existence like pots etc , by mud In the end, Existence itself is the culmination, i e , what remains over on the dissolution of these beings.]

Says the *Svārājyasiddhi* (2-24)—

सत्प्रसूतमिद सति स्थितमस्तमेति सति स्वतः
सत्तया परिहीणमित्यखिल सदेव पृथङ्मृषा ।
कल्पित हि पृथङ्न सन्मृगतृष्णिकोदकवन्मरो-
स्तत्सदद्वयमेव वस्त्विति सृष्टिवाक्यसमीहितम् ॥

[This (world) is produced from *Sat*, stays in *Sat* and merges into *Sat* , it does not exist by itself. Hence everything is *Sat* and what is apart from *Sat* is false What is imagined, like the mirage water fancied in a desert, cannot have independent existence. Hence the non-dual *Sat* is the only reality. Such is the import of the scriptures describing creation]

Thus it is clear that when mention is made of *srṣṭi* or *sthiti* by the Śruti, *laya* is also implied The *Taittirīyopaniṣad* (3-1) makes mention of all the three—

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभि-संविशन्ति तद्विजिज्ञासस्व तद्ब्रह्म ।

The *Bhāṣya* on [illegible] Vidyāranyacarana is—

उत्पन्नानि च [illegible] ना जीवन्ति स्थितिं लभन्ते । प्रय
नाश प्रतिपद्यमानानि [illegible] भिसंविशन्ति साकल्येन प्रवि

यथा फेनतरङ्गबुद्बुदादीनामुत्पत्तिस्थितिलयाः समुद्रे भवन्ति तद्वत्, जगदु-त्पत्तिस्थितिलयकारणं वस्तु विचारय, तदेव वस्तु त्वया पृष्ट ब्रह्म ।

[That One whereby the creatures, when born, are sustained, that One wherein all these beings enter when undergoing destruction, just as foam, billows and bubbles etc, have their birth, being and dissolution in the one ocean, do thou investigate that thing which is the cause of the world's birth, being and dissolution; and this thing is Brahman of which thou hast asked]

6.1.5. Brahman—Tatasthalakshana

In discussing the question of the existence and shine of the objects of experience, the third stanza of the hymn obviously concerns itself with the *sthiti*, sustenance of the universe, much in the same way as the second stanza deals with the question of creation. The use of the word *asatkalpārthagam* in the stanza itself indicates that the objects dissolve eventually i e, they are sublated by knowledge, thus implying that dissolution is to be considered as well Each of these, *sṛsti*, *sthiti* and *laya* is *tatasthalaksana* of Brahman, i.e, attribute per accidence which remains in It only for a time—*kādācitka*—and distinguishes It from the rest. Says the *Ātmapurāna*—

जगज्जनिस्थितिध्वसानेवं स ब्रह्मलक्षणम् । (10–316)

तटस्थलक्षण तस्य ब्रह्मणो यद्बहिः स्थितम् । (10–318)

लक्षकाणामभावेऽपि लक्ष्य यत्रावतिष्ठते ।
तटस्थलक्षणं तद्धि विज्ञेय पण्डितै. सदा ॥ (10–321)

The *taṭasthalaksana* by itself does not give a precise idea of the nature of what it defines. Enquiry aided by other *pramānas* into the *Śrutivākyas* which give the *taṭasthalaksana*, informs that the defined Brahman is the One

Reality and is devoid of the threefold limitation. Say the *Ātmapurāṇa*—

तटस्थलक्षणे लक्ष्य साक्षान्नैवावधार्यते ।
किन्तु सामान्यतः पश्चान्मानान्तरसमागमात् ॥
निश्चीयते विशेषोऽस्य सर्वत्रैवात्र वस्तुनि ॥ (10–325)

and the *Svārājyasiddhi*—

इत्थमेव ततस्ततः श्रुतसृष्टिवाक्यकदम्बकम्
प्रक्रियाद्यभिशीलनेन सदद्वयेन समानयेत् ।
युक्तिभिः श्रुतिभिश्च सैष तटस्थलक्षणसङ्ग्रह-
स्तत्फले खलु लक्ष्यसत्त्वपरिच्छिदात्रयवारणे ॥ (2–27)

These Śrutis dealing with creation etc., give the literal meaning of the word 'That' occurring therein. Śrī Madhusūdanasarasvatīpāda says in the *Siddhāntabindu* (1)—सृष्ट्यादिश्रुतयः तत्पदवाच्यार्थस्य समर्पिकाः ।

Just as the branch of a tree enables one to locate the Moon, this characterisation that Brahman is the material as well as the efficient cause of the universe i.e., the *taṭasthalakṣaṇa,* serves as a pointer to the Substratum, the Supreme which is of the nature of Existence, Consciousness and Bliss, free from all duality, extremely subtle, residing in the cave of the heart, totally beyond mind as well as speech and referred to by the Upaniṣadic passages like *Satyam Jñānam* etc. So says the *Svārājyasiddhi* (2-1)—

हेतुत्व लक्षण यद्गदितमिदमुपादानकर्तृत्वरूपम्
ताटस्थ्यादास्पदं स्व गमयति परमं ब्रह्म शाखेव चन्द्रम् ।
एव लक्ष्यं च सच्चित्सुखवपुरखिलद्वैतहीन सुसूक्ष्मम्
सत्यज्ञानादिमन्त्रोदितमखिलमनोवागतीत गुहास्थम् ॥

6.1 6 Brahman—Svarupalakshana

The *svarūpalakṣana* is the essential nature, *svarūpa,* of a thing which is present in that thing so long as it lasts and distinguishes it from the rest —*vyāvartakam.* Says the *Ātmapurāna*—

लक्ष्यकाणामपाये हि लक्ष्यापाय. प्रसज्जते ।
यत्र तत्कथित नित्य स्वरूपस्येह लक्षणम् ॥ (10–322)

In the present case, the words *Sphuraṇam* and *Sadātmakam* in the stanza give the *svarūpalakṣana* That Brahman is *Satsvarūpa* is declared by hundreds of *Śrutivākyas* aided by various lines of reasoning For example, consideration of the process of dissolution in which a gross entity melts away into a relatively subtler one, leads to the subtlest of all, as the culmination of this process—स य एषोऽणिमा (Ch U 6-8-7) which is declared to be the Supreme Reality, Ātman – तत्सत्य स आत्मा. Ātman is the Supreme Reality also because It is the Substratum of the illusory world as the sky is of the blueness Again, It is non-different from the various things that are superposed on It; It has no other substratum, It is the lone seer of everything, there being none other. It is the unsublatable limit of all sublations. This Supreme Reality, unattached as It is, is unimpaired as It is neither related nor opposed to anything whatever Its nature as Supreme Reality is testified to by the experience of the wise, as also of the lay, since in declaring that Brahman is non-existent, he himself would be non-existent, as the Śruti points out—

असन्नेव स भवति असद्ब्रह्मेति वेद चेत् (Tai. U. 2–6)

All this is given expression to in the *Svārājyasiddhi* (2-29)—

सत्यत्व तस्य सौक्ष्म्यान्नभस इव जगन्नीलिमाधारभावा-
दव्यावृत्तेरवृत्तेरखिलदशितया सर्वबाधावधित्वात् ।
निस्सङ्गत्वाविरोधात्सकलगततयाऽऽत्मत्वतः साक्षिभावा-
दन्यद्द्रष्टुर्निषेधात् स्फुटवचनशतैः स्वानुभूत्या च सिद्धम् ॥

That this *Satsvarūpa* is also of the nature of *Cit* i.e., *Sphuraṇasvarūpa* is made clear by many a Śruti It is *Cit* because It is Ātman of everyone, It is said to deliberate, It is the Controller of all; It is the source of scriptures; It is said to desire and meditate; It is said to be the shine in the Sun, the Moon etc, It is ever directly realised; It is stated to be the Superintendent and Witness of all sin and merit and It is referred to as the Omniscient and the Knower; so says the *Svārājyasiddhi* (2-30)—

आत्मत्वादीक्षितृत्वादखिलवशितया शास्त्रयोनित्ववादात्
कामाभिध्योपदेशाच्छशितपनमुखद्योतिभारूपतोक्तेः ।
साक्षादेवापरोक्षादसुकृतसुकृताध्यक्षसाक्षित्ववादात्
सर्वज्ञज्ञादिशब्दात्स्फुटवचनशतैश्चापि सच्चित्स्वभावम् ॥

The *svarūpalaksana* in respect of Brahman is given by the Śrutis such as—सत्यं ज्ञानमनन्तं ब्रह्म (Tai.U.2-1) [Brahman is Existence, Knowledge and Infinity]. Commenting on this Śrī Vidyāraṇyacaraṇa says—इह तु ज्ञप्तिर्ज्ञानमितिव्युत्पत्त्या स्फुरणमेवोच्यते। [The word *Jñāna* in the Śruti is to be understood as *Sphurana* itself].

6 1.7. Satyam, Jnanam, Anantam etc.,—Together one definition or each by itself?

In respect of this Śruti says the *Ātmapurāṇa*—

सत्य ज्ञानमनन्त च ब्रह्मणो लक्षणन्त्विदम् । (10–33)

लक्षणत्रयमेतत्स्यादथवैकमिहात्मनः ।
लोकदृष्टयनुसारेण कथ्यते वेदवादिभिः ॥ (10–34)

टीका—एषा त्रयाणा पदाना प्रत्येक ब्रह्मपदान्विताना लक्षणत्रयपरत्व शास्त्रदृष्टया वेदविद्भिरुक्तम् । लोकदृष्टयनुसारेण तु एकलक्षणपरत्वमित्याह लक्षणेति । एतदेभिः पदैः प्रतिपादितम् ।

सत्य यथार्थमुदित यथार्थं न जड यत ।
ज्ञान च न परिच्छिन्न वेदवादिमते क्वचित् ॥ (10–35)

ततोऽनन्तमिति प्रोक्ते ज्ञानमित्येव लक्ष्यते ।
ज्ञानमित्युदिते तद्वत्सत्यमित्येव लक्ष्यते ॥ (10–36)

टीका—सत्यपदं तावद्यथार्थस्य अबाधितस्य वाचकम । तच्चाबाधित वस्तुतश्चैतन्यमेव । जडस्य दृश्यजातस्य दृक्स्वरूपे कल्पितत्वात् । एव सर्वाधिष्ठानभूतस्य चैतन्यस्य परिच्छिन्नतायाः दुर्वचत्वादनन्तत्वमपि सिद्धमेवेत्यर्थः । तथा च एकैकस्य अतिप्रसङ्गादिहीनार्थकत्वात् पदान्तरार्थोपस्थापनक्षमत्वाच्च परस्परनिरपेक्ष लक्षणत्रयमेवात्रोक्तमित्याह तत इति । ततः सत्यत्वादीना ज्ञानत्वादिनियतत्वादनन्तपदमात्रप्रयोगेऽपि यज्ज्ञानरूपम् अनन्त वस्तु तदेव प्रतीयते । एव ज्ञानपदोक्तौ सत्यपदोक्तमनन्त वस्त्वेव प्रतीयत इत्यर्थः ।

[This characterisation of Brahman-Ātman as Existence, Consciousness and Infinite is taken by the knowers of Veda as three definitions by the syntactical unity of each of the words Existence etc , with the word Brahman, from the standpoint of the *Śāstra* From the standpoint of the world it is regarded as providing a single definition.

By the word *Satyam* is meant the one that is never sublated which, in reality, is Consciousness alone; the insentient, the observed, being concocted in Consciousness Likewise Consciousness which is the Substratum of everything else is never spoken

of as limited from the standpoint of the Veda, hence Its Infinitude is also established. Thus in the case of each one of these words since there is no defect of overpervasion (inclusion of things beyond its connotation) and since each word is capable of calling to the mind the meaning of each of the other two words, it has been said (in the text) that each one of them provides a definition without leaning on the other, and thus there would be three definitions. Therefore, since each of the words '*Satyam*' etc, invariably conveys what is meant by the words Consciousness etc., even when the word '*Anantam*' alone is used, that which is Infinite and of the nature of Consciousness is called to the mind. Similarly when the word *Jñānam* is used, only the Infinite conveyed by the word *Satyam* is called to the mind]

Says the *Sūtrabhāṣya* (3-2-5-11 to 21)—

न च सल्लक्षणमेव ब्रह्म न बोधलक्षणमिति शक्य वक्तुम्, विज्ञानघन एवेत्यादिश्रुतिवैयर्थ्यप्रसङ्गात्। कथ वा निरस्तचैतन्य ब्रह्म चेतनस्य जीवस्य आत्मत्वेनोपदिश्येत ? नापि बोधलक्षणमेव ब्रह्म न सल्लक्षणमिति शक्यं वक्तुम्, अस्तीत्येवोपलब्धव्य इत्यादिश्रुतिवैयर्थ्यप्रसङ्गात्। कथ वा निरस्तसत्ताको बोधोऽभ्युपगम्येत ?

[Furthermore, it cannot be held that Brahman has merely the characteristic of Existence and not Consciousness, for that would set at naught such texts as 'Impartite Consciousness, to be sure' (*Br U.* 4-5-13). And how can a Brahman bereft of Consciousness be taught by the Śruti as Self of a sentient individual being? It cannot also be said that Brahman is characterised by Consciousness only, but not by Existence, for, that would nullify the Upanisadic texts like 'the Self is to be realised as Existence' (*Ka U* 2-3-13). How again can a Consciousness that has no existence be conceived of?]

The *Saṅkṣepaśārīraka* (1-186) says—

सत्येऽप्यस्ति ज्ञानता ज्ञानताया सत्यत्व च स्पष्टमस्त्येव तद्वत्।
सत्यप्येवं नातिरे [illegible]शः पूर्णे तत्त्वे ज्ञानसत्योपपत्तेः ॥

Commenting on this Śrī Madhusūdanasarasvatipāda says—

यदि सत्य ज्ञानाद्भिन्न स्यात्, तदा तस्य दृश्यतया सत्यत्व न स्यात्। ....एवं ज्ञानमपि सतो भिन्न चेदसदेवेति न ज्ञान स्यादिति तयोरत्यन्तमभेद एव। शब्दापर्यायित्व सामानाधिकरण्य च लक्ष्यैक्येऽपि वाच्यभेदादुपपन्नतरम्।

[The secondary sense of the word *Satya* would hold good only if it is identical with the secondary sense of the word *Jñāna.* If the two are different, then the former, being different from Consciousness, would become insentient like any object and hence cannot be viewed as absolutely real . Similarly if the secondary sense of the word *Jñāna* is different from the secondary sense of the word *Satya*, then it should be held as unreal and hence it cannot be Consciousness Hence the use of the words *Satyam* and *Jñānam* with their secondary senses as indicating the one entity that is full, is quite appropriate, so is the use of the words with the same case-ending, they being non-synonymous, as their designated senses are different, though the secondary sense is the same.]

Say the *Ātmapurāna*—

सत्य ज्ञानमनन्तं च भवेत्तल्लक्षणत्रयम् ॥
एव वेदान्तसिद्धान्तसारसर्वस्ववेदिनः।
ब्राह्मणा ज्ञाततत्त्वार्था अर्थमाहुरलौकिकाः ॥
लौकिकास्त्रितय चैतत्प्राहुरेक हि लक्षणम् ॥ (10, 58-60)

and the *ṭikā* thereon—

लोकबुध्यनुसारिण आचार्या एतत्सत्यज्ञानानन्तरूप पदाना त्रयमेकलक्षणघटकमाहुरित्यर्थः। लोके हि सत्यमित्युक्ते व्यवहाराबाधितमात्र प्रतीयते, न तु ब्रह्मैव। एव ज्ञानमित्युक्ते वृत्तिसंवलितमेव प्रतीयते। अनन्तपदेन च कालाद्यपरिच्छिन्नमेव। अतोऽतिप्रसक्तार्थकत्वेन प्रत्येकं लक्षणत्वासम्भवात्

विशिष्टे शक्तानां पदाना शुद्धे लक्षणया वृत्तिमङ्गीकृत्य एकलक्षणत्वमुक्तमिति भावः ॥

[This characterisation of Brahman as Existence, Consciousness and Infinite, is taken as three independent definitions by the *Brāhmanas* who are not of the world, who know fully well the gist of the *Vedīntasiddhānta* and are cognisant of the transcendental Truth

From the standpoint of the world, however, it is said that it is all one definition, in the world, when the word *Satyam* is uttered, it connotes whatever is not sublated in parlance and not merely Brahman Likewise, when the word *Jñānam* is uttered, only the *vrttijñāna* i.e , Consciousness in relation to a mode of the mind, is presented. So also, by the word *Anantam,* time etc , which are ordinarily looked upon as infinite Hence, as the meaning of each of these words extends to other things as well, each of them by itself cannot provide a definition. Therefore the words which have the capacity to designate what is qualified, when employed together are regarded as indicating the pure, unqualified, thus providing one definition.]

The unitary nature of Brahman is not hampered by words hinting at imaginary difference fit to be negated, as clarified by the *Svārājyāsiddhi* (2–28)—

.. वारणीयत्रिधाप्रकल्पितभेदलब्धपदैः पदैः। नैकरस्यहति .

This is brought out in the *Anubhūtiprakāśa* on *Brahmānandavallī*—

ज्ञातव्य ब्रह्म यत्तत् किमिति चेत्तस्य लक्षणम् ।
सत्य ज्ञानमनन्त यत्तद्ब्रह्मेत्यवगम्यताम् ॥

आकाशादिजगत्सर्वमनृतं मायिकत्वतः ।
नानृतं ब्रह्म तेनैतत्सत्यमित्यभिधीयते ॥

जगज्जड स्वत.स्फूर्तिराहित्याद्ब्रह्म तु स्वयम् ।
स्फुरतीत्यजडं तेन ज्ञानमित्यभिधीयते ॥

जडं घटाद्यन्तवत्स्याद्देशकालान्यवस्तुभिः ।
न देशादिकृतोऽन्तोऽस्य ब्रह्मानन्त ततः स्मृतम् ॥

देशकालाद्यन्यवस्तुत्रय मायाविजृम्भितम् ।
ब्रह्म सत्य, मायिकैस्तैः परिच्छिन्न कथं भवेत् ॥

जडानृतपरिच्छिन्नव्यावृत्त्यैव पदत्रयम् ।
लक्षक स्यादखण्डस्य यत्तद्ब्रह्मेति बुद्ध्यताम् ॥ (7 to 12)

[What is that Brahman which is to be known ? Know that That which is Existence, Knowledge and Infinitude is Brahman. The entire universe right from *ākāśa* is non-existent as it is illusory, but Brahman is not non-existent, hence It is designated as *Satyam*

The universe is insentient as it is devoid of shine, but Brahman is self-effulgent and as such It is not insentient Hence It is designated as *Jñānam*

Insentient things like the pot are delimited in space, time and by other things, but Brahman is not delimited in space, etc Hence It is known to be Infinite The triad of space, time and other objects are all a display of Māyā; how can Brahman which is Reality be delimited by these illusory things?

Know That as Brahman, the Impartite, which is indicated by the three words which ward off insentiency, unreality and finitude]

The *Ātmapurāṇa* (10–61, 62) and the *ṭīkā* thereon say—

एकार्थविषयत्वेऽपि पदानां पुनरुक्तता ।
व्यावृत्तिभेदतो न स्यान्न च भेदोऽपि कश्चन ॥

असज्जड परिच्छिन्न निरस्यति पदत्रयम् ।
ततो न गुणगुण्यादि भवेन्नीलोत्पलादिवत् ॥

....एव सति धर्मधर्मिभावादिरूपो भेदो न प्रसज्यत इत्यर्थः । यतः सत्यपद ब्रह्मणि भ्रमसक्तमसत्त्व वारयति, ज्ञानपद जडत्वम् अनन्तपदं तु परिच्छिन्नत्वं वारयति, तत एव व्यावृत्तिपरत्वान्नीलमुत्पलमित्यादिवाक्यस्य यथा गुणगुणिभावसंसर्गपरत्व विशिष्टपरत्व वा भवति तथा अस्य वाक्यस्य न बोध्यम्, किन्तु अखण्डार्थपरत्वमेव इत्यर्थः ।

[Even though the words indicate the same entity, they are not synonymous as what they ward off are different The word *Satyam* wards off parlance-reality and seeming-reality set up by illusion, the word *Jñānam* wards off insentiency and the word *Anantam*, finitude Also, there does not arise the contingency of the differences as in the case of an attribute and its possessor This sentence is not to be understood in the manner of the sentence 'this is a blue lotus' wherein the sense is either one of the qualified by the quality mentioned therein or the relation between the meanings of the various words therein, but as indicating an impartite entity]

Again says the *Svārājyasiddhiṭīkā* (2–14)—

अय भावः—न तावत् सच्चिदानन्दाशाना ब्रह्मणि वास्तवो भेदः सम्भवति । अबाध्यत्व हि सत्त्वम् । स च बाध्यत्वाभावोऽधिकरणस्वरूप एव । . स्वतो बाध्यस्य धर्मसहस्रैरपि त्राणासम्भव. । . . . एव स्वपरप्रथायामन्यनिरपेक्षत्व चित्त्वम्, तदपि स्वयंज्योतिरात्मस्वरूपमेव । स्वतो जडस्य धर्मसहस्रैरपि स्वरूपपरिवर्तनासम्भवात् । एवमानन्दरूपत्वमपि निरुपाधिप्रीतिप्रयोजक नित्यानुकूलात्मस्वरूपमेव । स्वतः प्रतिकूलस्य धर्मशतैरप्यनुकूलयितुमशक्यत्वादिति कल्पनापेक्ष एव तेषा भेद. । लोके सच्चिदशयोरानन्दाशव्यभिचारादिरपि कल्पिताशभेदतदावरणादिवशादेव, श्रौतसच्चिदानन्दपदाना अपर्यायतापि वाच्यतावच्छेदक कल्पितरूपभेदमादायैव । एकैकपदोपादाने आविद्यकविरुद्धत्रैरूप्यव्यावर्तनासिद्धेरिति प्रपञ्चितमेव । न चैवमाविद्यकघटत्वाद्यनन्तरूपव्यावर्तनायापि ब्रह्मणि तत्तद्रूपविरुद्धाशभेदकल्पनपदान्तरो-

पादानाद्यापत्तिः। अस्थूलादिवाक्यैरनन्तादिपदैश्च स्थौल्यादितत्तद्व्यापकरूप-निषेधेनैव तद्व्यावृत्तेरपि सिद्धेः। अत एव हि 'आनन्दादयः प्रधानस्य' (ब्र. सू. ३-३-६-११) 'अक्षरधियान्त्ववरोधः...' (ब्र सू. ३-३-२०-३३) इत्यधिकरणयोर्भावाभावलक्षणसकलव्यावर्तकगुणोपसंहारो भाष्यकृद्भिर्दर्शित। नित्यश्शुद्धो बुद्धमुक्तस्वभाव सत्यः सूक्ष्मः सन् विभुश्चाद्वयश्च। आनन्दाब्धिर्यः परस्सोऽहमस्मि प्रत्यग्धातुर्नात्र सशीतिरस्ति॥ (स. शा. 1–173) इति वृद्धैः सङ्ग्रहेणोक्तः।

[The import is this—There can be no real distinction among the three aspects of Existence, Consciousness and Bliss in Brahman Unsublatability indeed is Existence This absence of sublatability is the very nature of the Substratum itself Even a thousand attributes cannot sustain what is by nature sublatable Likewise, the absence of the want of anything else in respect of one's shine which illumines all else as well is Consciousness, also that is the Self-effulgent Ātman alone, what is, by nature, insentient cannot be transformed to become otherwise Similarly that which occasions unconditioned love is Bliss This is the ever agreeable Ātman itself That which is adverse by nature cannot be rendered agreeable even by a hundred attributes. Hence the differences among them is mere concoction In parlance, the exclusion of the Bliss-aspect from the Existence and Consciousness aspects etc, is because of the concocted differences among them as also its concealment etc. The words *Sat, Cit* and *Ānanda* in the Śruti are non-synonymous because of the concocted differences which provide the determinants in respect of their literal meanings. It has been explained at length that if only one of the three words is used, it would not be able to ward off the triad of opposites set up by Avidyā Nor does the contingency arise that, in order to ward off in Brahman, the innumerable aspects like potness etc, set up by Avidyā, infinite number of words in opposition to these be called in. For sentences such as 'Not gross' etc, and words like 'Infinite' etc, would ward off aspects pervaded by grossness etc Therefore it is that in the

Adhikaranas containing the *Sūtras* 'Bliss and other characteristics of the principal entity (Brahman) are to be combined' (3-3-6-11) and 'All the (negative) conceptions of the Immutable are to be combined ' (3-3-20-33), a combination of the positive and negative characteristics which ward off all such aspects, is to be effected, as made clear in the *Bhāṣya* So has it been summarised by elders — 'Being the Inner self, I am identical with the Supreme Self which is Eternal, Pure, Intelligent and which is of ever-realised nature, which is Existent, Subtle, Real, All-pervasive, Non-dual and an ocean of Bliss There is no doubt whatever about this experience' (*San Śā* 1-173)]

6 1 8. Atman attributeless; Dharmadharmibhava concocted

Ātman in Its pristine state is attributeless but in the empirical sphere, as explained already, attributes like Bliss, Knowledge, Eternity etc , are spoken of as belonging to Ātman Though non-distinct, they appear to be distinct from *Cit* in association with the delimiting adjunct viz., the modes of the mind, as the *Pañcapādikā* on the *Adhyāsabhāṣya* and the *Vivaraṇa* thereon say—

आनन्दो विषयानुभवो नित्यत्व चेति सन्ति धर्माः, अपृथक्त्वेऽपि चैतन्यात् पृथगिवावभासन्ते। अन्तःकरणवृत्त्युपाधौ नानेवावभासन्त इत्यर्थः।

The *Bhāṣya* on the Śruti (Tai. U. 2-1) सत्यं ज्ञानमनन्तं ब्रह्म gives—

तस्मादेव च न ज्ञानशब्दवाच्यमपि तद्ब्रह्म। तथापि तदाभासवाचकेन बुद्धिधर्मविषयेण ज्ञानशब्देन तल्लक्ष्यते; न तूच्यते, शब्दप्रवृत्तिहेतुजात्यादि-धर्मरहितत्वात् सत्यानन्तशब्दाभ्या सामानाधिकरण्यात । तथा सत्यशब्देनापि। सर्वविशेषप्रत्यस्तमितस्वरूपत्वाद्ब्रह्मणः। बाह्यसत्तासामान्यविषयेण सत्यशब्देन लक्ष्यते 'सत्य ब्रह्म' इति। न तु सत्यशब्दवाच्यमेव ब्रह्म। एवं सत्यादिशब्दा इतरेतरसन्निधौ अन्योन्यनियम्यनियामका· सन्त· सत्यादि-शब्दवाच्यात् तन्निवर्तका ब्रह्मणो लक्षणार्थाश्च भवन्ति।

is associated with the so-called individual self, viz , the body, senses, vital airs, mind etc., with which is associated the I-sense, *aham.* The Substratum, in this case also, is, as of the entirety, the same Brahman signified by the definition—*Satyam Jñānam Anantam Brahma.* The advantage is that Brahman is shown in Its aspect of *Pratyagātman*, the innermost Self which is directly realised This direct apprehension of Brahman in this manner would enable direct realisation of Brahman as such

6 2.2 The Five Sheaths

The *Taittirīyavārtika* (3-9) gives—

अनिर्देश्यस्य वा भूम्नो लक्षणस्य प्रवृत्तये ।
अन्नं प्राणमितीत्यादिप्रत्यग्धर्मोपदिश्यते ॥

Food, vital force etc , are mentioned with a view to give a definition of Brahman per accidens. The Śruti shows that Bhrgu to whom the instruction is offered by his Guru, Varuna, his father, is directed to seek Brahman, characterised by the *tatasthalaksaṇa,* यतो वा इमानि भूतानि जायन्ते . . through the doorway of the body, the vital airs etc.—

तस्मा एतत्प्रोवाच । अन्न प्राण चक्षुः श्रोत्र मनो वाचमिति ।
(Tai. U 3-1)

The *Bhāsya* on it by Śrī Vidyāranyacarana gives—

तस्मै समन्त्रकमुपसन्नाय भृगव एतदन्नादिक बोधद्वारमुक्तवान् । अन्नमयप्राणमयमनोमयाना कोशानामुपादानकारणानि अन्नप्राणमनांसि, चक्षुःश्रोत्रवाचोऽपि मनोवद्द्वारभूताः । इतिशब्दोऽनुक्ताना त्वगादि-ज्ञानेन्द्रियाणा पाणिपादादिकर्मेन्द्रियाणा च प्रदर्शनार्थः । शाखाग्रे चन्द्र इत्यत्र यथा चन्द्रदर्शने समीपवर्तिनी वृक्षशाखा लक्षकत्वेन द्वारं तथा गुहाहितब्रह्मदर्शने तदुपलक्षकाण्यन्नप्राणादीनि द्वाराणि । तद्द्वारत्व च

बृहदारण्यके (४-४-१८) विस्पष्टमाम्नातम् । 'प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमुतान्नस्यान्नं मनसो ये मनो विदुः । ते निचिक्युर्ब्रह्म पुराणमग्र्यम्' इति प्राणादिकल्पनाधिष्ठानतया प्राणादिरूप ब्रह्म प्राणादिद्वारेण वेदितु सुशकम् । अहबुद्धिगम्येषु अन्नप्राणादिषु मध्ये ब्रह्मान्वेषणीयमित्यभिप्रायः ।

[To Bhrgu who approached him uttering the *mantra* his father taught the gateway to the knowledge of Brahman Food, life and mind are the material causes respectively of the *annamaya*, the *prānamaya* and the *manomaya* sheaths Sight, hearing and speech too are, like the mind, gateways to the knowledge. The Śruti means to include among these the organs not mentioned here, such as touch and other organs of action When we say 'the Moon is at the tip of the branch', the tip of the branch pointing to the Moon forms an index to the Moon and so serves as a means to the perception of the Moon Similarly, food, life etc , are means to the perception of Brahman hid in the cave, by way of hinting at Him That they are means to the knowledge of Brahman is clearly taught in the *Bṛhadāranyaka* as follows—'They who know the Life of life, the Sight of the sight, the Ear of the ear, the Food of the food, the Mind of the mind, they have comprehended the Ancient, the Primeval Brahman'

It is easy to know Brahman through food, vital air etc ,—to know Him as the Food, the Life etc , — because Brahman is the basic Reality underlying all illusory manifestations such as food, life etc That is to say, Brahman should be sought through food, the vital air etc , which are identified with the ego]

The *Vanamālā* on the *Taittirīyabhāsya* (3–1) says—

अन्नादेर्ब्रह्मोपलब्धिद्वारत्वमन्यत्रापि प्रसिद्धमित्याह श्रुत्यन्तरमिति । षष्ठ्यन्तप्राणादिशब्दोपात्तस्य कार्यकरणसङ्घातजातस्याधिष्ठानतया सत्तास्फूर्तिप्रदं द्वितीयान्तप्राणादिशब्दोपात्त प्रत्यगात्मान ये श्रुतिन्यायाभ्या

*

विदुः, ते सृष्टेः पूर्वकालेऽपि स्थित कूटस्थं ब्रह्म आत्मत्वेन निचिक्युर्जानीयुः, नेतरे प्रत्यगात्मस्वरूपज्ञानरहिता इति श्रुत्यन्तरार्थः । योऽन्नादेरधिष्ठानतया सत्ताप्रकाशरूपः प्रत्यगात्मा स ब्रह्मैवेत्येवंप्रकारेण ब्रह्मोपलब्धिद्वारत्व तत्राव-गम्यत इति भावः ।

[That food etc., offer the doorway for the realisation of Brahman is well known elsewhere, as well, in other Śrutis—says the *Bhāsya.* Those who know through Śruti and reasoning the Inner Self, referred to in the Śruti by the words *prānam* etc , in the objective case as the Substratum providing existence and shine to the body and the senses mentioned in the Śruti by the words *prānasya* etc , in the possessive case, they realise as their own Self, Brahman the Immutable, which existed even prior to creation, but not others who have no knowledge of the essential nature of the Inner Self This is the import of the Śruti. The purport is that the Inner Self which provides existence and shine by way of being the Substratum to food etc , is Brahman Itself. In this manner is understood that they offer the doorway for the realisation of Brahman]

The *Kenopanisad* (1–2)—

श्रोत्रस्य श्रोत्र मनसो मनो यद्वाचो ह वाच स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

which also says the same thing may be remembered here

6.2.3 Pratyagatman—Brahman hidden in the cave of Five Sheaths

That Brahman is to be realised as the one situate in the cave, the innermost recess referred to, is the import of the Śruti (*Tai. U.* 2–2)—यो वेद निहितं गुहाया परमे व्योमन् ।

That Brahman which is situate in the cave is possible to be realised by analysing the five sheaths so

that Ātman is not to be lost in the sheaths that seem to encase it. Therefore the five sheaths are discriminated—

गुहाहित ब्रह्म यत्तत् पञ्चकोशविवेकतः ।
बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥ (*Pañcadaśī* III–1)

The five sheaths—*annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya*, the doer, and *ānandamaya*, the enjoyer, (the gross body, the vital forces, the mind, the intellect and enjoyment) lie one within the other in a serial order—

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।
ततः कर्ता ततो भोक्ता गुहा सेय परम्परा ॥ (*Pañcadaśī* III–2)

These coverings which veil Ātman, as it were, are mistaken for Self because of the delusion due to ignorance, just as a stain attached to a mirror makes it dim. Says the *Mānasollāsa*—

स्वगतेनैव कालिम्ना दर्पण मलिन यथा ।
अज्ञानेनावृत ज्ञान तेन मुह्यन्ति जन्तव ॥ (III-8)

देहेन्द्रियमनोबुद्धिप्राणाहङ्कारसहतौ ॥

आत्मसङ्कलनादज्ञैरात्मत्व प्रतिपाद्यते ।
वह्निधी· काष्ठलोहादौ वह्निसङ्कलनादिव ॥

देहमन्नमय कोशमाविश्यात्मा प्रकाशते ।
स्थूलो बालः कृशः कृष्णो वर्णाश्रमविकल्पवान् ॥

प्राणकोशेऽपि जीवामि क्षुधितोऽस्मि पिपासितः ।
संशितो निश्चितो मन्य इति कोशे मनोमये ॥

विज्ञानमयकोशस्थो विजानामीति तिष्ठति ।
आनन्दमयकोशाख्ये त्वहङ्कारे पुराकृतै ॥

पुण्यैरुपासनाभिश्च सुखितोऽस्मीति मोदते ।
एवं कञ्चुकितः कोशैः कञ्चुकैरिव पञ्चभिः ॥

परिच्छिन्न इवाभाति व्याप्तोऽपि परमेश्वरः ।
यथा सलिलमाविश्य बहुधा भाति भास्करः ॥

तथा शरीराण्याविश्य बहुधा स्फुरतीश्वरः । (III-25 to 32)

घटाकाशो महाकाशो घटोपाधिकृतो यथा ।
देहोपाधिकृतो भेदो जीवात्मपरमात्मनोः ॥ (III-9)

[When Ātman becomes blended with the aggregate composed of body, sense organs, mind, intellect, vital force and egoism, the aggregate itself is regarded by the ignorant as Ātman, just as a piece of wood or metal blending with fire is regarded as fire itself The essential nature of jīva is distinguished from the accidental aspects

Entering the sheath of food, the gross body, Ātman considers Himself as stout, youthful, lean, dark, as belonging to a particular caste and a religious order And in the vital sheath Ātman feels thus—' I am alive', ' I feel hungry and thirsty '.

In the mind-sheath, He feels ' I doubt', 'I am certain', 'I think' In the sheath of the intellect, He dwells in the consciousness ' I know '

In the ego, the sheath of bliss, in virtue of His former good deeds and religious meditations He rejoices in the consciousness ' I am happy '

Thus garmented with the five sheaths, with five coats as it were, the Supreme Lord, though all-pervading, appears as though He were delimited by them

Likewise entering the various bodies does Īśvara appear as many just as the Sun entering water in various vessels appears as many

The pot-ether is no other than the universal ether delimited

by the pot, so too the distinction between jīva and *Paramātman* is due to the delimiting adjunct viz, the body]

The cave comprising of the five sheaths is a pointer, i e, *taṭasthalakṣana,* to Ātman The five sheaths are discussed in detail in the *Brahmānandavallī*, *Vivekacūdamaṇi*, *Pañcadaśī* etc Though in parlance the *vācyārtha* i e, Ātman in association with the various sheaths, passes off for the *ahampadārtha*, the 'I', investigations reveal that they are characterised by some or all of *paricchinnatva*, *jadatva*, *vikāritva*, *avayavitva*, *anityatva*, *niyamyatva*, *dṛṣṭanaṣṭa-svarūpatva*, *dṛśyatva*, *duhkhātmakatva*, *malinatva*, *vyabhicāritva* (finitude, insentiency, effecthood, composite nature, ephemeral nature, nature of being controlled, evanescence, objecthood, painfulness, impure nature, inconstancy) etc; they are illusory and thus none of them can be Ātman. In other words, just as the tender core of the *isīkā* in the *muñja* grass is secured by carefully separating it from its coverings (मुञ्जादिषीकामिव), when the *aham* is shorn of the *idam*-ingredients in it, leaving the *anidam* aspect alone, Ātman is secured as it were. Ātman qualified by the sheaths i.e., the so-called individual self, would be the *vācyārtha* — the literal meaning — of the word *aham* or *tvam* ('I' or 'you') generally; the five sheaths are considered as accommodated suitably in the three bodies, the gross (the food-sheath), the subtle (the vital, the mental and the intellectual sheaths) and the causal (the sheath of bliss) which are usually regarded as primarily experienced in the waking, the dream and the deep sleep states respectively.

Śrī Madhusūdanasarasvatipāda says in the *Siddhānta-bindu* (1)—

जाग्रत्स्वप्नसुषुप्त्यादिश्रुतयः 'तद्यथा महामत्स्य उभे कूलेऽनुसञ्चरति

पूर्वं चापरं चैवमेवाय पुरुष एतावुभावन्तावनुसञ्चरति स्वप्नान्तं च बुद्धान्तं च ।' इत्याद्याः त्वपदवाच्यार्थस्य समर्पिकाः ।

[Srutis that refer to waking, dream and deep sleep states like 'As a great fish swims alternatively to both the banks (of a river), the hither and the farther, so does this Infinite Being move to both these states, the dream and the waking' (Br. U. 4-3-18), provide the literal sense of the word 'thou']

6.2.4 Pratyagatman—Svarupalakshana

So far has been considered the *taṭasthalaksana* and the *vācyārtha* in respect of Self looked upon as jīva, i e., the *tvampadārtha*. The *Śrutivākyas* which give the *laksyārtha* of the *tvampada* and thereby the *svarūpalaksana* may now be considered.

Śrī Madhusūdanasarasvatipāda says in the *Siddhāntabindu* (1)—

'योऽय विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योति· पुरुषः', 'न दृष्टेर्द्रष्टारं पश्येः' इत्यादयस्तु लक्ष्यार्थस्य (समर्पिकाः) ।

[Srutis such as 'This Infinite Entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (Self-effulgent) Light within the heart (Intellect)' (Br U. 4-3-7) and 'you cannot see the Witness of vision' (Br U. 3-4-2) point to the indicated sense of the word 'thou'.]

6 2 5 Existence, Consciousness, Bliss—Svarupalakshana of Brahman is that of Pratyagatman as well

The *Svārājyasiddhi* (2-32) points out—

सच्चित्सौख्यैकरस्य निगदितमिह यद्ब्रह्मणो लक्षण त-
त्प्रत्यक्तत्त्वेऽपि जैवे सममखिलदशास्तस्य बाधाद्ययोगात् ।
मुख्यप्रेमास्पदत्वादुपधिविभिदया वस्तुभेदाद्यसिद्धे-
र्ब्रह्माशत्वप्रवादात्तनुकरणदशः स्वप्रकाशत्वतश्च ॥

[The definition of Brahman that It is Unitary, Existence, Consciousness and Bliss is applicable in the case of the inmost Principle of jīva as well This is because It is the Seer of all and never subject to sublation It is the object of unconditioned affection, limiting adjuncts cannot establish differences in It, It is said to be a part of Brahman, It is a Witness of the body as well as the senses and It is Self-effulgent]

For purposes of a clear firm grasp, the Existence and Consciousness aspects are dealt with separately as well—

स्वाप्नार्थैर्बाध्यमानैरयमपि सह यद्बाध्यमानो न दृष्टो
बाधद्रष्टा स्वय सन् कथमिव कलयेदात्मबाध दृगात्मा ।
दृग्भेदे यन्न मानं यदपि न च समा दृग्दृशोर्गोचरो वा
यच्चासौ निर्विकारस्तदयमनवधिः प्रत्यगात्मा सदात्मा ॥

(*Svā*. *Si*. 2–33)

[Though the objects of a dream are sublated, the jīva is not seen to be sublated along with them. He is the Witness of the sublation, so how can the seeing Ātman observe His own sublation? There is no proof to show that there is some other seeing agency, and even if it is there, the two agencies must be similar (in their seeing nature), and as such the former cannot be the object of perception for the latter. Also, He undergoes no change and is boundless Hence the inner Self is of the nature of Existence.]

यद्बाल्यादिष्ववस्थास्वहमहमिति भात्येकरूपो विभिन्ना-
स्वध्यक्ष जाग्रदर्थानिव निजमहसा यच्च सुप्तोऽपि वेत्ति ।
यच्चाहङ्कारमोषेऽप्यपरिमुषितचित्सुप्तिसौख्यादिसाक्षी
द्रष्टुर्दृष्टेरलोपे श्रुतिरपि तदसौ प्रत्यगात्मा दृगात्मा ॥

(*Svā* *Si*. 2–34)

[The inner Self is of the nature of Consciousness because It uniformly appears as 'I am, I am' in all the different stages such as childhood etc.; even while asleep, It sees things in the

dream state through Its own power as It does in the waking through senses. in deep sleep the ego vanishes, but the Consciousness persists and It remains as the Witness of the bliss of sleep etc , moreover Śruti points out that the Seer's ability to see is not lost]

6.2.6 Pratyagatman and Brahman—Tatasthalakshana and Svarupalakshana ; Exact Import

The exact import of the *taṭasthalakṣana* and the *svarūpalakṣana* pertaining to the *Tatpadārtha* as well as the *tvampadārtha* are brought out in the *Nyāyaratnāvalīṭīkā* on the *Siddhāntabindu* (1)—

लक्षणबोधकवाक्यमात्रस्य लक्षणविशिष्टबोधनद्वारा लक्षणोपलक्षिताखण्डव्यक्तिपरत्वम् इत्यस्यार्थस्याद्वैतसिद्धिद्वितीयपरिच्छेदे जन्मादिसूत्रकल्पतरौ च व्यवस्थापितत्वात् । .. ..

अत्रेद बोध्यम् । वाच्यसमर्पकत्व तत्पदवाच्यबोधद्वारकशुद्धचिद्बोधपरत्वम् । तेन सत्यादिवाक्यस्यापि सत्यादिपदवाच्यबोधद्वारकशुद्धचिद्बोधपरत्वेऽपि न वाच्यसमर्पकत्वम । लक्ष्यसमर्पकत्वं च सत्यादिपदलक्ष्यस्वरूपबोधपरत्वम् । तेन शुद्धबोधपरत्वेऽपि यतो वेत्यादिवाक्य न स्वरूपलक्षणपरम् । ब्रह्मस्वरूपं सत्यत्वाद्युपलक्षितात्यन्ताभिन्नं न वेत्यादिसंशयाद्यनिवर्तकत्वात्, स्वरूपे भ्रमसंशयनिवर्तकधीपरस्यैव स्वरूपलक्षणपरत्वात् ।

एव तत्पदवाच्यतावच्छेदक न सृष्ट्यादित्रितयजनकत्वम, प्रलये तदभावात् । न हि तदा सृष्ट्याद्यन्यतमस्यापि उपधायकत्वमस्ति । न चोपलक्षणविधया तादृशत्रयोपधायकत्व वाच्यतावच्छेदकमिति वाच्यम् । काकवन्तो देवदत्तस्य गृहा इत्यादावुत्तृणत्वादेरिवोपलक्ष्यतावच्छेदकस्यावश्यमुपलक्षणबोध्यतया तस्यैव वाच्यतावच्छेदकत्वस्य युक्तत्वात् । किन्तु सृष्ट्यादिजननस्वरूपयोग्यतावच्छेदकीभूताविद्याबिम्बत्वरूपम ईश्वरत्वम् । एव त्वपदवाच्यतावच्छेदकमपि नावस्थात्रयवत्त्वम्, मूर्च्छासमाध्योस्तदभावात्

किन्तु अत्रस्थात्रयसम्बन्धयोग्यतावच्छेदकीभूताविद्याप्रतिबिम्बत्वरूप जीवत्वम्। न च मूर्छायां कर्मेन्द्रियव्यापारसत्त्वात् जाग्रद्रूपत्व विशेषविज्ञानाभावात् सुषुप्तित्व च समाधिकाले तु न जीवस्य त्वपदवाच्यता इति जाग्रदाद्यन्यतमत्त्वस्य त्वपदवाच्यतावच्छेदकेऽपि न दोष इति वाच्यम् । मूर्छाया वायुक्रियामात्रेण गात्रकम्पादेः सत्त्वेऽपि कर्मेन्द्रियव्यापारसत्त्वे मानाभावात् उपरतमनस्कत्वे सत्यानन्दानुभवितृत्वस्यैव सुषुप्तत्वेन तत्र तदभावात् तदा गात्रकम्पादिसत्त्वेन जीवस्य त्वपदवाच्यतानपायात् । समाधेस्तु असप्रज्ञातरूपस्यापि अविद्यानिवृत्ते· पूर्वमपि त्वपदार्थसाक्षात्कारहेतुतयाऽनुष्ठेयत्वेन तदानीं जीवत्वसत्त्वेन त्वंपदवाच्यतानपायात् ।

[Any definition always pertains only to the individual as such whose nature alone is sought to be ascertained through the doorway of the knowledge of the individual as qualified by the characteristics mentioned in it This is established in the second part of the *Advaitasiddhi* as also in the *Kalpataru* on the *Janmādisūtra* (Br. Sū 1–1–2–2) Here this is to be grasped. By the word *vācyasamarpakatvam* (meaning giving the literal sense) in the text (*Siddhāntabindu*) is meant—generating the knowledge of Pure Consciousness, as such, through the doorway of the knowledge of the literal sense of the word *Tat* (That) Therefore, the sentence *Satyam Jñānamanantam Brahma* is not *vācyasamarpaka* though its purpose is to generate the knowledge of Pure Consciousness as such through the doorway of the knowledge of the literal sense of the words *Satyam* etc By the word *laksyasamarpakatvam* is meant—generating the knowledge of the *Svarūpa* indicated by the words *Satyam* etc Though the purpose of the sentence '*Yato vā* .' is to generate the knowledge of Pure Consciousness, still, it does not provide the *svarūpalaksana*, for it does not remove doubts etc , in respect of the *svarūpa* (essential nature) of the type as to whether the nature of Brahman is absolutely non-different or not, from what is indicated by the words *Satyam* etc On [illegible] sentences which remove erroneous notions and do[illegible] of the essential nature of the thing defined would p[illegible] *rūpalaksana*.

Also the *tatpadavācyatāvacchedakam* (the determinant in respect of the extent of the literal sense of the word *Tat*) is not the production of the triad viz., creation etc., since such producing is not there in dissolution, for in that state there is no operating causehood in respect of one or the other of the triad viz , creation etc It should not be construed that in the manner of the qualification per accidens, such an operating causehood, *upadhāyakatvam*, in respect of the triad would provide the said determinant, for in the manner of the crow perching on Devadatta's house, which is seen there as much as the grass on the roof of the house, it is only when it is known in this manner that it can be regarded as the determinant of the literal sense. More exactly, therefore, Īśvarahood would be of the nature of the prototypehood for reflection in Avidyā delimited by the potential causehood in respect of creation etc.

Similarly, such a determinant in respect of the literal sense of the word 'thou', *tvampada*, is not in being subject to the triad of states—waking, dream and sleep—for this would be absent in the states like swoon and trance. but is in being reflected in Avidyā delimited by the potentiality for association with the triad of states

Nor should it be construed that swoon is a state belonging partly to the waking state as the motor organs are functioning then and partly to the state of deep sleep as the sensory organs are quiescent without providing particular cognitions ; and that trance is a state in which the jīva is not to be regarded as the literal meaning of the word *tvam* and hence there is no blemish in regarding the association with one or the other of the triad of states, waking etc., as the determinant, for in swoon, although there is shivering etc., because of the functioning of only the vital forces, there is no proof to show that the motor organs are functioning and also there is the absence unlike in deep sleep of the experience of bliss consequent on the merging of the mind and as there is shivering of the body etc., the jīva does not transcend the domain determined by the literal meaning of the word *tvam*. It does not transcend the literal meaning of *tvam* as

the jīvahood persists even in *asamprajñātasamādhi* which is undertaken, even before the eradication of Avidyā, as a means of direct realisation of one's Self]

The situation may now be summarised. Says the *Mānasollāsa*—

कारणत्वं च कार्यत्व तटस्थ लक्षणं तयोः ॥

शाखाया चन्द्र इतिवन्नैव मुख्यमिद मतम् ।

महाप्रकाशमित्युक्त स्वरूप चन्द्रलक्षणम् ॥

सच्चिदानन्दरूपत्वं स्वरूप लक्षण तयो· ॥ (*Mā*. III-32 to 34)

[To speak of them as the cause and the effect is to define them by their accidental attributes like defining the Moon as being on the branch of a tree Never is this deemed as an essential definition.

The essential definition of the Moon consists in speaking of it as a great luminary. In the same way the essential definition of Īśvara and jīva consists in describing each of them as Existence, Consciousness and Bliss.]

Says the *Bhāsya* on the *Āvrttyadhikarana* (Br. Sū 4-1-1-2)—

तत्पदेन च प्रकृत सद्ब्रह्म ईक्षितृ जगतो जन्मादिकारणमभिधीयते । 'सत्यं ज्ञानमनन्तं ब्रह्म', 'विज्ञानमानन्द ब्रह्म', 'अदृष्ट द्रष्टृ' 'अविज्ञात विज्ञातृ', 'अजमजरममरम्', 'अस्थूलमनण्वह्रस्वमदीर्घम्' इत्यादिशास्त्र-प्रसिद्धम् । तत्र अजादिशब्दैर्जन्मादयो भावविकारा निवर्तिताः । अस्थूलादिशब्दैश्च स्थौल्यादयो द्रव्यधर्माः । विज्ञानादिशब्दैश्च चैतन्य-प्रकाशात्मकत्वमुक्तम् । एष व्यावृत्तसर्वसंसारधर्मकोऽनुभवात्मको ब्रह्मसंज्ञकस्तत्पदार्थो वेदान्ताभियुक्ताना प्रसिद्धः ।

[By the word 'That' is denoted Brahman under discussion, Existence, the Witness, the cause of origination etc , of the universe, that is in evidence in such texts as 'Brahman is

Existence, Consciousness and Infinite', 'Brahman is Consciousness and Bliss', 'It is never seen, ever the Seer', 'It is never cognised, ever the Cogniser', 'Without birth, decrepitude, death', 'Neither gross nor subtle, neither short nor long' and so on. In these texts, changes like birth etc., that befall all things are denied by the words 'without birth' etc., and the properties of matter like grossness etc., are denied by the words 'neither gross' etc. By the words 'Consciousness' etc., it is stated that Brahman is by nature Consciousness and Effulgence. This Brahman which is denoted by the word 'That', which is free from all mundane attributes and which is of the very nature of experience, is well-known to the people who are adepts in the Upanisads.]

तथा त्वंपदार्थोऽपि प्रत्यगात्मा श्रोता देहादारभ्य प्रत्यगात्मतया सम्भाव्यमानश्चैतन्यपर्यन्तत्वेनावधारितः ।

[Equally well has it been known by them that the inmost Self of the taught (disciple) is the meaning of the word 'thou' which is the Seer and the Hearer and which is thought of as the inmost entity identified with the sheaths starting from the gross body and finally ascertained as Consciousness Itself.]

6.3.1 Various Prakriyas in respect of Jiva and Isvara

It is thus seen that the essential nature of the *Tatpadārtha* is Consciousness that is Existence; the creatorship etc., are all adventitious. Similarly the essential nature of the *tvampadārtha* is also the same; the delimitation due to the five sheaths as also the association with the triad of states, waking etc., is again adventitious. These adventitious factors are illusory, being set up by Avidyā. With a view to impress on the disciple this situation, various constructs have been employed by the Masters. In every case, the Śruti, the Sūtra and the Bhāsya thereon are kept in mind and a construct appro-

priate to the disciple is offered. These are many and varied but the prominent ones may be mentioned here.

6 3.2 Chidabhasa—Abhasavada, Pratibimbavada, Avacchedavada, Drishtisrishtivada

Śrī Madhusūdanasarasvatipāda, pointing out that the variety that is experienced is due to *adhyāsa*, the superimposition set up by ignorance, in accordance with the statements in the *adhyāsabhāsya* सत्यानृते मिथुनीकृत्य (commingling of Reality and unreality) and परत्र परावभासः (appearance of one thing as another), proceeds—

एवमध्यासे सिद्धे एकस्यात्मनो जीवेश्वरादिव्यवस्था, मानमेयादिप्रतिकर्मव्यवस्था चोपपद्यते। तथा हि—अज्ञानोपहित आत्मा अज्ञानतादात्म्यापन्नः स्वचिदाभासाविवेकादन्तर्यामी, साक्षी, जगत्कारणमिति च कथ्यते, बुद्ध्युपहितश्च तत्तादात्म्यापन्न स्वचिदाभासाविवेकाज्जीवः, कर्ता, भोक्ता, प्रमातेति च कथ्यते—इति वार्तिककारपादा.। प्रतिदेह बुद्धीना च भिन्नत्वात्, तद्गतचिदाभासभेदेन तदविविक्त चैतन्यमपि भिन्नमिव प्रतीयते। अज्ञानस्य तु सर्वत्राभिन्नत्वात् तद्गतचिदाभासभेदाभावात् तदविविक्तसाक्षिचैतन्यस्य न कदाचिदपि भेदभानमिति। अस्मिंश्च पक्षे तत्त्वमादिपदे जहल्लक्षणैव साभासस्योपाधेर्वाच्यार्थस्य हानात्। आभासस्यापि जडाजडविलक्षणत्वेन अनिर्वचनीयत्वात्। तदुक्त सङ्क्षेपशारीरके—

'साभासाज्ञानवाची यदि भवति पुनर्ब्रह्मशब्दस्तदाह-
शब्दोऽहङ्कारवाची भवति तु जहती लक्षणा तत्र पक्षे।' इति।

न चाभासस्यैव बद्धत्वात् केवलचैतन्यस्य मुक्तत्वाद्बन्धमोक्षयोर्वैयधिकरण्यम्, स्वनाशार्थं प्रवृत्त्यनुपपत्तिश्चेति वाच्यम्। केवलचैतन्यस्यैवाभासद्वारा बद्धत्वाभ्युपगमात्। तदुक्तं वार्तिककारपादैः—

'अयमेव हि नोऽनर्थो यत्संसार्यात्मदर्शनम्।' इति।

तेन शुद्धचैतन्यस्याभास एव बन्धः । तन्निवृत्तिश्च मोक्ष इति न किञ्चिद-समञ्जसम् ।

अथवा आभासाविविक्तचैतन्यमपि तत्त्वमादिपदवाच्यम् । तेन वाच्यैकदेशस्यात्यागादस्मिन् पक्षे जहदजहल्लक्षणैवेति न कोऽपि दोषः । अयमेव पक्ष आभासवाद इति गीयते ।

अज्ञानोपहित बिम्बचैतन्यमीश्वरः । अन्तःकरणतत्संस्कारावच्छिन्नाज्ञानप्रतिबिम्बितं चैतन्य जीव इति विवरणकाराः । अज्ञानप्रतिबिम्बितं चैतन्यमीश्वरो बुद्धिप्रतिबिम्बित चैतन्य जीवः । अज्ञानोपहित बिम्बचैतन्यं शुद्धमिति सङ्क्षेपशारीरककाराः ।

अनयोः पक्षयोर्बुद्धिभेदाज्जीवनानात्वम् । प्रतिबिम्बस्य पारमार्थिकत्वाज्जहदजहल्लक्षणैव तत्त्वमादिपदेषु । इममेव च प्रतिबिम्बवादमाचक्षते ।

अज्ञानविषयीभूत चैतन्यमीश्वरः । अज्ञानाश्रयीभूत च जीव इति वाचस्पतिमिश्राः । अस्मिश्च पक्षे अज्ञाननानात्वाज्जीवनानात्वम् । प्रतिजीव च प्रपञ्चभेदः । जीवस्यैव स्वाज्ञानोपहिततया जगदुपादानत्वात् । प्रत्यभिज्ञा चापि सादृश्यात् ईश्वरस्य च सप्रपञ्चजीवाविद्याधिष्ठानत्वेन कारणत्वोपचारादिति । अयमेव चावच्छेदवादः ।

अज्ञानोपहित बिम्बचैतन्यमीश्वरः । अज्ञानप्रतिबिम्बित चैतन्यं जीव इति वा, अज्ञानानुपहित शुद्ध चैतन्यमीश्वरः, अज्ञानोपहित जीव इति वा मुख्यो वेदान्तसिद्धान्त एकजीववादाख्य. । इममेव च दृष्टिसृष्टिवादमाचक्षते ।

(*Siddhāntabindu–I*)

Adhyāsa, mutual superimposition, having been established, orderly arrangement in respect of jiva and Īśvara, possibility of knowledge relating to only one thing at a time for one individual and the impossibility of all individuals getting the knowledge of all things at

all times, distinction between the various jīvas, the apportionment of what is due to each without confusion etc , can be appropriately accounted for on the basis of only one Ātman, the Consciousness The situation in respect of jīva and Īśvara is considered first. The purport of what is outlined in the *Siddhāntabindu* (1) quoted above is this—

In the scheme of *Advaita* the only Reality is Ātman, the Consciousness and none else. Hence, in truth, since there is nothing 'outside' of It, It is not the 'inner controller', since there is nothing to be 'witnessed', It is not the 'witness' and since there is nothing like the 'world', It is not the cause of it. Ignorance that is beginningless is the *upādhi*, the conditioning adjunct *Cidābhāsa*, the 'reflection' of Consciousness in this ignorance, much in the same way as the appearance of redness in an otherwise clear crystal due to a china-rose, is also beginningless. This *cidābhāsa*, the apparent consciousness, seated in ignorance is its internal controller, is the witness since the ignorance is the witnessed and also is the cause of the transformation of ignorance as the world. Here, by 'inner controller' and 'witness' the *cidābhāsa* as such is meant, whereas by the words 'cause of the world', Īśvara etc , the *cidābhāsa* as qualified by ignorance is to be taken, not the Pure Consciousness, however

This *cidābhāsa* is inseparably united—तादात्म्यापन्न—with ignorance and is not distinguished from it like the redness in the crystal The ignorance, however, is again inseparably superimposed—तादात्म्येनाध्यस्त—on Ātman, the Consciousness, like silver in a shell Thus, since the

ignorance has the relation of identity, तादात्म्य, with the *cidābhāsa* as also with *Cit*, the Pure Consciousness, the *Cit* and the *cidābhāsa* are also indistinguishable. Because of this indistinguishability, the Consciousness that is the Reality is spoken of as the Inner Controller, Witness and Īśvara, the Cause When used in this manner, these words have only a metaphorical significance

Similarly, the *cidābhāsa* which is now the reflection of Consciousness in *buddhi* (that is the ego), the effect of ignorance, is inseparably united with the ego And, as such, this *cidābhāsa* cannot be distinguished from the Consciousness with the ego as the conditioning adjunct, which is therefore spoken of ordinarily as jīva, the doer, the enjoyer and the knower.

These are again employed metaphorically, the literal sense of the words jīva etc , being this *cidābhāsa* seated in the ego, as qualified by ego As the ego differs from one body to another, the *cidābhāsa* associated with each ego also differs; and the Consciousness not being distinguished from the *cidābhāsa* also appears different. But as ignorance is always one and the same, the *cidābhāsa* in it i e , the witness in the literal sense is also one and the same. Because of the indistinguishability of the Consciousness and its *cidābhāsa*, there is no possibility of Consciousness regarded as the witness, appearing manifold In this system, in respect of the words 'thou', 'That' etc , recourse must be had to exclusive implication i.e., *jahallakṣaṇā*—the implication of some sense other than what is primarily denoted by the word, but related to it, while it is completely given up—

शक्यार्थपरित्यागेन तत्सम्बन्धिनी अर्थान्तरे वृत्तिः जहल्लक्षणा ।

The literal sense viz., the *cidābhāsa* in each case being indescribable as it is neither sentient nor insentient—न स एव साक्षात्, नापि वस्त्वन्तरम् (*Sū. Bhā* 2–3–17–50)—and as such illusory, is excluded wholly The *Saṅkṣepaśārīraka* also expresses the same.

The resort to this indication cannot be objected to by saying that as the *cidābhāsa* is bound (i.e., undergoes transmigration) and as the Pure Consciousness is the one who enjoys liberation, the bondage and freedom do not pertain to the same entity and that the effort on the part of the *cidābhāsa* to secure liberation is an effort to kill oneself, but nobody would make such an effort This objection is refuted because the Pure Consciousness is Itself regarded as bound through the *cidābhāsa* Says the revered author of the *Vārtika*—'The identification with the *cidābhāsa* of oneself who is verily the Pure Consciousness, the Substratum, is itself bondage'. It is accepted in every system that it is the bound that endeavours to get rid of the bound nature in order to secure liberation and hence this will not be a defect. Since the *cidābhāsa* whose bondage is to be traced to ignorance is itself a consequence of ignorance, it has been said in the *Vārtika* that ignorance itself is bondage and its cessation is liberation—

अविद्यास्तमयो मोक्षः, सा च बन्ध उदाहृतः ।

Alternatively, Consciousness not distinguished from the *cidābhāsa* is to be included in the expressed sense of the words 'That' and 'thou' The indication resorted to now will have to be the exclusive-non-exclusive implication, i.e., *jahadajahallakṣaṇā* or *bhāgatyāgalakṣaṇā* where part of the primary sense is discarded and part of it is

*

accepted—शक्यैकदेशपरित्यागेन एकदेशवृत्तिः जहदजहल्लक्षणा. This view is known as the *ābhāsavāda*

According to the author of the *Vivaraṇa*, Consciousness as the prototype for reflection in ignorance which is its adjunct is Īśvara while Consciousness reflected in ignorance limited by either the internal organ or its impressions is jīva According to the author of the *Saṅkṣepaśārīraka*, Consciousness reflected in ignorance is Īśvara and the same reflected in *buddhi* is jīva With ignorance as the indicator in the manner of qualification per accidens, Pure Consciousness as such, common to both Īśvara and jīva, is the Witness.

In each of these systems, as there is diversity of *buddhis*, there is also diversity of jīvas The reflections being considered real. the indication resorted to now in respect of the words 'That' and 'thou' will have to be exclusive-non-exclusive. This view is known as the *pratibimbavāda*.

It may be noted here that reflection spoken of as *cidābhāsa* in the *ābhāsavāda* is illusory, while the reflection as conceived of in the *pratibimbavāda* is regarded as real—

तस्य च प्रतिबिम्बस्य सत्यत्वमेवेति प्रतिबिम्बवादिनः, मिथ्यात्वमेवेत्याभासवादिनः । (*Siddhāntabindu*–1)

The view of revered Vācaspatimiśra is this—Consciousness as the object of ignorance is Īśvara and the same as the locus of ignorance is jīva as is evident in the cognition 'I do not know Ātman' In this view ignorances are many, therefore the jīvas are many and each jīva has his own world The fact that jīva has his own ignorance as the adjunct, makes him the essential cause of the world, yet that an object in the world is

recognised as the same by all jīvas is due to the fact that the worlds of all jīvas are similar Śruti says that Īśvara is the cause of the world, because Īśvara as the Substratum of the ignorance of jīva together with the world, may be secondarily called the cause of the world This view is called the *avacchedavāda*

Again Consciousness as the prototype for reflection in ignorance which is Its adjunct is Īśvara; Consciousness as reflected in ignorance is the jīva. Or Pure Consciousness without the adjunct of ignorance is Īśvara and the same with ignorance as its adjunct is the jīva Either of these, referred to as the *Ekajīvavāda*, is pre-eminently the Vedāntic view. This is what is spoken of as the *Dṛṣṭisṛṣṭivāda*, which has been outlined already.

In addition to the aforementioned formulations that are taken as typical, there are others as well which incorporate concepts taken from these. Each one of these *prakriyās* is based upon the Śruti, Sūtra and the Bhāṣya thereon. The Śrutis are—

कार्योपाधिरय जीवः कारणोपाधिरीश्वरः ।

[Consciousness, with the effect as the adjunct is this jīva and with the cause as the adjunct is Īśvara.]

जीवेशावाभासेन करोति माया चाविद्या च स्वयमेव भवति । (*Nr.Ut.U.* 9)

[It creates the appearance of jīva and Īśvara by reflection, and by itself it is Māyā as well as Avidyā.]

इन्द्रो मायाभि. पुरुरूप ईयते । (*Bṛ. U.* 2–5–19)

[The Lord, on account of Māyā (notions superposed by ignorance) is perceived as manifold.]

यथा ह्यय ज्योतिरात्मा विवस्वानपो भिन्ना बहुधैकोऽनुगच्छन् ।
उपाधिना [illegible] देवः क्षेत्रेष्वेवमजोऽयमात्मा ॥ (*Br. Bi. U.*)

[As the one luminous Sun by entering into many different waters is himself rendered multiform by his limiting adjuncts, so also the one Divine Unborn Self, by entering into the different bodies]

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥ (*Br. Bi. U* 12)

[The one Self of all beings separately abides in all the individual beings, It appears as one as well as many, like the Moon and its reflections in water]

The *Sūtras* are—आभास एव च। (2–3–17–50), अत एव चोपमा सूर्यकादिवत्। (3–2-5-18), अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके । (2–3–17-43)

[And individual soul is an appearance by reflection only. For this very reason there are, applied to Brahman, comparisons such as that of the images of the Sun etc. The Soul is a part of the Lord, on account of the declarations of difference, and because in a different way also some record that Brahman is of the nature of fishermen, gamblers etc.]

The *Bhāsyas* for example, are these—

परमेश्वरस्त्वविद्याकल्पिताच्छारीरात् कर्तुर्भोक्तुर्विज्ञानात्माख्यादन्यो यथा मायाविनश्चर्मखड्गधरात् सूत्रेणाकाशमधिरोहतः स एव मायावी परमार्थरूपो भूमिष्ठोऽन्यः । यथा वा घटाकाशादुपाधिपरिच्छिन्नादनुपाधिरपरिच्छिन्न आकाशोऽन्यः । ईदृशञ्च विज्ञानात्मपरमात्मभेदमाश्रित्य 'नेतरोऽनुपपत्तेः' 'भेदव्यपदेशाच्च' इत्युक्तम् । (*Sū. Bhā.* 1–1–6–17) ;

and पर एवात्मा देहेन्द्रियमनोबुद्ध्युपाधिभिः परिच्छिद्यमानो बालैः शारीर इत्युपचर्यते। यथा घटकरकाद्युपाधिवशादपरिच्छिन्नमपि नभः परिच्छिन्नवदवभासते तद्वत् । (*Sū. Bhā.* 1–2–1–6)

[Īśvara is different, to be sure, from the one, imagined through ignorance, to be embodied, the agent, the experiencer

and called the Self conditioned by the intellect, in the same sense that the magician standing on the ground is fancied to be different from the magician holding sword and shield in hands and climbing up by a rope to the sky, though in reality the former is the very essence of the latter, or it is so in the sense that the ether not delimited by any conditioning adjunct is different from the ether delimited by such a conditioning adjunct as a pot etc. Taking for granted such a difference between the Supreme Self and the Self identified with the intellect, it has been said 'the other is not the Supreme Self, because that would be illogical', 'and because of the assertion of difference'

The highest Self insofar as It is limited by Its adjuncts viz., the body, the senses and the mind, is by the ignorant spoken of as if It were embodied, just as ether, although in reality unlimited, appears limited owing to certain adjuncts such as pots etc]

Again, in the *Antaryāmyadhikarana* (1–2–5–20) the *Bhāṣya* says—

अविद्याप्रत्युपस्थापितकार्यकरणोपाधिनिमित्तोऽयं शारीरान्तर्यामिणोर्भेदव्यपदेशो न पारमार्थिक । एको हि प्रत्यगात्मा भवति, न द्वौ प्रत्यगात्मानौ संभवतः । एकस्यैव तु भेदव्यवहार उपाधिकृतो यथा घटाकाशो महाकाश इति । ततश्च ज्ञातृज्ञेयादिभेदश्रुतयः प्रत्यक्षादीनि च प्रमाणानि संसारानुभवो विधिप्रतिषेधशास्त्रं चेति सर्वमेतदुपपद्यते । तथा च श्रुतिः 'यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति' (*Br. U.* 4–5–15) इत्यविद्याविषये सर्वं व्यवहारं दर्शयति । 'यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत्' (*Bṛ. U.* 4–5–15) इति विद्याविषये सर्वं व्यवहारं वारयति ।

[This mention of the distinction between the embodied soul and the Internal Ruler is based on the limiting adjunct of body and senses, conjured up by ignorance, and is not absolutely true, for, the indwelling Self can be but one and not two. The same One, however, is spoken of as two in parlance, owing to conditioning factors, as, for instance, the pot-ether, and

the universal ether From this standpoint the Śrutis about the difference between the knower and the things known, the means of valid knowledge like perception, the experience of transmigration, the scriptures dealing with injunctions and prohibitions, all become justifiable Thus it is that the Śruti 'Where there is duality, as it were, there one sees another' shows that all dealings are possible within the range of ignorance, and the Śruti 'But when to him everything has become Self only, what should he see and through what ?' precludes all dealings in the sphere of illumination]

6.3 3 Connotation of words in Mahavakya

With the aid of *Śāstras* such as these, taking into account the mental make-up of the *adhikārī*, a suitable *prakriyā* is designed by the Master, by accepting as it were, the situation to which the disciple is firmly attached, to lead him on to understand the ultimate significance of the words 'That' and 'thou'. Needless to say that the concepts of *avacchedaka*, *upādhi* and *upalaksana* etc., play an important role in this connection Each system may criticise the other systems, but such criticisms must be understood from the standpoint of the *nahinindānyāya*. As pointed out by the *Sūtrabhāsya* (3–2–5–18) too much must not be made of analogies. The *pratibimba*, *avaccheda* and *ābhāsa* views are given to drive home the idea that the *jīvatva* is because of *upādhi* and further, that it is illusory. The *prakriyā* is also designed to enable the recalling to the mind the import of the words 'That' and 'thou' depending upon the Śruti, *linga*, *vākya*, *prakarana* etc, in the situation in which the words are employed. The words by themselves have general connotations, but when brought together in meaningful sentences, they acquire determinate and unique significance Says the *Naiskarmyasiddhi* (3–32)—

सामान्यं हि पद ब्रूते विशेषो वाक्यकर्तृकः ।
श्रुत्यादिप्रतिबद्धं सद्विशेषार्थं भवेत्पदम् ॥

The *ṭīkā* on it by Śrī Jñānottamapāda says—

... यद्यपि स्वतः सामान्यमात्रविषय पदम्। तथापि श्रुतिलिङ्गवाक्यादिभिर्नियन्त्रितम् सदन्विताभिधानसमयेऽन्वये विशिष्टार्थे तात्पर्यतो वर्तते ।

The appropriate construct employing the maxim—

अध्यारोपापवादाभ्यां निष्प्रपञ्च प्रपञ्चयते ।

[By the method of superimposition and negation the one without any appendages whatsoever is abundantly made clear]

enables the *sādhaka* to see things in the right perspective and to proceed towards the goal. The *Mānasollāsa,* referring to the mirror example, talking of the reflection of Existence and Shine, superimposition, the five sheaths, *ābhāsa* and *avaccheda*, *kāryopādhi* and *kāraṇopādhi*, *taṭastha-lakṣana* and *svarūpalakṣaṇa* etc , speaks in the manner of the *prakriyās* intending thereby to accommodate even the less accomplished *adhikārīs*. The hymn, addressing itself to the pre-eminent investigator, accomplishes by adopting the *apavādadṛṣṭi* that is the culmination of *dṛṣṭisṛṣṭivāda,* what is intended, in an exquisite manner, by declaring that the literal meanings of the words 'That' and 'thou' are, in fact, non-existent, *asatkalpa,* and points to the *adhiṣṭhānatattva* in the manner of a picture on a canvas

6.3.4 Sphuranam Sadatmakam—'Experience' of Atman

The *svarūpalakṣana* of the *adhiṣṭhānatattva* spoken of in the hymn as *sphuraṇam sadātmakam* may now be considered

The experience of the 'Pure Impartite' through the door-way of the qualified as known from the *svarūpalakṣaṇa*,

definition pertaining to the essence, in reply to what has been asked specifically (such as the *svarūpa* i.e., as to what it is intrinsically—the 'Moon', the 'That', or the 'thou'), results in the recollection of it in any situation which warrants it. Doubts in this regard are removed by the experience of the Witness as such in deep sleep as also the experience of only that which is meditated upon in *asamprajñātasamādhi*. Says Śrī Vidyāranyacarana in the *Pañcadaśī* (II–44)—

सद्वस्तु शुद्धन्त्वस्माभिर्निश्चित्तैरनुभूयते ।
तूष्णीं स्थितौ ... . ॥

The experiences in deep sleep and *asamprajñātasamādhi* are referred to in the present context by Śrī Madhusūdana-sarasvatipāda in the *Siddhāntabindu* (1) wherein it is also pointed out that what is called to the mind by words (literally or by implication) in a sentence (as in a definition etc.,) depends upon the purport of what is said (as an exact reply to what is asked) etc. That such is the case even in respect of words like *ākāśa* etc., is accepted by the logicians as well—

सुषुप्तौ निर्विकल्पकसाक्षिचैतन्यानुभवाङ्गीकाराच्च ।

असंप्रज्ञातसमाधेः श्रुतिस्मृतिसिद्धत्वाच्चेति ।

अद्वितीयब्रह्मविजिज्ञापयिषया प्रवृत्ताना सत्यज्ञानादिपदानामुपाधिविशिष्टचैतन्ये शक्तत्वेऽपि चैतन्यमात्रे तात्पर्येण तत्रैव तदंशे एव संस्कारोद्बोधाच्च ।

इच्छन्ति ह्याकाशादिपदादपि निर्विकल्पक स्मरणम् । तात्पर्याधीनत्वात् शब्दवृत्तेः ।

The *Nyāyaratnāvaliṭīkā* thereon discusses the topic elaborately in the light of Śruti and *Smṛti*. It raises the question as to how the knowledge that Ātman is the

[illegible]
[illegible] *nirodha* [illegible]
of pure Ātman. [illegible]
on this discriminatory knowledge, the [illegible]
regard. Ātman alone is sought to be known [illegible]
quent on this as an impediment, the [illegible] cease to
appear; and there results the realisation of Pure Ātman
as revealed by the particular mode of *buddhi* which is
like that in deep sleep revealing only the Witness-self, or
as revealed by the particular mode of the mind which
ensues consequent on the recollection of the statement
indicating Pure Self subsequent to the aforesaid discriminatory knowledge. ...... Alternatively ...... instead of regarding the realisation of Pure Self as arising in the aforesaid manner subsequent to either the *nirodha* or the discriminatory knowledge, it is more appropriate to regard either of them—*nirodha* or discriminatory knowledge—by itself as the realisation since it is possible that, aided by the desire to know Pure Self, the discriminatory knowledge itself can offer the incidence for the realisation of Pure Ātman indicated by the discriminatory knowledge in the manner of qualification per accidens. Similarly, the Śruti declares that in *asamprajñātasamādhi*, only Ātman shines and none other. So has it been said in the *Śreyomārga*—the mind, by nature, always partakes of the 'forms' of both Self and the non-Self. By rejecting the tendency to take on the 'form' of the non-Self, it is to be established in the 'form' only of Self—

ननु देहाद्यधिष्ठानतयाऽऽत्मज्ञाने [illegible]
तस्याप्रमाणत्वादिति चेत, उच्यते । [illegible]
केवलात्मन एव [illegible]

विषयकसौषुप्तवृत्तिरविद्यावृत्तिविशेषरूपः तादृशविवेकज्ञानोत्तरं त्वंपदार्थ-शोधकवाक्यस्मृत्या मनोवृत्तिरूपो वा शुद्धात्मसाक्षात्कारः । ... अथवा ... .. निरोधविवेकज्ञानयोः पश्चात् केवलात्मसाक्षात्कारस्य पूर्वोक्तस्य कल्पनापेक्षया तयोरेव तत्साक्षात्कारत्वकल्पनस्य युक्तत्वात्, केवलात्म-जिज्ञासासहितस्य विवेकज्ञानहेतोरेव विवेकोपलक्षितशुद्धात्मसाक्षात्कारहेतुत्व-संभवात् । 'मोक्षे निर्विषयं स्मृतम्' इत्यादिश्रुतिस्तु असंप्रज्ञातसमाधेः आत्मान्याविषयकत्वबोधिका । ... .. अत एवोक्तं श्रेयोमार्गे—

आत्मानात्माकारं स्वभावतोऽवस्थित सदा चित्तम् ।
आत्मैकाकारतया तिरस्कृतानात्मदृष्टि विदधीत ॥ इति ।

The hymn itself in the first and second stanzas points to the experiences in deep sleep and in realisation, and suggests also the *prakriyā*, *apavādadrṣṭi*, the culmination of the *drṣṭisrṣṭiprakriyā*, succinctly referred to in the first line of the third stanza—

यस्यैव स्फुरण सदात्मकमसत्कल्पार्थग भासते

6.4.1 Vichara at the Feet of Sriguru essential

Obeisance to the Master who enables the disciple to secure the knowledge of the essential nature of 'That' as the Impartite Consciousness pervading the moving and the unmoving, as also that of 'thou' as the pure Consciousness which, apparently, has become the jīva as it were, by taking on a body etc.—

अखण्डमण्डलाकारं व्याप्त येन चराचरम् ।
तत्पद दर्शितं येन तस्मै श्रीगुरवे नमः ॥

देहे जीवत्वमापन्नं चैतन्यं निष्कल परम् ।
त्वंपदं दर्शित येन तस्मै श्रीगुरवे नमः ॥ (*Gurugītā* 44, 45)

Thus Śruti sets at rest all doubts in respect of 'That' and 'thou'. As pointed out previously, there have been also many other views as to the knowledge which results in liberation as entertained by the Naiyāyikas, the Sānkhyas etc For reasons already made clear, these cannot be entertained. Following the Śruti, the *Svārājya-siddhi* (1–11) says—

'Knowledge' means realisation of one's identity with Brahman, the Pure Consciousness, Infinite, non-dual Bliss Itself For a person with a mind of utmost purity i e., *uttamottamādhikārī*, this knowledge dawns immediately on hearing the *Mahāvākya* such as 'That thou art'. But in the case of a person not so competent, the superimposition of the body etc , is so powerful that, though made known directly through the *Mahāvākya*, he cannot entertain the possibility of his own identity with Brahman, let alone certainty. Hence one should investigate under the guidance of the Master on the sound traditional lines of the *Sūtra* and the *Bhāsya*—

ज्ञान चाप्यद्वितीयस्वरससुखघनानन्तचिन्मात्ररूप-
ब्रह्मात्मैकत्वबोध· स भवति सुमतेस्तत्त्वमस्यादिवाक्यात् ।
देहाद्यध्यासदार्ढ्याच्छ्रुतमपि सहसा नैव सम्भावनीय
ब्रह्मत्व स्वस्य तस्मान्नयगुरुवचनै साधु मीमांसनीयम् ॥

Thus the necessary preparation for this Knowledge is the certitude entertained in respect of the essential nature of 'That' and 'thou' Says the *Sūtrabhāsya* (4–1–1–2)—

येषा पुनर्निपुणमतीनां नाज्ञानसंशयविपर्ययलक्षणः पदार्थविषयः प्रति-
बन्धोऽस्ति ते शक्नुवन्ति सकृदुक्तमेव तत्त्वमसिवाक्यार्थमनुभवितुम् ।

[It is only those of sharp intellect, on the other hand, whose understanding of the meanings of the words 'That' and 'thou'

is not obstructed by non-apprehension, doubt or misapprehension, that can realise the meaning of the sentence 'That thou art', even on its first enunciation.]

It is thus clear that under the able guidance of the Master who unravels the meaning of the essential nature of Īśvara, as indicated by the word 'That', which is Impartite Consciousness, and also the essential nature of jīva, as indicated by the word 'thou', again Imparite Consciousness, with the aid of Śruti and reasoning, the *Mahāvākyas* like 'That thou art' whose purport is known by the six-fold signs like *upakrama, upasamhāra* etc., are at once able to make the disciple realise their import without any obstruction. The *Svārājyasiddhi* (II–36) says—

इत्थं मीमांस्यमाने श्रुतिगुरुवचनैर्युक्तिभिश्चानुभूत्या
शश्वज्जीवेशतत्त्वे निपुणमधिगते वस्तुतो लक्षणैक्ये ।
निष्प्रत्यूह निजार्थं समधिगमयितु तत्त्वमस्यादिवाक्या-
न्याद्यन्तावेक्षणाद्यैरधिगतहृदयान्यञ्जसैव क्षमन्ते ॥

This imparting of the instruction of the *Mahāvākya* is spoken of by the hymn in the second line of the third stanza—

साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।

The word *yaḥ* here refers to the Master Necessarily, therefore, the word *yasyaiva* in the first line and hence the words *sphuranam* and *sadātmakam* also refer to the Master Himself

6.4 2 Sriguru—Mahavakyartha in patent form

The *Gurugītā* (51) also gives expression to this—

यत्सत्तया जगत्सत्त्व यत्प्रकाशेन भायुतम् ।
नन्दनं च यदानन्दात् तस्मै श्रीगुरवे नम ॥

The content of the expression *asatkalpārthagam bhāsate*, as referring to the Master, is also given by the *Gurugītā* (54)—

य एव कार्यरूपेण कारणेनापि भाति च ।
कार्यकारणनिर्मुक्तस्तस्मै श्रीगुरवे नमः ॥

[Obeisance to the exalted Master who shines in the form of effect as also of the cause, while always transcending them.]

He it is that is Īśvara denoted by 'That'—

यस्मिन् सृष्टिस्थितिध्वंसनिग्रहानुग्रहात्मकम् ।
कृत्यं पञ्चविधं शश्वद्भासते तं गुरुं भजेत् ॥ (*Gurugītā*-92)

By the righteous, the exalted Master is recognised verily as Īśvara Himself while to the sinful, He appears only as a human being—

शिववद्दृश्यते साक्षाच्छ्रीगुरुः पुण्यकर्मणाम् ।
नरवद्दृश्यते सैव श्रीगुरुः पापकर्मणाम् ॥ (*Gurugītā*-78)

Again He it is that is the essence of the jiva denoted by 'thou'—

येन चेतयताऽऽपूर्यं चित्तं चेतयते नरः ।
जाग्रत्स्वप्नसुषुप्त्यादौ तस्मै श्रीगुरवे नमः ॥ (*Gurugītā*-52)

From these *ślokas* it is clear that the Master Himself is the Substratum of all superimposition—Īśvara, *jiva* and *jagat*. He is Self of all The transcendental nature of the Master is beautifully described in the *Gurugītā* (87)—

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥



[Salutations to the Supreme Master who is the embodiment of Bliss that is Brahman, the bestower of Supreme Happiness, the Absolute Knowledge personified, who transcends the pairs of opposites, who is like the sky, who is indicated by such Vedic dicta as 'That thou art', the One without a second, the Eternal, the Pure, the Changeless, the Witness of all the modifications of the intellect, who is beyond all states, and devoid of the three *gunas*]

It is of utmost importance to realise what the phrase *tattvamasyādilakṣyam* points out — that the Master is the very embodiment of what is being sought after, viz., the content of the *Mahāvākyas* like 'That thou art' Says the *Gurugītā* (70)- -

शिष्यहृत्पद्मसूर्याय सत्याय ज्ञानरूपिणे ।
वेदान्तवाक्यवेद्याय शिवाय गुरवे नमः ॥

The Master, the Lord, is verily the Sun that enables the lotus that is the heart of the disciple, to blossom forth. As has been pointed out previously, the Lord, being pleased with the constant and unflinching devotion and worship in the prescribed manner, extending over many lives on the part of the seeker, manifests Himself, in His infinite mercy in the human form of the Guru, thereby becoming accessible to the *śiṣya* for *śuśrūṣā* and *vicāra* which culminate in his crossing over the perilous ocean of *samsāra*—

जन्मानेकशतैः सदादरयुजा भक्त्या समाराधितो
भक्तैर्वैदिकलक्षणेन विधिना सन्तुष्ट ईशः स्वयम् ।
साक्षाच्छ्रीगुरुरूपमेत्य कृपया दृग्गोचरः सन् प्रभु-
स्तत्त्वं साधु विबोध्य तारयति तान् संसारदुःखार्णवात् ॥

(*Sarvavedāntasiddhāntasārasangraha*—255)

The Master, that is the Supreme Lord, concealed in His apparent human form, reveals Himself out of grace only to the chosen disciple Says the *Gurugītā* (77)—

मनुष्यचर्मणाऽऽबद्धः साक्षात्परशिवः स्वयम् ।
गुरुरित्यभिधा गृह्णन् गूढः पर्यटति क्षितौ ॥

6.4.3 Supreme Mercy alone the Saviour

Śrī Śrī Bhagavatpādācārya emphasises again and again in the *Upaniṣadbhāṣyas,* wherever the Master is referred to, that it is the Supreme mercy of the Master that is always operative—

स कदाचित्**परमकारुणिकेना**चार्येणात्मज्ञानप्रबोधकृच्छब्दकार्यां वेदान्तमहावाक्यभेर्यां तत्कर्णमूले ताड्यमानाया (*Ai. U. Bhā.* 1-3)

[When, however, on some rare occasion, the Master, in His infinite mercy, beats in the recesses of his ears, the drum that is the *Vedāntamahāvākya* which produces the sound that awakens him to the Knowledge of Self]

.. ... . कदाचिदनेकजन्मसु शुद्धजन्मसञ्चितनिमित्ततः केनचित् **कारुणिकेन** दर्शितयोगमार्गः (*Mu. U. Bhā* 3-1-2)

यदा वेदान्तार्थतत्त्वाभिज्ञेन **परमकारुणिकेन** गुरुणा 'नास्येव त्व हेतुफलात्मक किन्तु तत्त्वमसि' इति प्रतिबोध्यमानः (*Mā kā. Bhā.* 1-16)

यदा पुनरेतमात्मान कथञ्चित् **परमकारुणिकं** कञ्चिदाचार्यं प्राप्य ततो लब्धप्रसादः सन् (अनु) पश्चात् पश्यति, साक्षात्करोति स्वमात्मान देव द्योतनवन्तम् । (*Br U. Bhā* 4-4-15)

. .. अनेकशतसहस्रानर्थजालवान् विक्रोशन् कथञ्चिदेव पुण्यातिशयात् **परमकारुणिकं** कञ्चित् सद्ब्रह्मात्मविदं विमुक्तबन्धन ब्रह्मिष्ठ यदा आसादयति तेन च ब्रह्मविदा **कारुण्यात्** नासि त्वं संसारी, सदृयत् तत्त्वमसीत्यविद्यामोहपटाभिहननात् .. (*Ch. U Bhā.* 6-14-2)

Says the *Gurugītā* (40)—

यस्यानुग्रहमात्रेण हृदये जायते क्षणात् ।
ज्ञानं च परमानन्दः सद्गुरुः शिव एव सः ॥

Thus the importance of the grace of the Supreme Master cannot be overemphasised. It is only this grace that accomplishes everything.

6.4 4 Total Surrender Vital

Even Brahmā, Viṣṇu and Maheśvara are able to discharge their duties only because of this grace, and this grace is secured only by 'serving' the Master—

गुरोः कृपाप्रसादेन ब्रह्मविष्णुमहेश्वराः ।
समर्थास्तत्प्रसादो हि केवलं गुरुसेवया ॥ (*Gurugītā*–82)

That this grace is conferred only on that disciple for whom the Master is the sole refuge, is voiced by the hymn by the use of the word *āśritān*. Commenting on the *Mundakopanisad* (1–1–5) referring to the *Parāvidyā* — अथ परा यया तदक्षरमधिगम्यते—the *Bhāṣya* raises the question as to why the *Parāvidyā* is mentioned by the Śruti as though it is distinct from the Vedas which are categorised as *aparāvidyā* If indeed it is outside the Vedas — *Vedabāhya* — then there arises the contingency of its being rejected outtrigh, and it would not be entitled to be called *Parāvidyā*. The answer is—

न, वेद्यविषयविज्ञानस्य विवक्षितत्वात् । उपनिषद्वेद्याक्षरविषयं हि विज्ञानमिह पराविद्येति प्राधान्येन विवक्षितम्, नोपनिषच्छब्दराशिः । वेदशब्देन तु सर्वत्र शब्दराशिर्विवक्षितः । शब्दराश्यधिगमेऽपि यत्नान्तरमन्तरेण गुर्वभिगमनादिलक्षणं वैराग्यं च नाक्षराधिगमः सम्भवतीति पृथक्करणं ब्रह्मविद्यायाः 'पराविद्या' इति कथनं चेति ।

[The objection has no force, for by the term *vidyā* is here meant the knowledge of what is sought to be known By the term *Parāvidyā* is meant primarily in this context, that knowledge of the Immortal which could be known through the Upanisads and not the mere assemblage of words in them But, by the term Veda is generally understood the assemblage of words forming it As the Immortal cannot be realised by a mastery of the mere assemblage of words without other efforts such as the approaching a preceptor and spurning all desires etc , the separate classification of the knowledge of Brahman and its designation as '*Parāvidyā*' is proper]

The Śruti itself illustrates the point in the *Sanatkumāra-Nāradasamvāda* pertaining to the *Bhūmavidyā*—

नान्यदात्मज्ञानान्निरतिशयश्रेयस्साधनमस्तीत्येतत्प्रदर्शनार्थं सनत्कुमार-नारदाख्यायिकारभ्यते । येन सर्वविज्ञानसाधनशक्तिसम्पन्नस्यापि नारदस्य देवर्षेः श्रेयो न बभूव, येनोत्तमाभिजनविद्यावृत्तसाधनशक्तिसम्पत्तिनिमित्ताभिमानं हित्वा प्राकृतपुरुषवत् सनत्कुमारमुपससाद श्रेयस्साधनप्राप्तये । अतः प्रख्यापितं भवति निरतिशयश्रेयःप्राप्तिसाधनत्वमात्मविद्याया इति ।

(*Ch. U Bhā.* 7–1–1)

[In spite of being equipped with the necessary knowledge, the resources and the ability to secure anything whatsoever that is desired, the divine sage Nārada could not attain Bliss , hence, giving up the pride due to the wealth of his equipment, exalted birth, learning, conduct, resources and abilities, like an insignificant person, approached Śrī Sanatkumāra to secure the means for attaining Bliss. Thus is established beyond doubt, that Self-knowledge is the means for securing the Supreme Bliss]

He approached the Master, the *Yogīśvara, Brahmajñāni* par excellence, in the prescribed manner, uttering the *mantra* अधीहि भगवः and after mentioning at the behest of the Master all the various branches of learning, starting from all the four Vedas in which he was adept, he says—

*

सोऽहं भगवो मन्त्रविदेवास्मि नाऽऽत्मविच्छ्रुतꣳ ह्येव मे भगवद्दृशेभ्य-स्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि त मा भगवाञ्छोकस्य पारं तारयतु । (*Ch U.* 7-1-3)

[Such a one am I, Venerable Sire! knowing only the sacred sayings, but not a knower of Self It has been heard by me from those who are like you, Venerable Sire! that he who knows Self crosses over sorrow Such a sorrowing one am I, Venerable Sire! Pray, Venerable Sire! cause me to cross over to the other shore of the ocean of sorrow.]

Commenting on this Śruti the *Bhāṣya* says—

तस्मात् सोऽहं मन्त्रवित् (शब्दार्थमात्रविज्ञानवान्) कर्मविदेवास्मि । कर्मकार्यं च सर्वं विकार इति विकारज्ञ एवास्मि, नाऽऽत्मवित्, नाऽऽत्म-प्रकृतिस्वरूपज्ञ इत्यर्थः । अत एवोक्त 'आचार्यवान् पुरुषो वेद' इति । 'यतो वाचो निवर्तन्ते' इत्यादिश्रुतिभ्यश्च ।

[Therefore such a one I am that knows only the sacred sayings (only the words and their meanings) i. e , knower only of deeds Since the products of deeds are all modifications, I am the knower of merely these modifications and not the knower of Self i.e , the essential nature of Self underlying these modifications That is why the Śrutis say—'One who is under the care of a preceptor, knows' and 'whence all speech turns back' and so on.]

It is thus clear that it is not mere verbal knowledge that is sought after, but something different, to convey which however, the words may be used as the vehicle of transmission, as it were. The required qualifications such as purification of the mind, the six-fold equipment etc., surrender at the feet of the Master, hearing, reasoning and contemplation are the means only to remove the obstacles, both external and internal, in the way of that

which alone secures Self-knowledge, viz., a mere glance of the Merciful Master; says the *Siddhāntacandrikā* (38)—

श्रवण मनन ध्यान साधनमिति मुक्तये वदन्तु परे।
शृणु मामकसिद्धान्तं श्रीगुरुकरुणाकटाक्षलेश इति ॥

This grace is the intrinsic nature of the Master. Says the *Vivekacūdāmani* (40)—

अय स्वभावः स्वयमेव यत्परश्रमापनोदप्रवण महात्मनाम्।
सुधांशुरेष स्वयमर्ककर्कशप्रभाभितप्तामवति क्षितिं किल ॥

[The assuaging of the ills of others is natural to the Great. Does not the Moon cool the surface of the earth scorched by the severe rays of the Sun?]

Only such a disciple deserves this grace whose one and only concern is the Master, and has no use for, or interest in, anything else. He should place his body, all his possessions and the organs at the disposal of his Master; and himself remain His servant, like Janaka, the king of Videha—

शरीरमर्थं प्राणांश्च सद्गुरुभ्यो निवेदयेत्।
आत्मानमपि दास्याय वैदेहो जनको यथा ॥ (*Gurugītā*–38)

This is the total dedication in the manner *Tasyaivāham* (I am His alone) conveyed by the word *āśritān* in the third stanza of the hymn. Commenting on the line—

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये। (*Gītā* VII–29)

the *Bhāṣya* says—

मा परमेश्वरमाश्रित्य मत्समाहितचित्ताः सन्तो यतन्ति।

[Who with the mind steadfast in Me, the Supreme Self, strive for liberation from decay and death.]

The *Ānandagiriṭīkā* on this *Bhāṣya* points out—

परमेश्वराश्रयण नाम विषयविमुखत्वेन भगवदेकनिष्ठत्वमित्याह—मत्समाहितेति ।

Remaining steadfast in the Supreme Self means turning away from the objective world and abiding only in the Supreme Self Bhagavān Himself speaks of such in the *Gītā* (X–9)—'With their thought on Me, with their senses absorbed in Me, nay, their very life devoted to Me, instructing each other and ever speaking of Me, they are content and delighted'—

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

Obviously, it is this state of mind—*bhāva*—that is expressed as ममैवासौ i e., 'He is mine alone', 'He alone is mine'—ममासावेव It is only such that transcend Māyā, says Śrī Bhagavān in the *Gītā* (VII–14)—

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

Again, says Śrī Bhagavān 'People who are constantly united with Me, and are worshipping Me with love, are endowed by Me with complete vision through which they realise Me Out of pure compassion for them, dwelling in their hearts, I destroy the darkness born of ignorance by the luminous lamp of wisdom'—

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

(*Gītā*, X–10, 11)

The word *āśritān* in the plural in the stanza is suggestive of what is said in the *Gītā* (VII)—

चतुर्विधा भजन्ते मा   आर्तो जिज्ञासुरर्थार्थी ज्ञानी च ..

उदारास्सर्व एवैते

[Four kinds of men, the distressed, the seeker of knowledge, the seeker of wealth and the enlightened, worship Me Noble indeed are all these]

All these who have sought refuge in Him, are taken into His fold by the Lord who leads each of them suitably to the realisation of the Supreme. Bhagavān's words—

ये यथा मा प्रपद्यन्ते तांस्तथैव भजाम्यहम् । (*Gītā*, IV-11)

and the Śruti—एष ह्येव साधु कर्म कारयति त यमेभ्यो लोकेभ्य उन्निनीषते । (Kau. Br. 3-8)

may be recalled here. Need it be said that Īśvara, Self of the seeker, manifest as the Master, reveals Himself when He alone is sought after. Says the *Kaṭhopaniṣad* (1-2-23)—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

The *Ānandagiriṭīkā* on the *Bhāṣya* thereon says—

... ... उपनिषद्विचारेणापि सिद्धोपदेशरहितेन न लभ्यत इत्यर्थ. । परमेश्वराचार्यानुग्रहेण तु लभ्यत इत्याह—यमेवेति । स्वात्मानमेव साधकः श्रवणमननादिभिर्वृणुते सम्भजते श्रवणादिकालेऽपि सोऽहमित्यभेदेनैवानुसन्धत्त इत्यर्थ. । तेनैवेति । लक्षणया परमात्मानुग्रहेणैव वरित्राऽभेदानुसन्धानवता यथानुसन्धानमात्मतयैव परमात्मा लभ्यो भवतीत्यर्थः । वैपरीत्येन वा योजना । आत्मा त्वेष प्रकरणी परमात्माऽन्तर्यामिरूपेणाचार्यरूपेण वा व्यवस्थितोऽयमेव मुमुक्षु वृणुते भजतेऽनुगृह्णाति । तेनैव परमेश्वरानुगृहीतेनाभेदानुसन्धानवता लभ्यत इत्यर्थः ।

[... Without instruction by the Realised, established in Brahman, by mere enquiry into even the Upaniṣads, Ātman cannot be realised. On the other hand, the realisation is secured by the grace of the Supreme Lord, the Master. The seeker seeks his own Self by hearing, reflection, etc, i.e, even as he hears etc, he contemplates his identity with the Supreme as 'He is myself'. The implication is—the Supreme Lord is realised, only by the grace of the Lord, as his own Self in the manner of his contemplation by the seeker contemplating the identity. Or it can also be read the other way—Ātman in this context is the Supreme Lord residing as the Inner Controller who Himself chooses i.e., seeks and blesses the *sādhaka*. It is he alone who contemplates his identity with the Supreme and has secured the grace of the Supreme Lord, that secures the Supreme Self.]

Commenting on the same Śruti occurring in the *Mundakopanisad* (3–2–3), the *Ātmapurāna* says—

अध्यापनादध्ययनान्मेधातोऽपि न कर्हिचित ।
आत्माऽय लभ्यते किञ्चिद्गुरुवाक्याद्धि लभ्यते ॥ (16–224)
गुरुणाऽनुगृहीतश्चेच्छिष्योऽय ब्रह्मरूपिणा ।
ब्रह्माप्यनुग्रह तस्य कुरुते स्वात्मदर्शनात् ॥ (16–225)

The *ṭikā* thereon says—

एष विद्यया ब्रह्मभूतो गुरुरेव य शिष्यमनुगृह्णाति त शिष्य प्रति स्वस्वरूपप्रादुर्भावेण ब्रह्म परमेश्वरोप्यनुगृह्णातीत्यर्थः ।

The purport is this—that disciple whom the Master, the knower of Brahman and thus verily Brahman Itself favours, is ipso facto, favoured by Brahman, the Supreme Lord who confers His grace by way of revealing Himself as his very Self. The Master, the Supreme Lord, in His abundant Grace, tears asunder the veil of Māyā and shines as the very Self of the disciple. Thus, this grace alone is the cause that secures the plenary experience

resulting in liberation, as the *Sūtrabhāsya* (2–3–16–41) says—तदनुग्रहहेतुकेनैव च विज्ञानेन मोक्षसिद्धिर्भवितुमर्हति ।

6.5.1 Direct Instruction

The disciple who conforms in every way to the description of *āśrita* is thus chosen by the Supreme Lord, the Master, for direct instruction personally by Himself—साक्षाद्बोधयति. The word *sākṣāt* proclaims this condescension. It also proclaims that the Self-effulgent Lord Dakṣiṇāmūrti who silently manifests from within by dispelling ignorance is Himself the Master that imparts the formal instruction '*Tattvamasi*' as well. The syntactical relation between the words *yaḥ* (यः) in the second line and *tasmai* (तस्मै) in the refrain affirms this. The significance of the word *sāksāt* is realised when it is related syntactically to the other words in the line as well Read along with '*Tattvamasi*' it conveys to the disciple that Brahman that is being sought is verily he himself—तत् साक्षात् त्वमसि—in the manner of the sentence दशमस्त्वमसि (the tenth man that is being sought after is yourself). This is the verbal expression of the Brahmanhood conferred on him.

Taken along with the word *vedavacasā* it reads as—साक्षाद्वेदवचसा बोधयति—conveying now the idea that the instruction is offered by Himself directly citing actually the *Vedic* sentence itself.

6.5.2 Vak

The word *vāk,* meaning speech, recalls to the mind the speaker who is the sentient being uttering words in order to convey the knowledge that is intended. This is so in parlance On deeper analysis, employing the dream parallelism, it is seen that the production of the intended

knowledge, though apparently by the use of words, is to be traced to the Self-effulgent Ātman Himself. That is why the Śruti quoted in the *Bhāsya* on the *Kenopanisad* says—सा वागयया स्वप्ने भाषते (*Ke U.* 1–5) (That is speech by which one speaks in dreams).

Says the same *Bhāsya*—

सा हि वक्तुर्वक्तिर्नित्या वाक् चैतन्यज्योतिस्स्वरूपा, 'न हि वक्तुर्वक्तेर्विपरिलोपो विद्यते' इति श्रुतेः ।

[The speaker's power of speech is eternal and is of the nature of Self-effulgent Consciousness So says the Śruti 'the power of speech of the speaker knows no decay'.]

The Śruti यद्वाचो ह वाचम् has already been referred to. It has been pointed out in the *Darśanasarvasva* (given in Volume II of the *Khandanakhandakhādya* with *Śāradāṭīkā*)—

तत्तदर्थविषयकासत्त्वापादकाज्ञानविरोधिचिन्निष्ठतया तत्तदर्थविषयकेच्छाजनकतावच्छेदकज्ञानत्वस्य, वृत्तिविशेषावच्छिन्नचिन्निष्ठतया चान्येच्छानधीनेच्छाविषयत्वयोग्यत्वरूपसुखत्वस्यापि कादाचित्कत्वेऽपि तदुपलक्षितव्यक्तेरिव तत्तद्वत्संपृक्तचिन्निष्ठतया वाग्रूपत्वस्य कादाचित्कत्वेऽपि तदुपलक्षितव्यक्तेर्ब्रह्मस्वरूपलक्षणत्वाभ्युपगमे ज्ञानानन्दरूपैव चितिरितिवद्वाक्शक्तिरेव चितिरित्यप्युक्तिर्न दुष्यति ।

[Abiding in the Consciousness, which in association with the corresponding mental mode, is the destroyer of ignorance pertaining to the existence of an object, the knowledge delimited by the capacity to produce desire for that object, is transient. Also, abiding in the Consciousness delimited by the particular mental mode, the happiness with the capacity of being the object of desire that is not subsidiary to any other desire, is transient. Still the entity indicated by the respective mental mode as the attribute per accidens in each case is taken as the essential characteristic of Brahman.

Similarly, abiding in the Consciousness as associated with the particular utterance, though the speech-hood is transient, the entity indicated by it as the attribute per accidens, being taken as the essential characteristic of Brahman, it will not be faulty to say that the power of speech is of the very nature of Consciousness, just as knowledge as also happiness are of the very nature of Consciousness.]

6.5.3 Four states of Vak—Para, Pasyanti, Madhyama, Vaikhari; Nada, Bindu

Ordinarily, speech is resorted to for conveying knowledge intended to the hearer. This is in the form of words that are audible. This is the ultimate stage in the production of speech with three significant earlier stages. Says the Śruti (*Tai. Br.* 2–8–8)—

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

The *Sāyanabhāṣya* thereon is—

येयं वाक् सा परिमितेयत्तया परिछिन्नानि चत्वारि पदानि चतुरोऽवयवान् प्राप्य वर्तते । परा पश्यन्ती मध्यमा वैखरी इत्येते चत्वारः पादाः । तानि चत्वार्यपि पदानि ये ब्राह्मणा मनीषिणः शास्त्रज्ञास्ते विदुर्न त्वितरे मूढाः । तत्र हेतुरुच्यते । त्रीणि परापश्यन्तीमध्यमेत्येतानि पदानि गुहाया शरीरमध्ये निहितानि स्थापितानि वर्तन्ते नेङ्गयन्ति न तु बहिः प्रसरन्ति । वाचस्तुरीय वैखरीत्याख्य पद मनुष्याः सर्वे वदन्ति उच्चारयन्ति ।

[This *vāk* has four well-defined states—*parā*, *paśyantī*, *madhyamā* and *vaikharī* Only the *Brāhmanas*, adepts in the *Śāstras*, know all the four, not the others who are ignorant For, the first three are stationed in the middle of the body without external projection. It is the fourth, the *vaikharīvāk* that men utter.]

The *Sūtasamhitāṭīkā* (1-5-9) gives a succinct account of these four stages. The *Rājahamsaṭīkā* on *Darśanasarvasva* (4) also gives it in a summary form—

प्रलीनसकलकार्यमायालिङ्गितं ब्रह्म घनीभूतशब्दोदितं कालक्रमेण विचिकीर्षावस्थामासाद्य जगदङ्कुरकन्दरूपामधिदैवतमव्यक्तपदवाच्यामध्यात्मं च परापदव्यपदेश्या दशा दर्शयत्परतो वर्णितपश्यन्तीमध्यमावैखर्यपरपर्याया क्रमेण कार्यबिन्दुनादबीजमयीमनुभवति दशाम् । अत्राव्यक्तदशैव कारण-बिन्दुशब्देनोच्यते, मूलाधारे किञ्चिदिवाभिव्यज्यमाना च सा शब्दब्रह्मेति गीयते । यदाहुः—

बिन्दोस्तस्माद्भिद्यमानादव्यक्तात्मा रवोऽभवत् ।
स रवः श्रुतिसम्पन्नैः शब्दब्रह्मेति गीयते ॥

इति । बिन्दोरिति कारणबिन्दोरित्यर्थः ।

[Brahman, in inseparable association with Māyā in which are dissolved all effects, spoken of as dense sound, which in course of time attains the state of *vicikīrsā* (desire) in which has sprung up the sprout of the world spoken of as *avyakta* (unmanifest) from the *adhidaiva* (cosmic) standpoint, and *parā* from the *adhyātma* (individual) standpoint, eventually experiences the states of *paśyantī*, *madhyamā* and *vaikharī* of the nature respectively of *kāryabindu, nāda* and *bīja.* Here the state of *avyakta* is the *kāranabindu* and, manifesting somewhat, as it were, in the *mūlādhāracakra,* is called *śabdabrahman.*

From the *kāranabindu* that breaks up, is produced the sound of the nature of *avyakta* spoken of by the affluent in Śruti as *śabdabrahman.*]

The *Sūtasamhitāṭīkā* (1–5–9) says—

ज्ञातमर्थं विवक्षोः पुरुषस्येच्छया जातेन प्रयत्नेन मूलाधारस्थः पवनः संस्कृतस्तेन पवनेन सर्वत्र स्थित शब्दब्रह्म तत्राभिव्यज्यते । तदभिव्यक्त शब्दब्रह्म कारणबिन्द्वात्मक स्वप्रतिष्ठतया नि.स्पन्द सत् परावागित्युच्यते ।

तदेव नाभिपर्यन्तमागच्छता तेन वायुना अभिव्यक्तं विमर्शरूपेण मनसा युक्त सामान्यस्पन्दप्रकाशरूपिणी कार्यबिन्दुतत्त्वात्मिकाऽधिदैवमीश्वररूपा पश्यन्तीवागित्युच्यते । तदेव शब्दब्रह्म तेनैव वायुना हृदयपर्यन्तमभिव्यज्यमान निश्चयात्मिकया बुद्ध्या युक्त विशेषस्पन्दरूपनादबिन्दुमय्यधिदैवतं हिरण्यगर्भरूपा मध्यमावागित्युच्यते । तदेवाऽऽस्यपर्यन्त तेनैव वायुना कण्ठादिस्थानेष्वभिव्यज्यमानमकारादिक्षकारान्तवर्णमालारूप परश्रोत्रग्रहणयोग्य बीजात्मकमधिदैव विराड्रूपं वैखरीवागित्युच्यते ।

[Arising from the effort born of the desire on the part of man to speak out what he has known, the vital air in the *mūlādhāra* is set into the prior state of flux. By this air, the *śabdabrahman* that is everywhere becomes manifest This *śabdabrahman* that is manifest, of the nature of *kāranabindu,* motionless as abiding in itself, is spoken of as *parāvāk* When the same rises to the level of the navel and rendered manifest there, as associated with the mind with its discursive (deliberating) faculty, becomes dynamic and effulgent, it is of the nature of *kāryabindu,* of the form of Īśvara from the cosmic standpoint and is spoken of as *paśyantīvāk.* Again, the same rising upto the heart, and associated with the intellect with the faculty of decisive knowledge, partaking of the special motions, being of the nature of *nāda* and *bindu* and of the form of *Hiranyagarbha* from the cosmic standpoint, is spoken of as *madhyamāvāk.* The same, rising as far as the mouth, rendered manifest in the throat etc., of the nature of the letters of the alphabet beginning with अ ('*a*') and ending with क्ष ('*kṣa*') fit for being grasped by the ear of the hearer, of the nature of *bīja,* of the form of *Virāt* from the cosmic standpoint, is spoken of as *vaikharīvāk*]

6 5 4 Vak, Brahman Itself

Thus it is Brahman Itself, Consciousness that is Self-effulgent, *Sphurana* that is the essence of *vāk*, which, assuming the forms of *parā, paśyantī, madhyamā* and *vaikharī*, the forms of Īśvara, *Hiranyagarbha* and *Virāṭ,* successively

becomes manifest for purposes of parlance in the last stage.

Commenting on the Śruti—

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते (*Ke. U.* 1–5)

the *Bhāsya* says—

यच्चैतन्यमात्रसत्ताकं वाचा वागिति जिह्वामूलादिष्वष्टस्थानेषु विषक्तमाग्नेयं वर्णानामभिव्यञ्जकं करणम्। वर्णाश्च अर्थसङ्केतपरिच्छिन्ना एतावन्त एवक्रमप्रयुक्ता इत्येवं तदभिव्यङ्ग्यशब्दः पदं वागित्युच्यते। 'अकारो वै सर्वा वाक् सैषास्य स्पर्शान्तस्थोष्मभिर्व्यज्यमाना बह्वी नानारूपा भवति' (*Ai Āraṇyaka* 2–3–6) इति श्रुतेः। मितममितं स्वरः सत्यानृते एष विकारो यस्याः तया वाचा पदत्वेन परिच्छिन्नया करणगुणवत्याऽनभ्युदितमप्रकाशितमनभ्युक्तम्। येन ब्रह्मणा विवक्षितेऽर्थे सकरणा वागभ्युद्यते चैतन्यज्योतिषा प्रकाश्यते प्रयुज्यत इत्येतत्।

[What, speech does not enlighten, but what enlightens speech, (know 'That' alone to be Brahman).

'That' means here Consciousness Itself. *Vāk* is the organ presided over by *Agni* (Fire) occupying eight localities in the body, such as the root of the tongue, etc The letters are intended to express the meaning to be conveyed and are subject to laws as to their number and order. The word which is produced by them is called *Vāk*. The Śruti says 'The letter अ ('*a*') is all speech, which, being produced by the use of letters divided into *sparsa, antastha* and *ūsma* becomes diverse and assumes many forms' The *Rk, Yajus, Sāma* and truth and falsehood are its modifications By such speech enclosed in words and conditioned by the organ of speech, Brahman is not illumined or explained. Brahman by Its brightness illumines speech and its organ]

6.5.5 Vedavak

The *vāk* or speech is, in the spirit of the *Aitareyāraṇyaka* (2–3–6) already quoted, of the nature of truth and false-

hood symbolised as 'OM' and 'NA' for purposes of meditation, the latter leading one to perdition whereas the former, however, lifts one up and eventually leads him on to the realisation of Brahman-Ātman. Of particular significance in this connection is the special form of *vāk*, the special manifestation of Brahman (*Caitanya, Sphuraṇa*) as *vāk* that is well-known as Veda.

Says the Śruti, the *Taittirīyabrāhmana* (2–8–8)—

वागक्षरं प्रथमजा ऋतस्य । वेदानां माताऽमृतस्य नाभिः ।

The *Sāyaṇabhāṣya* thereon is—

येय वाक् सैवाक्षरमविनश्वरं परमात्मस्वरूप तत उत्पन्नत्वात् । सा चर्तस्य यज्ञस्य प्रथमजा प्रथममुत्पादयित्री मन्त्रैर्हि कर्माण्युत्पाद्यन्ते । अत एवाथर्वणिका आमनन्ति—'तदेतत्सत्य मन्त्रेषु कर्माणि कवयो यान्यपश्यन्' इति । सा चर्ग्वेदादीनां माता । तेषा वाग्विशेषरूपत्वात् । अमृतस्य नाभिरमृतत्वं हि देवत्वम् । वाचि नह्यते बध्यते मन्त्रपूर्वकानुष्ठानेन तत्प्राप्तिः ।

[This *vāk* herself is the imperishable Supreme Ātman, being born of It She is the prime progenitor of sacrifice as it is the *mantras* that generate the *karmas* That is why the *ātharvaṇikas* say—' The various *karmas* which the sages saw in the hymns are true ' It is she that is the mother of *Rgveda* etc , which are all special forms of *vāk* herself, and the bestower of immortality as it is secured through the performances of sacrifices involving *mantras*]

The Śruti says further—

यामृषयो मन्त्रकृतो मनीषिणः । अन्वैच्छन् देवास्तपसा श्रमेण । ता देवीं वाचᳪ हविषा यजामहे ।

The *Sāyanabhāṣya* says—

मन्त्रकृतः सम्प्रदायप्रवर्तकरूपेण मन्त्राणा कर्मकर्तारो मनीषिणो बुद्धिमन्तो धारणशक्तियुक्ता ऋषयो वसिष्ठाद्याः श्रमेण तपसा बहुप्रयास-

साध्येन तपसा युक्तास्तथा देवाश्च यां वाचमन्वैच्छन् अनुप्राप्तुमिच्छाम-कुर्वन्। अत एव स्मर्यते—

युगान्तेऽन्तर्हितान् वेदान् सेतिहासान् महर्षयः।
लेभिरे तपसा पूर्वमनुज्ञाताः स्वयम्भुवा॥
(*Mokśadharma*—210–19)

इति। तां तादृशीं वाच देवीमनेन हविषा यजामहे।

The *Sūtrabhāsya* (1–3–8–29) gives also the Śruti—

यज्ञेन वाचः पदवीयमायन् तामन्वविन्दन् ऋषिषु प्रविष्टाम्।
(*Rg. Sam.* 10–17–3)

[We propitiate by this offering in the sacrifice that *Vāgdevī*—the Speech Divine—whom the highly intelligent, of retentive faculty, the promoters of tradition in respect of *karmas* enjoined in the hymns, seers like Vasistha etc , by dint of hard austerities and the gods as well, desired to secure That is why the *Smrti* says ' In days of yore the great *rsis* received through austerities with the permission of *Hiranyagarbha,* the Vedas together with the *itihāsas* which had remained withdrawn during dissolution

The *rsis* having acquired the fitness to receive the Veda as a result of performance of sacrifice, received it which was already dwelling in them.]

6.5.6 Eternality of Vedas—Apaurusheyatva

These show that *vāk* whose especial form is Veda, has always been existing This topic of the eternality of Vedas is discussed in the *Bhāsya* under *Sūtras* (1-3-8-28, 29, 30)—

शब्द इति चेन्नातः प्रभवात् प्रत्यक्षानुमानाभ्याम्।

[If it is said that a contradiction will result in respect of the Vedic words, we say no, because of the creation of the world together with the gods from these words as is known from direct perception (Śruti) and inference (*smrti*).]

अत एव च नित्यत्वम्।

[From this very reason also results the eternality (of the Vedas)]

समाननामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेश्च ।

[And because of the sameness of names and forms in every fresh cycle there is no contradiction to the eternality of the vedic words even in the revolving of the world-cycles as is seen from the Śruti and the *Smṛti*]

The *Sūtrabhāṣya* (1–3–8–28) also quotes other *Smṛtis* in this connection, such as—

अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ।
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥

[In the beginning was projected by *Prajāpati* the eternal (without beginning or end) divine speech in the form of Vedas from which proceed all activities.]

This also shows that all activities proceed along with the utterance, in tune with the Śruti (*Tai. Br.* 2-2-4-2)—

स भूरिति व्याहरत् स भूमिमसृजत् ।

[He uttered the word '*Bhūḥ*'. He created the earth.]

The *Bhāṣya* also says—

उत्सर्गोऽप्यय वाचः सम्प्रदायप्रवर्तनात्मको द्रष्टव्यः । अनादिनिधनाया अन्यादृशस्योत्सर्गस्यासम्भवात् ।

[And even this projection of speech is to be understood in the sense of starting of a cycle (tradition) of transmission through a line of teachers and students, for no other kind of projection is possible for Vedas which are without beginning and end.]

Śrutis such as the *Muṇḍakopaniṣad* (1–1–1)—

ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥

and *Smṛtis* such as the *Gītā* (III–10)—

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥

affirm this traditional handing down of the *Vidyā* and the creation and sustenance of the world of men, gods, etc. by giving in detail the sacrifices and prescribing the means of performing them, all in the light of the Vedas This shows the importance of the Vedas in all aspects of life as also their pervasiveness by pointing out their necessity in every situation starting from the creation of the world

In this connection the *Sūtrabhāsya* (1–3–8–28) points to the other *Smṛtis* as well—

सर्वेषान्तु स नामानि कर्माणि च पृथक्पृथक् ।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्ममे ॥ (*Manu*—1–21)

[In the beginning He created from the Vedic words themselves the names of all beings and all actions separately as also the separate modes of life.]

नाम रूप च भूताना कर्मणां च प्रवर्तनम् ।
वेदशब्देभ्य एवादौ निर्ममे स महेश्वरः ॥
(*Moksadharma* 232-25)

[In the beginning He, the Great Lord, created from the words of the Veda alone the names and forms of the creatures and promoted religious activities (*karmas*).]

The *Sūtrabhāsya* (1–3–8–30) says—

ततश्च अतीतकल्पानुष्ठितप्रकृष्टज्ञानकर्मणामीश्वराणा हिरण्यगर्भादीन वर्तमानकल्पादौ प्रादुर्भवता परमेश्वरानुगृहीताना सुप्तप्रतिबुद्धवत्कल्पान्तर-व्यवहारानुसन्धानोपपत्तिः । तथा च श्रुतिः—

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदाꣳश्च प्रहिणोति तस्मै ।
तꣳ ह देवमात्मबुद्धिप्रकाश मुमुक्षुर्वै शरणमह प्रपद्ये ॥
(*Śve. U* 6–18)

[From this it logically follows, on the analogy of a man risen up from sleep, that the recollection of the behaviour in a

past cycle is possible for beings like *Hiranyagarbha*, who had undertaken meditation and work in a superb manner in a past cycle, who have emerged at the beginning of the present cycle (as a result of past achievement), and who have been vouchsafed by the grace of the Great Lord In support of this is here the Śruti—'Hankering after liberation, I take refuge in that Self-effulgent Being, revealing Himself in my intellect that is transformed in the likeness of that Being Himself (in Him) who created *Hiranyagarbha* in the beginning and transmitted the Vedas to him']

Thus the tradition pertaining to the handing down of the eternal Veda must be traced to the Supreme Lord Parameśvara Himself from whom *Hiraṇyagarbha* obtains it The eternality of the Veda is also affirmed by the Śruti (*Tai. Sam.* 2–6–11–62)—

वाचा विरूप, नित्यया ।

[Oh Virūpa (*Agni*) ! by the Vedic utterance that is eternal]

6.5.7 Veda—Vivarta of Brahman ; Chit-aspect predominant ; Basis of all disciplines

The Śruti—वागेव विश्वा भुवनानि जज्ञे वागेवेद बुभुजे—which speaks of the projection, the sustenance and the dissolution of the universe from *vāk* makes clear that this *vāk* that is Veda is indistinguishable from Īśvara, the Eternal One As the creation proceeds, from the subtlest to the gross forms, Veda also reaches the form of the speech that is manifest—*vaikharī*. That Veda arises only from the Omniscient Supreme Lord is brought out in the *Sūtra* (1–1–3–3)—शास्त्रयोनित्वात् । The *Bhāṣya* on it says—

महत ऋग्वेदादेः शास्त्रस्यानेकविद्यास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारण ब्रह्म । न हीदृशस्य शास्त्रस्यर्ग्वेदादिलक्षणस्य सर्वज्ञगुणान्वितस्य सर्वज्ञादन्यतः सम्भवोऽस्ति । . . . किमु

*

वक्तव्यमनेकशाखाभेदभिन्नस्य देवतिर्यङ्मनुष्यवर्णाश्रमादिप्रविभागहेतोर्ऋग्वेदाद्याख्यस्य सर्वज्ञानाकरस्याप्रयत्नेनैव लीलान्यायेन पुरुषनिःश्वासवद्यस्मान्महतो भूताद्योनेः सम्भवः, 'अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदः' इत्यादिश्रुतेः, तस्य महतो भूतस्य निरतिशय सर्वज्ञत्व सर्वशक्तिमत्त्वं चेति ।

According to the Commentaries—

महत्वं च=परिमाणतो विषयतश्च । तदेतदृग्वेदादिसमुदायलक्षण सर्वविषयज्ञानशक्तिरूप हिताहितप्राप्तिपरिहारोपायशासनाच्छास्त्रमित्युच्यते । सगुणनिर्गुणदेवताकर्मादिविषयभेदादनेकधा विद्याः, तासा स्थानानि=प्रकरणानि । पुराणन्यायमीमांसादयो दशविद्यास्थानानि तैः तया तया द्वारोपकृतस्य । तदनेन समस्तशिष्टजनपरिग्रहेण अप्रामाण्यशङ्काप्यपाकृता । प्रदीपवत् सर्वार्थावद्योतिनः=सर्वमर्थजातं सर्वथाऽवबोधयन् नानवबोधको नाप्यस्पष्टबोधको येन अप्रमाणं स्यादित्यर्थः ।

[Of the great body of sacred teaching—comprising the Veda etc., supplemented by innumerable disciplines, viz., *karma, Sagunanirgunadevatopāsanā, jñāna*, works on mythology, logic, discussion on religious and social duties, i e , the *smrtis, śiksā kalpa, vyākarana, nirukta, chandas,* and *jyotisa,* illuminating like a torch, all things in all their aspects (without a trace of dimness or darkness by which it would not be a means of valid knowledge), practically omniscient—the Source that is the Cause (both material and efficient) is Brahman Indeed, of such sacred teaching, comprising the *Rgveda* etc , endowed with the quality of omniscience, the origination can be from nothing but the Omniscient Being Therefore, in respect of that Great Being—the source, from which there is, even without effort, on the analogy of sport, like human breathing, the origination of that which is differentiated into various branches, which is the cause of such distinctions as gods, lower animals, men, *varnas* and orders of life, which is the mine of all knowledge, called the *Rgveda* etc , because of scriptural texts like 'Of that Great

Being this is the breath, which is the *Rgveda* etc.'—need it be said that there is unsurpassed omniscience and omnipotence!]

The *Brhadāranyakopaniṣad* (2-4-10) quoted here, is in full—

स यथार्द्रैन्धाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराण विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि निःश्वसितानि ।

[As from a fire kindled with wet faggot, diverse kinds of smoke (sparks etc.) issue, even so my dear, the *Rgveda*, the *Yajurveda*, *Sāmaveda*, *Atharvāngirasa*, *itihāsa*, *purāna*, *vidyās*, *upanisads*, *ślokas*, *sūtras*, *anuvyākhyānas* and *vyākhyānas* are the breath of this Infinite Reality. Indeed, they are the breath of this Supreme Self]

The *Bhāṣya* thereon says—

नियतरचनावतो विद्यमानस्यैव वेदस्याभिव्यक्तिः पुरुषनिःश्वासवन्न च पुरुषबुद्धिप्रयत्नपूर्वकः । अतः प्रमाण निरपेक्ष एव स्वार्थे । तस्माद्यत्तेनोक्तं तत्तथैव प्रतिपत्तव्यमात्मनः श्रेय इच्छद्भिर्ज्ञानं वा कर्म वेति । . . . पुरुषनिःश्वासवदप्रयत्नोत्थितत्वात् प्रमाणं वेदो न यथाऽन्यो ग्रन्थ इति ।

[Already existing and immutable, Vedas are manifested like a man's breath without any thought or effort on his part Hence they are an authority as regards their meaning, independently of any other means of knowledge Therefore, those who aspire after well-being must accept the verdict of the Vedas on knowledge or on rites, as it is .. Since the Vedas issue without any effort like a man's breath, they are an authority; they are not like other compositions (books).]

Says the *Ratnaprabhā* on *Sūtrabhāṣya* (1-1-3-3)—

वेदे हि सर्वार्थप्रकाशनशक्तिरुपलभ्यते, सा तदुपादानब्रह्मगतशक्तिपूर्विका तद्गता वा प्रकाशनशक्तित्वात् कार्यगतशक्तित्वाद्वा प्रदीपशक्तिवदिति

वेदोपादानत्वेन ब्रह्मणः स्वसम्बद्धाशेषार्थप्रकाशनसामर्थ्यरूप सर्वसाक्षित्वं सिध्यति ।

यथा अध्येतारः पूर्वक्रम ज्ञात्वा वेद कुर्वन्ति, तथा विचित्रगुणमाया-सहायोऽनावृतानन्तस्वप्रकाशचिन्मात्रः परमेश्वरः स्वकृतपूर्वकल्पीयक्रमसजातीयक्रमवन्त वेदराशिं तदर्थांश्च युगपज्ज्ञानन्नेव करोतीति न वेदस्य पौरुपेयता । यत्र ह्यर्थज्ञानपूर्वकं वाक्यज्ञान वाक्यसृष्टौ कारणं तत्र पौरुषेयता । अत्र च यौगपद्यान्न सा, अतो वेदकर्ता वेदमिव तदर्थमपि स्वसम्बद्ध नान्तरीयकतया जानाति ।

The *Pūrṇānandīyaṭīkā* on this points out—

स्वपदेन ब्रह्मोच्यते सर्वो यो वेदार्थः स आध्यासिकतादात्म्यसंबन्धेन ब्रह्मसम्बद्ध इत्यशेषवेदार्थप्रकाशकत्वसामर्थ्यरूप सर्वज्ञत्वाभिन्न सर्वसाक्षित्वं ब्रह्मणः सिध्यति कार्ये सर्वार्थप्रकाशकत्वस्य कारणे सर्वार्थप्रकाशकत्वमन्तराऽनुपपन्नत्वादिति भावः । . . . सर्वार्थप्रकाशने वेदस्य करणत्व ब्रह्मणस्तु कर्तृत्वमिति भेदः । स्वप्रकाशे निर्विकारे ब्रह्मणि विद्यमाने सर्वस्य प्रकाशो भवति । तस्मात् तत्कर्तृत्वमपि औपचारिकमिति मन्तव्यम् ।

[The power, *śakti*, of Veda in revealing all things stems from its material cause Brahman or from the similar power of It, like the illuminating power of the lamp Thus, it is evident that as the material cause of Veda, the self-effulgent Brahman, the *Sphuranasvarūpa*, with the capacity for illuminating all that is in relation to It, is All-knowing, i.e., the Witness of everything Where the sentences are framed at one's will subsequent to the knowledge of the objects with the meanings of the words thereof, there it is man-made i.e , *pauruseya*. Veda, on the other hand, is not *pauruseya* for, Īśvara, far from doing so, manifests simultaneously the words of Veda and the meanings thereof both of which are in direct immediate relation to Him—this relation being identity by superimposition Just as the teachers conversant with the order of the words in Veda transmit them to the

disciples, so does Īśvara because of His peculiar power of Māyā, by recollecting the very order in which He had propagated them at the beginning of the previous cycle In respect of illuminating all things, there is this difference viz., that the role of Veda is as the instrument (*karana*) and that of Brahman, as the illuminating agency Consequent on the existence of the Self-effulgent Changeless Brahman, all things shine Thus even this description of It as the illminating agent is only by courtesy.]

6.5.8 Veda—Consciousness delimited by modes of the mind

So far the situation has been viewed from the cosmic standpoint. From the standpoint of the individual, the *Ātmapurānaṭīkā* (10-139) pertaining to the *manomayakośa* says in connection with the Śruti 'तस्य यजुरेव शिरः' (*Tai. U* 2-3)—

यद्यपि यजुरादिर्वेदः शब्दराशिरूप एव प्रसिद्धो न मानसज्ञानरूपः। तथापि यजुरादेः स्वरूपघटिका प्रमाणत्वघटिका वा वृत्तिर्मानस्यैव तिष्ठति। तेन यजुरादिशब्दानां वृत्तिपरत्वाङ्गीकारेण मनोमयस्य नामावयवकत्वमुपपन्नमित्यर्थः। अयं भावः—न केवला वर्णा वेदः, किन्तु स्थानप्रयत्नस्वराद्यनुसन्धानविशिष्टाः। तथा च यजुरादिस्वरूपं मनोवृत्तिघटित, एवं प्रमाजनकत्वमपि न स्वरूपेणैव वेदवाक्याना, किन्तु मानसवृत्तिरूपेणैवेति।

[The *Yajurveda* etc., are, however, well-known only in the form of assemblages of words and not as modes of mind spoken of as knowledge. Still what endows the *yajus* etc., with their intrinsic nature, as also with the capacity of being means of valid knowledge, abides only in the modes of the mind By taking these as the mental modes, it is easy to see how they can be regarded as limbs of the mental sheath The intention is this—the Veda is not merely of the form of letters, but letters as qualified by locality, effort, intonation etc Thus the intrinsic nature of the Veda is to be traced to the suitable modes of the mind; similarly the capacity to produce valid knowledge on the part of the Veda is to be traced not to the sentences thereof but to the modes of the mind only.]

The *Bhāsya* on the same Śrutı, dealıng wıth the sıtuation at length, says—

मनसो हि स्थानप्रयत्ननादस्वरवर्णपदवाक्यविषया तत्सङ्कल्पनात्मिका तद्भाविता वृत्तिः श्रोत्रकरणद्वारा यजुःसङ्केतविशिष्टा यजुरित्युच्यते। एव ऋक्; एव साम। एव च मनोवृत्तित्वे मन्त्राणा, वृत्तिरेवावर्त्यत इति मानसो जप उपपद्यते। अन्यथा अविषयत्वान्मन्त्रो नावर्तयितु शक्यः घटादिवदिति मानसो जपो नोपपद्यते। मन्त्रावृत्तिश्चोद्यते बहुशः कर्मसु। अक्षरविषय-स्मृत्यावृत्त्या मन्त्रावृत्तिः स्यादिति चेत्, न। मुख्यार्थाऽसम्भवात्। 'त्रिः प्रथमामन्वाह त्रिरुत्तमाम्' इति ऋगावृत्तिः श्रूयते। तत्र ऋचोऽविषयत्वे तद्विषयस्मृत्यावृत्तौ च क्रियमाणाया 'त्रिः प्रथमामन्वाह' इति ऋगावृत्ति-र्मुख्योऽर्थश्चोदितः परित्यक्तः स्यात्। तस्मान्मनोवृत्त्युपाधिपरिच्छिन्न मनो-वृत्तिनिष्ठमात्मचैतन्यमनादिनिधन यजुःशब्दवाच्यमात्मविज्ञान मन्त्रा इति। एव च नित्यत्वोपपत्तिर्वेदानाम्। अन्यथाविषयत्वे रूपादिवदनित्यत्व च स्यात्। नैतद्युक्तम्। 'सर्वे वेदा यत्रैक भवन्ति स मानसीन आत्मा जनानाम्' इति च श्रुतिर्नित्यात्मनैकत्व ब्रुवती ऋगादीना नित्यत्वे समञ्जसा स्यात्। 'ऋचोऽक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः' इति च मन्त्रवर्णः।

What ıs called *yajus* ıs only a *manovrttı*—a state, a mode, a function, an act of mınd—and consists ın thinkıng of the particular syllables, words and sentences as uttered by partıcular locations in the organ of speech, with particular effort, pıtch and accent, as constitutıng the *Yajurveda* and ıt ıs thıs thought that manıfests itself through hearıng and mınd and ıs given the appellatıon of *yajus*

Says the *Vanamālā*—

प्रथम शब्दराशिविशेषे गृहीतोऽपि सङ्केतः पश्चात् तद्विषयकवृत्ति-

विशेषविषयतया कल्प्यते, यथा प्रथम चक्षुरादिशब्दाना गोलकेषु गृहीतोऽपि सङ्केतस्तदतिरिक्तचक्षुरादीन्द्रियविषयतया पश्चात् कल्प्यते तद्वदित्याशयेनाह —यजुस्सङ्केतविशिष्टेति ।

[Though in the first instance, by convention, *yajus* etc., are taken to mean the respective assemblages of sounds, they are taken over as meaning the corresponding modes of the mind, in the same way as the words 'eye' etc., are first, by convention, taken as meaning respective orbs and subsequently they are regarded as the sense organs located in or functioning through the respective orbs.]

So is the *ṛk* and so is the *sāman*; *mantras* being thus only *vṛttis* or functions of mind, and since a function can be repeated, it could be understood as to how a mental repetition of *mantras* is possible Otherwise, if it is an object external to the mind, a *mantra* could not be repeated in mind any more than a pot, so that it would be absurd to talk of a mental repetition of the *mantras*. But a repetition of *mantras* is often enjoined in connection with rites, as for example, 'let him thrice repeat the first *mantra* and thrice the last'. This should not be construed to refer to a remembrance as it would be tantamount to a neglect of what is primarily enjoined in the words 'let him thrice repeat the first *mantra*'. Moreover, in the words साहस्रो मनसः स्मृतः, the mental repetition is deemed a thousand times more fruitful than the repetition through word of mouth; wherefore also the mental repetition is what is primarily enjoined, while the other is only in a secondary sense. Says the *Taittirīyavārtika* (2–296)—

भूयोऽल्पीयः फलत्व च बाह्यमानसयोर्जपे ।
अतो मानसमुख्यत्वमितरस्यास्तु गौणता ॥

The *Vanamālā* raises an objection here and clears it—Now

from the texts such as 'one's own branch is to be learnt', it is understood that the *japa* by word of mouth as also the utterance of the *mantras* are ordained If these are of the nature of the modes of the mind, how can they become objects of utterance? There arises thus the contingency of giving up the primary meaning. The answer is—No. In accordance with the text ordaining the mental *japa*, the injunction ordaining *japa* etc., through the words must be deemed to be secondary as they form the gateway for the mental *japa* etc. The declaration that the mental *japa* is considerably more effective, decides that it is appropriate to regard it as the primary one—

नन्वेव 'स्वाध्यायोऽध्येतव्यः' इत्यादौ वाचनिके जपे च मन्त्राणामुच्चारणं तदावृत्तिश्चावगम्यते; तेषा मनोवृत्तित्वपक्षे कथमुच्चारणकर्मत्व सम्भवति? तथा चाध्ययनविध्यादेर्मुख्यार्थपरित्यागप्रसङ्ग इति चेत्, न; मानसजपविध्यनुसारेण मनोवृत्तिरूपवेदानामध्ययनादेर्बाह्यशब्दद्वारकतया गौणत्वोपपत्तेः। न चात्र विनिगमनाविरह इति वाच्यम्; मानसजपस्य फलाधिक्यश्रवणेन तस्यैव मुख्यताया न्याय्यत्वात्। (*Vanamālā* 2–3)

Therefore, the *mantras* are nothing other than the Consciousness that is Ātman delimited by the states of the mind. Says the *Vārtika*—what is called *yajus* is that state of the mind which is constituted by sound, the particular locality in the organ of speech, accent, letters, words, sentences etc., arising because of volition. The mental state in the form of words and sentences, which is illumined by the Supreme Consciousness and which is grasped by the organs of hearing and mind, is called *yajus*—

पदवाक्यस्वरस्थाननादवर्णादिसंयुता।
यत्नोत्थमानसीवृत्तिर्यजुस्सङ्केतवर्त्मना॥

ऐश्वरज्ञानसन्दृब्धा पदवाक्यानुरञ्जिता ।
श्रोत्रादिकरणद्वाःस्था यजुरित्यभिधीयते ॥

(*Tai. Vārtika*—2-291, 292)

That is to say, as the *Ānandagiriya* on *Taittarīya Vārtika* (2–293) points out, the *yajurmantra* etc., are only particular modes of mind associated with Consciousness, or they are all Consciousness in the form of the particular modes of mind—

चैतन्योपरक्ता विशिष्टा बुद्धिवृत्तिश्चैतन्य वा प्रागुक्तबुद्धिवृत्तिविशिष्ट यजुरादिशब्दवाच्यम् ।

What is regarded as the manifest form of Veda in common parlance, which is an object of the particular mode of the mind, is likewise an object of the Consciousness abiding in that mode of the mind, as the *Vanamālā* (2–3) points out—

यया वृत्त्या बाह्यो वेदो विषयीक्रियते तद्वृत्त्यनुगतचैतन्येनापि स विषयीक्रियत इति प्रसिद्धवेदविषयक चैतन्यमेव मुख्यवेदः ।

In this manner, it can be explained as to how Vedas are eternal. Otherwise, that is, if they are merely modes of the mind or mere forms of sound and thus objects like colour etc., external to Consciousness, then because of insentiency, Vedas would be non-eternal. Says the *Vanamālā* (2–3)—

अन्यथा मनोवृत्तिमात्रत्वे शब्दमात्रत्वे वा वेदाना विषयत्वशब्दित जडत्वं प्रसज्येत, सति च विषयत्वे रूपादिवदनित्यत्व भवेदित्यर्थः ।

6.5 9 Eternality of Veda in the primary sense

And the Śruti which speaks of the unity of Veda with Eternal Self as the Witness thereof in the words 'He is

Ātman abiding in the mind, in whom all the Vedas become one' will be meaningful only if the *ṛk* etc., are eternal. The interpretation that the *ṛk* etc., are one with Ātman in the sense that the product though non-eternal is one with the cause that is eternal, would be to account for the oneness in a way; but they being themselves eternal, the recognition of their identity with Ātman like the identity of the individual Self with the Supreme, would be appropriate in the primary sense of the term. So says the *Vanamālā* (2–3)—

ऋगादीनां कार्यत्वेनानित्यत्वेऽपि कार्यकारणयोस्तादात्म्यादेकं भवन्तीति वचनं कथञ्चिदुपपद्यते; तेषां नित्यत्वेन, स्वरूपैक्ये तु जीवब्रह्मणोरिवैकत्ववचनं मुख्यार्थमेव भवतीत्याशयेनाह—समञ्जसेति ।

There is the *mantra* which reads as follows—'The *ṛks* are seated in the *Akṣara*, the Imperishable, in the Supreme Heaven, wherein all *devas* sit on high'.

Says the *Upadeśasāhasrī* (XVII–13, 14)—

वेदश्चापि स एवाद्यो वेद्यं चान्यत्तु कल्पितम् ॥
येन वेत्ति स वेदः स्यात् स्वप्ने सर्वं तु मायया ।

and the *ṭīkā* by Śrī Rāmatīrthapāda is—

स एवाद्यः पूर्वसिद्ध आत्मा वेदोऽपि वेदनहेतुः श्रुत्याचार्यरूपेण मायया प्रथते । अर्थप्रकाशनशक्तेरन्यत्र जडेऽसम्भवात् । न ह्यग्निगतप्रकाशनशक्तिव्यतिरेकेण दीपादेरपरा प्रकाशनशक्तिरस्ति । वेद्यं च तत्त्वं स एवाद्य इति सम्बन्धः । अन्यत्तु विशेषमात्रं कल्पितम् । तथा च कल्पितविशेषानुगतत्वेनात्मन एव बोधकत्वम्, सर्वकल्पनापवादावधितया तस्यैव बोध्यत्वं चोपपद्यत इत्यर्थः । स्वप्ने स्थित आत्मा येन स्वाप्नं विषयजातं वेत्ति, स एव वेदः स्यात् । ...... तथा च स एवात्मा स्वसाक्ष्यमायाकृतोपाधि-

भेदावच्छिन्नसदात्मना वेद्यः, तदनुस्यूतचिदात्मना वेदनरूपश्चेति वेद्यवेदितृभावो मायिक इत्यर्थः ।

[The same Ātman in existence prior to all concoctions as the Substratum is the Veda i.e , the cause of knowledge appearing, because of Māyā, as Śruti and *Ācārya.* It is not possible that this power can inhere elsewhere, viz , in the insentient The illuminating power of the lamp etc., is no other than that of the fire in the flame. Even the reality of what is experienced is Ātman Himself All others which are but particulars are concocted Thus as running through all particulars that are concoctions, to Ātman Himself is to be ascribed the power of revealing; and as the culmination of all sublations, He is what is revealed as well The dream-experience exemplifies this as has been exemplified previously Thus the same Ātman as the *Sat* delimited by the limiting adjuncts set up by Māyā that is the witnessed, is the object of knowledge, and as the Consciousness running through them, is knowledge thereof, that is, the twin-aspect of the known and the knower is due to Māyā]

Māyā does not obstruct the power of the Śruti-sentences giving rise to the knowledge of Self; it only obstructs the manifestation of Self of Its own accord, as the *Sankṣepaśārīraka* (2–101) says—

चितिवस्तुबुद्धिजनकस्य पुनर्वचसो न खण्डयति शक्तिमसौ ।
स्वनिबन्धनस्फुरणमेव चितेः प्रतिबध्य तिष्ठति न वाचनिकम् ॥

Further, those aspects that are known only through an examination of the effects are presumed in accordance with the effects; as such it must be said that ignorance in association with Self that is the Consciousness, appears as the *pramāṇas.* Here, the transfiguration, as the eye etc , is such that the ignorance-aspect is predominant, and as the Veda, the Consciousness-aspect is predominant Says the *Sankṣepaśārīraka* (2–102) with the *Madhusūdanīṭīkā* thereon—

प्रत्यक्षादेरेव दोषस्ततोऽस्य वेदान्ताना नैवदोषानुबन्धः ।
सत्य वस्तुच्छादयन्नद्वितीय द्वैतं यस्मादानयत्येप दोषः ॥

कार्योन्नेयधर्माणां यथाकार्यमुन्नयनादिति प्रत्यक्संविदवच्छिन्नमज्ञानं प्रमाणाकारेण विवर्तते, तत्राज्ञानप्राधान्येन चक्षुरादिविवर्तः, संवित्प्राधान्येन वेदविवर्त इति भावः ।

6.5.10 Veda—Ananta, Nitya, Svatahpramana, Consciousness Itself

The *Vedavāk* is thus distinguished from all other speech in that it is not speech in the ordinary sense used merely as a tool for communication, the words and sentences being chosen by the speaker who has learnt their meanings and employs them in the manner in which he desires. The term Veda is used in connection with a body of utterances, a form of speech which is unique and determined in respect of the pronunciation of the syllables as also the order of succession, thus immutable in form, not composed by any human agency and, as such, without any concomitant defect such as lack of clarity or inability to convey any meaning whatsoever It is to be regarded as present in a nascent state even in deluge, manifesting again along with the objects which are the meanings of what it conveys in the spirit of the Śruti, धाता यथापूर्वमकल्पयत्, just as the world arises in the dream state or the waking state from the deep sleep state. It is to be regarded as *cidvivarta* in which the *Samvit,* the Consciousness, is prominent Even Īśvara has not the independence to alter even a syllable in it. With its innumerable branches (अनन्ता वै वेदा.) it reveals all aspects of the universe and is at the root of all knowledge, all *śāstras* which are inextricably intertwined. It produces the knowledge

pertaining to all the *purusārthas*. It teaches the disciples the procedure in regard to all obligatory, occasioned and optional rites belonging to the four *varnas* and four *āśramas*, from impregnation to cremation, all acts to be performed from the hours of dawn to those of the evening, as also the truth about Brahman. Free from any imperfection that speech can be tainted with, it is *svataḥpramāṇa* —its own testimony Like a continuous stream whose course is uninterrupted, it is characterized by *pravāha-nityatva* with regard to which the idea 'that very thing is this one' does not get sublated, coeval with the universe without beginning or end—*anādi, ananta*. It is *cidvivarta*, the Consciousness which has donned the mantle of speech, doing the function of producing the knowledge in respect of things as the Consciousness does in silence, always shining without requiring any outside testimony. Thus the *ānantya*, the *nityatva*, the *bodhakatva* and the *svataḥ-prāmānya* of Vedas must be traced to Consciousness. In essence, Veda is Consciousness Itself

6.5.11 Fantastic theories about Vedas set at rest

This sets at rest all wild guesses and fantastic theories pertaining to the Veda viz , that it is gibberish, that it is the composition of primitive unenlightened men, concoction on the part of vested interests etc., as it is sought to be made out. As has been pointed out, the relation between a word and its meaning being beginningless, it cannot be maintained that Veda represents a later stage in the evolution of language, coming after the stage when the meanings of the words were fixed by convention by an assembly of people. The idea is ridiculous as it can never be conceived as to how a set of people, all dumb—

since no language was prevalent at all—meeting as a parliament, could decide on issues concerning speech. Hence the futility of all attempts at fixing a date for the so-called origination of the Vedas. Nor can the Vedas be regarded as originating from an enlightened individual, an all-knowing one such as the *Buddha,* as it would be impossible to know as to wherefrom that individual acquired that knowledge and as to how it can be established that he alone is the all-knowing. Nor can it be assumed that some persons are able to perceive super-sensuous matters without Śruti as there exists no other means for such perception Nor again can it be said that such perception can be assumed in the case of Kapila and others who possess super-natural powers etc , and consequently, unobstructed power of cognition, for, the possession of supernatural powers itself depends on the performance of religious duty, and religious duty is known only by the Vedic injunctions Hence the sense of Vedic injunctions existing even prior to anybody's 'perfection' cannot be overridden on the authority of somebody's words who attains 'perfection' subsequently. Besides, even if it be fancied that we have to rely on the 'perfected' men, still, in the face of the fact that 'perfected' men are many, in a case of conflict among their *smrtis* there is no other means of arriving at a final decision than an appeal to Śruti Says the *Sūtrabhāsya* (2–1–1–1)—

न चातीन्द्रियानर्थान् श्रुतिमन्तरेण कश्चिदुपलभत इति शक्यं सम्भावयितुम्, निमित्ताभावात्। शक्यं कपिलादीना सिद्धानामप्रतिहतज्ञानत्वादिति चेत्। न। सिद्धेरपि सापेक्षत्वात्। धर्मानुष्ठानापेक्षा हि सिद्धिः। स च धर्मश्चोदनालक्षणः। ततश्च पूर्वसिद्धायाश्चोदनाया अर्थो न पश्चिमसिद्ध-

पुरुषवचनवशेणातिशङ्कितु शक्यते । सिद्धव्यपाश्रयकल्पनायामपि बहुत्वात् सिद्धानां प्रदर्शितेन प्रकारेण स्मृतिविप्रतिपत्तौ सत्यां न श्रुतिव्यपाश्रयादन्य-न्निर्णयकारणमस्ति ।

Nor can it be maintained that it has ever been an unbroken succession of human teachers handing down the same Veda whose authorship has ever remained unknown, as it is against the teachings of the very Śruti which this school regards as the most important *pramāṇa*. As to how these ideas are accommodated in a suitably amended form, tracing the tradition to Īśvara, has already been seen. Incidentally, since the Veda is always associated with Consciousness, the notion that it is merely a set or a sequence of words etc., in a physical sense, such as those reproduced by a record-player or as seen in the pages of a book, is baseless. As has been pointed out, in essence, Veda is Consciousness Itself and in parlance It is Īśvara Himself with the mantle of speech. One who abides in the Veda is therefore verily Śiva Himself—वेदश्शिवो शिवो वेद वेदाभ्यासी सदाशिवः ।

6.5 12 The One endeavour of Veda—Revelation of Brahman-Atman

The endeavour of the Veda, its one purpose, is to reveal Self, the Consciousness; the *Smṛtis* and the Śrutis such as—

वेदैश्च सर्वैरहमेव वेद्य., सर्वे वेदा यत्पदमामनन्ति—

bespeak of the situation. The commentary on the verse (XVII–9) of the *Upadeśasāhasrī* is—

Since the injunction in respect of its learning pertains to Veda in its entirety, and as this should not be deemed

to be valueless, it should be regarded as culminating in the supreme welfare of man The entire Veda must be understood as occupying itself towards the securing of the plenary experience Thus, as the supreme purpose cannot be in delineating the rituals aiming at the ends that are but transitory, the ritualistic portion of the Veda must be regarded as serving the supreme purpose of the entire Veda by way of purifying the mind enabling it to grasp the teaching of the Brahman-Ātman knowledge That is, there is mutual expectancy between the two divisions of Veda. Therefore, the one and unique purpose of the entire Veda which the wise regard as a single whole is in making known the oneness of Ātman—

ज्ञानैकार्थपरत्वात्त वाक्यमेक ततो विदुः ।
एकत्वं ह्यात्मनो ज्ञेय वाक्यार्थप्रतिपत्तितः ॥ (XVII–9)

किञ्च वेदस्य सर्वस्याध्ययनविध्युपपादितत्वात्, अपुरुषार्थे पर्यवसानायोगात्, परमपुरुषार्थपर्यवसानायात्मैक्यज्ञानपरत्वमेष्टव्यम । ततो न कर्मसु तस्य महातात्पर्यं लभ्यत इत्यभिप्रेत्याह . . . आत्मतत्त्वज्ञानस्यैव परमपुरुषार्थहेतुतायाः श्रुतत्वात्, कर्मकाण्डमपि तत्त्वज्ञानापेक्षितचित्तशुद्धिहेतुकर्मविधानद्वारा पारम्पर्येण परमपुरुषार्थसाधनभाव भजत इति युक्तमेकार्थपर्यवसानेनैकवाक्यत्वं वेदवाक्यस्येति भावः ।

In accordance with the Śrutis such as the *Muṇḍakopaniṣad*—

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च । तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्त छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते । (1-4, 5)

and the *Bṛhadāraṇyakopaniṣad*—

तमेत वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन । (4–4–22)

the *Sūtasamhıtā* (4–2–2 to 5) says—

परापरविभागेन वेदार्थो द्विविधः स्मृतः ।
वेदार्थः परमः साक्षात् परात्परतरं परम् ॥
अपरो धर्मसंज्ञः स्यात्तत्परप्राप्तिसाधनम् ।
अधर्मः परिहाराय वेदार्थत्वेन भक्तितः ।
गीयते मुनिशार्दूलैः कदाचिन्न तु मुख्यतः ॥
अधर्मपरिहारेण धर्मस्त्वव्याकुलो भवेत् ॥
अव्याकुलेन धर्मेण श्रद्धयाऽनुष्ठितेन तु ।
वेदार्थः परमः साक्षात्सिध्यत्येव न संशयः ॥

6.5.13 Veda is Brahmavidya, Upanisad, Mahavakya

The *Paramapurusārtha*, the Supreme value vız., Brahman-Ātman is attaıned through *Bıahmavıdyā*, the plenary experience, whıch alone ıs the means for it, and not any worldly means lıke perceptıon, ınference etc For thıs reason this *Brahmavıdyā* ıs to be understood as the meaning of the word Veda. The derıvatıons such as—

अलौकिकं पुरुषार्थोपाय वेत्त्यनेनेति वेदशब्दनिर्वचनम् ।

and प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।
एनं विदन्ति वेदेन तस्माद्वेदस्य वेदता ॥ point to thıs.

The Śrutı—नाऽवेदविन्मनुते त बृहन्तम् (*Śāṭyāyanopanisad*-4) explıcıtly excludes the possıbılıty of other means Thıs *Brahmavıdyā* ıs Itself spoken of as the Upanısad in the Śruti (Br. U 3–9–26) —तन्त्वौपनिषदं पुरुषं पृच्छामि.

The *Sambandhabhāsya* on the *Brhadāranyakopanıṣad* gıves—

सेय ब्रह्मविद्या उपनिषच्छब्दवाच्या, तत्पराणा सहेतोः संसारस्या-

*

त्यन्तावसादनात्। उपनिपूर्वस्य सदेस्तदर्थत्वात्। तादर्थ्याद्ग्रन्थोऽप्युपनिषदुच्यते।

[This knowledge of Brahman is the meaning of the word '*Upanisad*' as it totally destroys transmigration along with its cause, in the case of those who are devoted to it and as that is the meaning of the root '*sad*' with prefixes '*upa*' and '*ni*' Since the text is for the sake of that, it too is called 'Upanisad']

The *Vārtika* on this *Bhāsya* says—

अत्र चोपनिषच्छब्दो ब्रह्मविद्यैकगोचरः।
तत्रैव चास्य सद्भावादभिधार्थस्य तत्कुतः॥

उपोपसर्गः सामीप्ये तत्प्रतीचि समाप्यते।
त्रिविधस्य सदर्थस्य निशब्दोऽपि विशेषणम्॥

उपनीयेममात्मान ब्रह्मापास्तद्वय यतः।
निहन्त्यविद्या तज्ज च तस्मादुपनिषद्भवेत्॥

निहत्यानर्थमूल स्वाविद्या प्रत्यक्तया परम्।
गमयत्यस्तसंभेदमतो वोपनिषद्भवेत्॥

प्रवृत्तिहेतून्नि:शेषास्तन्मूलोच्छेदकत्वतः।
यतोऽवसादयेद्विद्या तस्मादुपनिषन्मता॥

यथोक्तविद्याबोधित्वाद्ग्रन्थोऽपि तदभेदतः।
भवेदुपनिषन्नामा लाङ्गल जीवन यथा॥

(*Sambandhavārtika* 3–8)

[And here the word Upanisad has for its sense exclusively Brahman-knowledge, since in respect of that alone there is its express sense Why is it so?

The prefix '*upa*' means nearness, that, in effect, indicates the inner Self; and the particle '*ni*' also is a qualification of the sense of '*sad*' which is threefold

Because, by bringing this Self near Brahman which transcends duality, it destroys ignorance and its product, it may be called 'Upanisad'.

Or, destroying one's own ignorance which is the cause of evil, it makes known the Supreme as the Inner and Indivisible Self. Hence it is called 'Upanisad'

Or, through the removal of their causes, knowledge puts an end to the conditions of activity without residue. Hence, it is held to be 'Upanisad'

Because the text teaches the aforesaid knowledge and is non-different therefrom, it too has the name 'Upanisad' just as the plough is called livelihood.]

The *Taittirīyabhāṣya* gives in addition that this *Brahmavidyā* is called 'Upaniṣad' because therein the Highest good is seated—

उपनिषण्णा वा अस्या परं श्रेयः ।

The *Saṅkṣepaśārīraka* (3) gives—

उपनिषद्वचसा परमात्मधीः सहजशक्तिवशेन निगद्यते ।
तदुपचर्य महागिरि वर्तते निकटभावमपेक्ष्य तु मुख्यगीः ॥ (300)
उपनिषद्वचसाऽभिहितात्मधीर्निकटवर्तिमहागिरि मुख्यवत् ।
उपनिषद्वचनं तदवान्तरे वचसि गौणवदत्र विवक्ष्यते ॥ (301)

[The word Upanisad signifies the knowledge of the Supreme Self by its natural significative power, and it refers to the *Mahāvākya* by figuratively identifying the knowledge of Self with the *Mahāvākya*. In view of the proximity of the *Mahāvākyas* to the knowledge of Self, the word 'Upanisad' is taken to convey primarily the *Mahāvākyas*.

The knowledge of Self is conveyed by the word Upanisad. In *Śāstra* as also in ordinary experience the word is used primarily in respect of the *Mahāvākyas* which are proximate to the knowledge of Self by being its cause; and secondarily with reference to the subsidiary sentences.]

नावेदविद्धि मनुते पुरुषं बृहन्तमित्याह वेदवचनं कथमन्यथैतत् ।
वाक्यान्तरं च कथमाह पुमासमेनं साटोपमौपनिषदत्वविशेषणेन ॥
(296)

उपनिषदिति वेद इत्यपीद समभिवदन्ति महावचो महान्तः ।
फलवदवगतिः स्यादन्तरेणैतदेकं वचनमिति न शक्य
वक्तुमित्यादरोऽस्मिन् ॥ (297)

उपनिषदिति शब्दो वेदशब्दश्च तस्मा-
च्छ्रुतिशिरसि निविष्टो योज्यतामत्र वाक्ये ।
अपरमखिलमस्यैवाङ्गभूतत्वहेतो-
रिह समभिनिविष्ट तद्गिरो वाच्यमासीत् ॥ (298)

[For the same reason given above, the two Śrutis mentioned here are also taken to refer now to the *Mahāvākyas*.

Wise men declare the *Mahāvākyas* to be Upanisad and Veda As it cannot be said that *Brahmavidyā*, the realisation of the oneness of Self leading to the ultimate goal, can be had even without these *Mahāvākyas*, they are reverentially referred to as Upanisad and Veda.

Hence let the words 'Upanisad' and 'Veda' present in the Śruti text be employed to signify these *Mahāvākyas*. As all other statements uttered along with them are subsidiary to them, they are also designated by the words 'Upanisad' and 'Veda'.]

So it is said (*Subodhinīvyākhyā* on *Saṅkṣepaśārīraka*)—

वेद्यते ज्ञाप्यतेऽनेन परं ब्रह्मेति वेदो महावाक्यम् । तदेवोपनयत्यात्मान ब्रह्मत्वेनेत्युपनिषत् ।

Also पित्रा तत्त्वमसीति बोधनमनु स्पष्ट विजज्ञाविति
छान्दोग्ये यदवोचदेतदिह नो लिङ्ग भवेज्ज्ञापकम् ।
सर्वत्रैव महागिरामुपनिषच्छब्दो भवेद्ग्राहको
वेदश्चायमतोऽन्यदस्य निकट तेनात्र वेदादिगीः ॥ (299)

[The sentence 'He has realised the oneness of Self' which occurs in the *Chāndogyopaniṣad* following the instruction of the father in the form 'That thou art' is the indicator making known the following sense—The words 'Upaniṣad' and 'Veda' are ever significative of the *Mahāvākyas*. As all the sentences other than the *Mahāvākyas* are proximate, being subsidiary to the latter, they too are designated by the words 'Upaniṣad' and 'Veda']

6 6 1 Mahavakya—Direct Instruction by the Guru

Thus the quintessence of the entire Veda is voiced directly by the *Mahāvākya* — the Great Saying This profound truth which can hardly be secured elsewhere is revealed only to the earnest seeker. The *Śivatattvasudhānidhi* (9–1, 2) says—

वक्ष्ये रहस्यमत्यन्तं साक्षाद्ब्रह्मप्रकाशकम् ।
सर्वोपनिषदर्थं च सर्वलोकेषु दुर्लभम् ॥
महावाक्यप्रकरण साक्षाच्छिवमय परम् ।
मुमुक्षूणां च वक्तव्य नान्येषां च कथञ्चन ॥

The greatness lies in making manifest the impartite secondless Brahman devoid of all diversity, which is eternal Bliss alone, the object of supreme love, as pointed out by the *Cintāmanivyākhyā* on the *Śivatattvasūdhānidhi* (9-2)–

तत्र महत्त्व च परमप्रेमास्पदनिष्प्रपञ्चनित्यसुखरूपाद्वैताखण्डरसब्रह्माभिव्यञ्जकत्वम् ।

The import of the line साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् is that the *Sphuraṇasvarūpa* Itself which is the *svarūpa* of Veda as well, appearing as the Guru, directly imparts instruction through the Great Saying which directly reveals that very *Svarūpa*. The Guru who is established in Brahman is none other than Brahman Itself — ब्रह्म वेद ब्रह्मैव भवति

The *Bhāsya* on the *Kaṭhopaniṣad* (1-2-8) on the line—

अनन्यप्रोक्ते(ऽ)गतिरत्र नास्ति ।

says—अथवा प्रोच्यमानब्रह्मात्मभूतेनाचार्येण अनन्यतया प्रोक्त आत्मन्यगतिरनवबोधोऽपरिज्ञानमत्र नास्ति । भवत्येवावगतिस्तद्विषया श्रोतुः 'तदनन्योऽहम्' इत्याचार्यस्येवेत्यर्थः ।

[Or, it means that when instruction in respect of Ātman is given by a preceptor who is Brahman Itself that is to be taught, there is no failing to understand it The meaning is, that, as in the case of the preceptor, the disciple's knowledge of Brahman will take the form 'I am not other than That']

Says the *Saṅkṣepaśārīraka* (3–295)—

स्वाध्यायधर्मपठित निजवेदशाखावेदान्तभूमिगतमादरपालित च ।

संन्यासिना परदृशा गुरुणोपदिष्ट साक्षान्महावचनमेव विमुक्तिहेतुः ॥

[The *Mahāvākya* which occurs in the Upanisad portion of one's own recension of the Vedas which are studied in accordance with the rules prescribed and ever retained with full faith, when instructed by a preceptor who is an ascetic and who has realised Self, is the direct cause of liberation.]

6.6.2 Uttamadhikari—Direct Realisation by Sravana

The *Vedāntasiddhāntamuktāvalīṭīkā* (37) says—

. . . प्रत्यक्चैतन्ये कूटस्थे जागराद्यवस्थात्रय कर्तृत्वाद्यनर्थजात च व्यभिचारि सर्वं तत्रैवानुगते साक्षिण्यध्यस्तमित्यन्वयव्यतिरेकाभ्या तदतिरेकेण तत्स्वरूप नास्तीति निश्चित्य, शुद्धेन प्रत्यगात्मना ब्रह्मणोऽभेदसिद्ध्यर्थं ब्रह्मण्यपि जगत्कर्तृत्वपरोक्षत्वादि आकाशादिकं च जगज्जातमननुगतमनुगते तस्मिन् सच्चिदात्मन्यध्यारोपितमसद्भ्रान्त्यैव प्रतिपन्नमित्यन्वयव्यतिरेकाभ्यामध्यारोपापवादमाश्रित्य प्रवृत्तसृष्टिवाक्यसमनन्तरप्रवृत्तेन नेति नेतीत्यादिवाक्येन चावधारयति । ततः शुद्धयोः तत्त्वपदार्थयोर्लक्ष्यांशयोर्निरस्तानात्मसंबन्धयोर्भेदेऽभेदे वा प्रमाणमपश्यन् सन्दिहानः संसाररोगराजानुचरगर्भवासाद्यनेक-

रोगसमुद्भूतदुःखव्रातानुभवासादितोद्वेगो ब्रह्मलोकप्रभवमपि सुखं विषमि
मन्यमानः 'तरति शोकमात्मवित्' इति श्रुत्वा संसारदावानलप्रसूतसन्त
पशमनामृताब्धिमात्मविद्यामजानानः परमजिज्ञासुः स्वरूपापरोक्षदर्शिनं पर
कारुणिकं गुरुमुपसर्पति । तेन च शुद्धयोस्तत्त्वंपदार्थयोरभेदे तत्त्वमस्यादि
वाक्येन नित्यनिर्दोषेण बोधिते स्वयमेवाद्वैततत्त्वं साक्षात्कृत्य स्वानन्द
आत्मारामो भवति ।

[An aspirant of highest competence is first convinced that t
three states of waking etc , and the complex of evils beginni
with agency, all of which, though unattached to the unchangi
Self within, are erroneously surmised in that very Self, t
pervading Witness, have no existence of their own apart fro
Self, as established by the method of conjoint presence a
absence. Next he ascertains beyond doubt that the purpose
Śrutis like 'Not this, not this', coming after the creation tex
is to drive home, by the method of superimposition and neg
tion, that the creatorship of the universe and the imperceptibili
ascribed to Brahman, as also the entire universe consisting
ether etc., which do not always abide in the ever-abiding Ātma
that is Existence and Consciousness, are non-existent and a
imagined by error to be there; and Śruti thereby paves the wa
for establishing the identity of Brahman with the Pure Inn
Self. Then, finding no certain evidence for the identity
otherwise of the two entities which are implied by the word
'That' and 'thou', and from which all relation with the no
Self has been removed (by the process described above), t
aspirant is in doubt; and being agitated by his experience of t
multitude of pains springing from the many diseases of gestatio
onwards attendant on transmigratory life, as servants on
king; deeming as poison even that pleasure which accrues in t
world of Brahmā; and not being aware that it is the knowledg
of Self which is the ocean of nectar that quenches the fire
the world-conflagration in which he is caught, as declared
the passage 'The Knower of Self passes beyond sorrow',
approaches his most merciful Guru who has attained the dire

knowledge of Self And being taught by the Guru by means of that eternal faultless sentence 'That thou art', that the two pure entities implied by the words 'That' and 'thou' are really identical, the aspirant himself attains intuition of the One Reality without a second, and becomes self-contained in that Bliss which is his own nature and delights in his Self alone]

6.6.3 Plausibility of Identity—Pramana, Mahavakya alone

Thus, as has been made clear in discussing the first line of the stanza, the non-existent, *asatkalpa*, taken as referring to the entire universe, is illumined by Ātman, as also the *asatkalpa* taken as meaning a part of the universe viz., the vestures etc., associated with the jīva is illumined by the same Ātman, the *Sphuranasvarūpa.* Hence it follows that the underlying principle, the Substratum, the *Sphuranasvarūpa* is identically the same in both cases. Says the *Pañcadaśī* (VIII–51)—

जगत्तदेकदेशाख्यसमारोप्यस्य भेदतः ।
तत्त्वंपदार्थौ भिन्नौ स्तो वस्तुतस्त्वेकता चितेः ॥

This is plausible insofar as reasoning is employed The essential definition of Īśvara and jīva consists in describing each of them as Existence, Consciousness and Bliss The essential nature being the same, that they are one and the same entity is taught by *Mahāvākya.* Says the *Mānasollāsa* (III–34)—

सच्चिदानन्दरूपत्व स्वरूप लक्षण तयोः ।
एकलक्षणयोरैक्य वाक्येन प्रतिपाद्यते ॥

The line—साक्षात्तत्त्वमसीति वेदवचसा यो बोधयति shows in addition that there is the word of the Master as well. He expresses it through the instrumentality of the *Vedavāk,* the *Paramapramāṇa.* The Master, the very *Svarūpa* of the

disciple instructs him directly, setting at rest all doubts etc., that hinder the acquisition of this experience kindly conferred on him in this manner. Says the *Sūtrabhāsya* (1–3–5–19)—

यदा तु देहेन्द्रियमनोबुद्धिसङ्घाताद्व्युत्थाप्य श्रुत्या प्रतिबोध्यते 'नासि त्व देहेन्द्रियमनोबुद्धिसङ्घातः, नासि संसारी, किं तर्हि ? तद्यत्सत्य स आत्मा चैतन्यमात्रस्वरूपस्तत्त्वमसि' इति, तदा कूटस्थनित्यदृक्स्वरूपमात्मान प्रतिबुध्य अस्माच्छरीराद्यभिमानात्समुत्तिष्ठन् स एव कूटस्थनित्यदृक्स्वरूप आत्मा भवति ।

[But when the individual is roused from the assemblage of body, senses, mind and intellect by the Śruti which enlightens, 'You are not the assemblage of body, senses, mind and intellect, nor are you a transmigratory being. What then ? That which is Truth—the Self of the nature of Pure Consciousness—That thou art', then he realises the unchanging eternal Self that is the Witness and that very individual rises above his identity of the body and the rest, to become the unchanging Eternal Self that is the Witness]

Thus, this knowledge that is sought after, is to be had only through the *Śrutivākya* and not by any other means. Says the *Sūtrabhāsya* (1–1–4–4)—

तत्त्वमसीति ब्रह्मात्मभावस्य शास्त्रमन्तरेणानवगम्यमानत्वात् ।

and the *Sūtrabhāsya* (2–1–2–3)—

तत्त्वज्ञान तु वेदान्तवाक्येभ्य एव भवति 'नावेदविन्मनुते त बृहन्तम्', 'तन्त्वौपनिषद पुरुष पृच्छामि' इत्येवमादिश्रुतिभ्य. ।

6.6.4 Various Seekers—different aspects of Avidya—Iteration of Instruction

As has been pointed out, the hymn addresses itself primarily to the seeker of the highest competence who

entertains the *apavādadṛṣṭi*. Seekers of lesser calibre holding on to one or the other of the various varieties of the *dṛṣṭisṛṣṭivāda* and the *sṛṣṭidṛṣṭivāda* are considered as well. As the *Sūtrabhāṣya* (4-1-1-2) points out, seekers of different types and capacities of understanding -विचित्रप्रज्ञत्वात् प्रतिपत्तॄणाम्—have to be reckoned with. Thus depending upon the orientation and the maturity on the part of the disciple, the Master devises His instruction suitably to establish him in *Mahāvākyārtha* as the *Sūtasaṃhitā* (4-35-14, 15) points out—

> पुनः शिष्यस्य मेधावी चित्तपाकमवेक्ष्य च ।
> अविद्यापाशविच्छेदं कुर्यात्प्राज्ञस्तु देशिकः ॥
>
> विदित्वा शिष्यचित्तस्य विपाकं पुनरास्तिकाः ।
> दद्यात्पाकानुगुण्येन विद्यामेतां महेश्वरि ॥

As seen already, only the *Mahāvākyas* like 'That thou art', 'I am Brahman' can furnish authentic knowledge of that essential nature of Self. And because a sentence reveals its sense only through the knowledge of the meanings of the words in it, and also because, in the present case, such interpretations of the words 'That' and 'thou' as would be in harmony with the complete sense of the sentence are not provided anywhere else, they have to be known through the *Śāstra* alone, just like the meanings of the words '*yūpa*' and '*āhavanīya*' . . . Thus, when it is found that the primary interpretations of the terms in *Mahāvākyas* like 'That thou art' cannot be properly construed, it is in the fitness of things that we have, by resorting to a secondary sense, the reminiscence of the pure jiva and Brahman which have already been known from the subsidiary sentences. So the *Siddhāntabindu* (1) observes—

तस्य चात्मतत्त्वस्य 'तत्त्वमस्यहं ब्रह्मास्मी'त्यादिवेदान्तमहावाक्यमेव प्रमापकम् । वाक्यं च पदार्थज्ञानद्वारैव ज्ञापकमिति तत्त्वपदार्थयोः प्रकृतवाक्यार्थानुकूलयोरन्यतोऽसिद्धत्वात्तावपि शास्त्रेणैव प्रमातव्यौ, यूपाहवनीयादिपदार्थवत् । ... तेन प्रथममवान्तरवाक्येभ्योऽनुभूतयोः शुद्धयोर्जीवब्रह्मणोस्तत्त्वमस्यादिवाक्ये मुख्यार्थान्वयानुपपत्त्या लक्षणया स्मरणोपपत्तिः ।

Says the *Sūtrabhāsya* (4–1–1–2)—

तत्र येषामेतौ पदार्थौ अज्ञानसंशयविपर्ययप्रतिबद्धौ तेषा तत्त्वमसीत्येतद्वाक्य स्वार्थे प्रमां नोत्पादयितु शक्नोति, पदार्थज्ञानपूर्वकत्वाद्वाक्यार्थस्य । इत्यतः तान् प्रत्येष्टव्यः पदार्थविवेकप्रयोजनः शास्त्रयुक्त्यभ्यासः । यद्यपि च प्रतिपत्तव्य आत्मा निरंशः, तथापि अध्यारोपित तस्मिन् बहुशत्व देहेन्द्रियमनोबुद्धिविषयवेदनादिलक्षणम् । तत्रैकेनावधानेन एकमशमपोहति, अपरेणापरमिति युज्यते तत्र क्रमवती प्रतिपत्तिः । तत्तु पूर्वरूपमेवात्मप्रतिपत्तेः ।

[Now, in the case of those persons for whom the meanings of these two words (That and thou) are obstructed by ignorance, doubt and misconception, the sentence 'That thou art' cannot produce the right knowledge of its sense, for the meaning of a sentence presupposes the knowledge of the meanings of the words in it Thus, for such people, it becomes desirable to resort repeatedly to the scriptures and reasoning that lead to a discernment of the true sense of the words And although Self to be realised is partless, still many constituents are superimposed on It, such as the body, organs, mind, intellect, the objects, their perception etc That being so, by one act of attention, one false constituent may be discarded, and by another act of attention, another, so that the dawn of the knowledge in a progressive manner becomes justifiable This, however, is prior to the dawn of the knowledge of Ātman]

6.6.5 Meanings of Words in Mahavakya—Necessary Prelude

Says the *Saṅksepaśārīraka* (3–304)—

पदार्थबोधं परिहृत्य वाक्यं न शक्तमात्मानुभवावसानाम् ।
धिय समानेतुमपेक्षितत्वादतः स यत्नेन निरूपितोऽभूत् ॥

[The *Mahāvākya* is not capable of giving rise to the knowledge culminating in the realisation of Self, without the knowledge of the senses of the individual words. As the latter is thus required, it has been explained with great effort]

This aim, however, will not have been achieved only by the knowledge of the senses of the words 'That' and 'thou' because of the mediate nature and the nature of duality invariably associated with what is conveyed by the terms 'That' and 'thou' respectively as pointed out by the *Siddhāntabindu* (1)—

पारोक्ष्यसद्वितीयत्वाभ्यां च न तत्त्वंपदार्थमात्रानुभवादेव कृतकृत्यता ।

Thus no person realises the non-dual Self without the *Mahāvākya* Hence liberation is not attained by the knowledge of the senses of the terms only ; this knowledge being infested with the notion of mediacy and duality. The *Sanksepaśārīraka* (3–303) says—

विना महावाक्यमतो न कश्चित् पुमासमद्वैतमवैति जन्तुः ।
ततः पदार्थावगमान्न मुक्तिर्घटिष्यते तस्य परोक्षभावात् ॥

The senses of the words 'That' and 'thou' having thus been decided upon, the meaning of the *Mahāvākya* may now be considered

A priori, the *Mahāvākya* speaks about the identity of what are meant by these two words Says the *Vākyavṛtti* (37)—

तत्त्वंपदार्थौ निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना ।
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥

Here the meaning of the word *tādātmya* is to be taken as identity The *Mānasollāsa* (III–10) also says that, by the

Mahāvākyas such as 'That thou art', their unity is indeed revealed—

तत्त्वमस्यादिवाक्यैस्तु तयोरैक्यं प्रदर्श्यते।

As to how this is the meaning sought to be conveyed by the *Mahāvākya* through the knowledge of the meanings of the words therein is clearly seen by first considering the meanings of the words 'That', 'thou' and 'art' in the context in which the *Mahāvākya* occurs. This would enable the decision as to which among the possible meanings, denoted and indicated, are to be accepted This is done by the *Svārājyasiddhi* (2–37)—

पदेभ्यः प्रतीयमानार्थेषु विवक्षितवाक्यार्थबोधोपयोगाऽनुपयोगाभ्यां कतमोपादानं कतमहानमिति विमृश्य विशेषोपादानाय आदौ प्रकरणप्रदर्शनपूर्वकं तत्त्वंपदवाच्यलक्ष्यार्थानसिपदार्थं च दर्शयति—प्रागिति।

प्राक्सर्गाद्यत्सदासीदसृजदथ च यत्तेज आदि प्रविष्टम्
जीवस्तस्मिन्यदासीद्यदखिलमनृतं नामरूपं वितेने।
तत्सत्तच्छब्दवेद्यं त्वमिति निगदितः श्वेतकेत्वाऽऽह्वयजीवो
वाक्यार्थं नित्यसिद्धं गमयदसिपदं वर्तमानं ब्रवीति॥

[The *Sat* principle which was there before creation and created *tejas* etc., entered into them, became jīva and extended names and forms which are unreal This *Sat* is indicated by the word 'That' The word 'thou' addressed to the jīva by name Śvetaketu, indicates the inner Self of Śvetaketu The verb 'art' indicative of the ever-existing purport of the sentence as opposed to what is to be secured afresh, speaks of what is obtaining i e, what has already been there and has not ceased to exist]

6.6 6 Mahavakya — Words and Meanings — Apposition signifying Identity alone

With this as the background, it may now be discussed as to how the words are to be conjoined. In the *Mahāvākya*

Tat tvam asi (That thou art) in the Śruti, the two words '*Tat*' and '*tvam*' are in apposition (with the same case-ending). The question then arises—whether the relation in which the ideas conveyed by these two words stand to each other, is the relation of superimposition, sublation (*apavāda* or *bādha*), unity or adjectival; for, prima facie, each of these relations may present itself to the mind. It is to be decided as to which of these is the appropriate one in the situation in which the *Mahāvākya* occurs. So points out the *Sūtrabhāṣya* (3–3–4–9) though in a different context—

सामानाधिकरण्ये श्रूयमाणे अध्यासापवादैकत्वविशेषणपक्षाणां प्रतिभासनात् कतमोऽत्र पक्षो न्याय्यः स्यादिति विचारः ।

In greater elaboration, this is discussed with reference to the *Mahāvākya*, in the *Svārājyasiddhi* (2–38) and the *ṭīkā* thereon, which by exposing the defects in the relations that are to be rejected, enables the retention of the relation that is free from flaw—

पदार्थस्थितिं प्रदर्श्य अनभिमतेष्वन्वयप्रकारेषु दोषोद्घाटनपूर्वकं निर्दुष्टमभिमतं प्रकारं परिशेषयति—बाधेति ।

बाधाध्यासविशेषणैक्यविषयं नाम्नोश्चतुर्धा मतं
सामानाधिकरण्यमाद्यमिह न व्यर्थोद्यमा स्याच्छ्रुतिः ।
ध्यानाद्यश्रवणादनित्यफलतादोषाच्च नाऽध्यासधी-
स्तादात्म्यं न विरुद्धयोरिति बलाद्वस्त्वैक्यपक्षस्थितिः ॥

[*Sāmānādhikaranya* (the state of having the same case-termination) in the case of two words (related to one object) is accepted to be of four types—sublation, superimposition, adjectival and identity. The first is not applicable here, because in that case, the Śruti would be futile. Secondly, there is no superimposition because a meditation (of the one as the other) is not enjoined

and the result of that superimposition would be impermanent. Thirdly, two things that are opposed to each other cannot stand in the relation of adjective and substantive. Hence the fourth viz., identity has, perforce, to be accepted.]

(However, a difference of this point of view from that of the *Bhāṣya* quoted above, though the culmination is the same, will eventually be pointed out.)

Several of these considered in the *ṭīkā* on the above *śloka* and some others as well have been discussed in the *Mānasollāsa* (III–18 to 25)—The relation of apposition between the words in the *Mahāvākya* consists in the words arising under different circumstances referring to one and the same entity—

भिन्नवृत्तिनिमित्ताना शब्दानामेकवस्तुनि ॥
प्रवृत्तिस्तु समानाधिकरणत्वमिहोच्यते । (III–18, 19)

6.6.7 Untenability of any other meaning

The untenability of attaching any other meaning to this *sāmānādhikaraṇya* i.e., the use of the two words in apposition in the *Mahāvākya*, is shown—

परस्यांशो विकारो वा जीवो वाक्येन नोच्यते ॥
जीवात्मना प्रविष्टत्वात् स्वमायासृष्टमूर्तिषु ।
निरंशो निर्विकारोऽसौ श्रुत्या युक्त्या च गम्यते ॥
घटाकाशो विकारो वा नाशो वा वियतो यथा ।

(*Mānasollāsa* III, 19–21)

[The *Mahāvākya* cannot mean that jīva is either a part or a modification of the Supreme, since in the form of jīva, Īśvara Himself has entered into the forms created by His own Māyā. Śruti as well as reason establish that He is partless and changeless, just as ether in a jar is neither a part nor a modification of the infinite ether.]

In the *ṭīkā*, besides the Śrutis that are quoted, reasoning on the following lines is also employed. If Īśvara the first Cause, the Author of the universe, were Himself made up of parts, He would have been preceded by those parts of which He was made. He would fall under the category of effects, and as such cannot constitute the Omniscient and Omnipotent Creator of the entire universe However, as an effect made of parts, He would have had a Creator preceding Him, and that Creator would have had another preceding Him and so on, thereby leading to infinite regress.

It cannot indeed mean mere praise, as does the sentence 'Thou art Indra'—

त्वमिन्द्रोऽसीतिवद्वाक्य न खलु स्तुतितत्परम् ॥ (III–21)

When he who is not Indra is addressed as such, it is nothing but a mere praise. The sentence 'That thou art' does not mean mere praise, as is determined by the well-recognised canons of interpretation for determining the purport, pointing to unity and leaving no room for the alleged interpretation.

The *Mahāvākya* cannot point to mere similarity like the sentence 'The disciple is fire'. Nor does it signify a relation of cause and effect as does the sentence, 'A pot is clay'—

न सादृश्यपरं वाक्यमग्निर्माणवकादिवत् ।
न कार्यकारणत्वस्य साधन मृद्घटादिवत् ॥ (III–22)

'The disciple is fire' means that the disciple is blazing like fire and thus points to a similarity between the disciple and fire as regards purity, brilliance etc Similarity consists in one thing possessing some parts or

attributes in common with another. Īśvara, being devoid of parts and attributes, He cannot be spoken of as similar to jīva. As devoid of parts and as the One and homogeneous, transcending space etc, Īśvara cannot be spoken of as actually giving rise to effects according to any of the theories of creation—*ārambhavāda*, *pariṇāmavāda*, *saṅghātavāda* etc.

The sentence does not point to a relation as genus and individual, as does the sentence 'This lame animal is a cow'. It does not refer either to a relation of substance and attributes as does the sentence 'The lotus is blue'—

न जातिव्यक्तिगमक गौः खण्ड इतिवद्वचः ।
गुणगुण्यात्मक वाक्य नैतन्नीलोत्पलादिवत् ॥ (III–23)

The genus being regarded as insentient in itself, the sentient Īśvara cannot be a genus. If jīva be an attribute of Īśvara, then the latter would be transmigratory, of limited knowledge and power, subject to happiness and misery, which is opposed to the Śruti declaring that He is Omniscient etc. If, on the other hand, Īśvara be an attribute of jīva, then the jīva would not be transmigratory, and all teaching as to bondage and liberation would be of no purpose

The sentence does not point to contemplative worship, like the contemplating of idols as gods, which is termed as *adhyāsa* in the aforementioned *Sūtrabhāṣya* (3–3–4–9) which gives the examples of meditating on the name as Brahman, and on an idol etc., as Viṣṇu and so on—नाम्नि ब्रह्मबुद्ध्यध्यासः प्रतिमादिषु विष्ण्वादिबुद्धिः—nor does it imply mere courtesy as when a king's servant is addressed as king, by courtesy—

*

नोपासनापरं वाक्यं प्रतिमास्वीशबुद्धिवत् ।
न चौपचारिकं वाक्यं राजवद्राजपूरुषे ॥ (III–24)

The *Mahāvākya* cannot be construed as enjoining the contemplating of jīva as Īśvara or vice versa, because there is no word or particle such as '*veda*', '*upāsīta*' etc , warranting such an interpretation; also, it does not occur in the context of *upāsanā*; on the other hand, the word 'art' signifies an existing situation. If it were only by courtesy that jīva is spoken of as one with Īśvara, then, there would be no occasion to emphasize the statement as is done in the *Chāndogyopanisad* by way of reiterating it in nine different sections treating the subject from as many standpoints. A statement made for courtesy's sake cannot bear emphasis by reiteration. The reason why the *Mahāvākya* can be interpreted in none of the foregoing alternative ways is that Īśvara is declared in the Śruti to have Himself entered into the universe as jīva—

जीवात्मना प्रविष्टोऽसावीश्वरश्श्रूयते यतः । (III–25)

A similar discussion is given in other texts as well e.g., the *Vivaraṇaprameyasaṅgraha* (Sūtra 1-1-4-4, *Varṇaka* 2) which begins with the sentence—

न तावज्जीवब्रह्मणोर्जातिव्यक्तिभावो गुणगुणिभावः कार्यकारणभावो विशिष्टस्वरूपत्वमंशांशिभावो वा विद्यते, मानाभावात् ।

which show how all such views are untenable. Therefore the sentence 'That thou art' signifies that Ātman regarded as jīva only when viewed in relation to an *upādhi* is, in fact, identical with Brahman. Besides these, other views in respect of the relation between jīva and Īśvara, such as *niyamyaniyāmakatva* (the ordained-ordainer relation) *svasvāmitva* (the servant-master relation) etc., are also

held. Those who hold these views as also some amon
the ones mentioned previously seek to interpret th
sentence '*Tattvamasi*' by making it take one of the form
तस्मिन् त्वमसि (in That thou art), तस्मात् त्वमसि (from Tha
thou art), तस्य सम्बन्धी त्वमसि (a relation of Him, thou art
by reading different grammatical cases into the word '*Tat*
Sometimes, the sentence is also made to read as अतत्त्वम
(not That art thou). The views that have been mentione
and refuted are those entertained by the dualists, th
bhedavādins who swear by difference, as also the *bhedābhed*
vādins who speak in terms of difference-cum-non-differenc
The efforts of these dualists etc., are directed toward
affirming the reality of the world in addition to that o
Paramātman. They also point out that there are Śrut
affirming the difference, like—

य आत्मनि तिष्ठन्... आत्मानमन्तरो यमयति

(*Bṛ. U.—Mādhyandinaśākhā* 3-7

[He who inhabits Ātman ... and who controls Ātman fro
within.]

सोऽन्वेष्टव्यः स विजिज्ञासितव्यः (*Ch. U.* 8-7-1)

[He must be sought; Him one should desire to know.]

as also the Sūtras like—

भेदव्यपदेशाच्चान्यः (1-1-7-21)

[And the Lord is different (from the individual being) as pe
the mention of difference.]

अनुपपत्तेस्तु न शारीरः (1-2-1-3)

[On the other hand, the embodied individual self is no
meant, because the qualities do not fit in with it.]

नेतरोऽनुपपत्तेः (1-1-6-16)

[The other is not the Supreme Self, for it would not fit in
And it is only in this way, they say, that there would b

no contradiction with the knowledge secured through the other *pramānas*.

None of these bears scrutiny, for, as has been explained previously, the Śrutis such as—

यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत्. (*Bṛ. U.* 4-5-15)

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति (*Br. U* 4-5-15)

with the particle *iva* appearing in the latter, point out that difference, *bheda*, cannot be brought in in any manner to be incorporated into the Ultimate Reality—*Paramārtha*; it is only concocted The *bhedavyavahāra* or the *bhedābheda-vyavahāra* is therefore concocted and the *Śāstra* uses it to redeem the seeker from its clutches Thus it is non-difference alone that is taught, for, the highest human goal is achieved through the realisation of the identity of the individual Self with Brahman. The difference comprehended empirically is alluded to only by way of restatement; the individual cannot be a part of Brahman in the literal sense, for, Brahman is partless. Hence it is the same Supreme Self which is the innermost Self of all beings that assumes the state of the individual selves So says the *Sūtrabhāṣya* (2–3–17–47) in the *Amśādhikarana*—

ननु भेदाभेदावगमाभ्यामंशत्व सिध्यतीत्युक्तम्। स्यादेतदेव, यद्युभावपि भेदाभेदौ प्रतिपिपादयिषितौ स्याताम्, अभेद एव त्वत्र प्रतिपिपादयिषितो ब्रह्मात्मत्वप्रतिपत्तौ पुरुषार्थसिद्धेः। स्वभावप्राप्तस्तु भेदोऽनूद्यते। न च निरवयवस्य ब्रह्मणो मुख्योऽशो जीवः सम्भवतीत्युक्तम्। तस्मात्, पर एवैकः सर्वेषा भूतानामन्तरात्मा जीवभावेनावस्थितः।

Based on this, it has already been pointed out as to how, for different seekers, different *prakriyās* are given in respect of Īśvara and jīva, suitably accommodating

empirical parlance, *pratikarmavyavasthā* as also the scheme of injunctions and prohibitions.

6.6.8 Removal of all Concoctions and Establishing Identity—sole purpose of all Upanishads

In answer to the question—as to whether the Śruti यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति....(*Br U.* 2-1-20) which speaks of emanation of all beings etc., in the manner of tiny sparks from fire, and the *Gītā* (XV–7) ममैवांशो जीवलोके which speaks of the individual Self as a part of the Supreme, do not signify that the individual Self is a part of the Supreme Self—the Bhāṣya on the Śruti says that it is not so, for these passages are meant to convey the idea of oneness. It is seen, in parlance, that sparks of fire are considered as fire itself, as also a part of a thing as the thing itself. Such being the case, words conveying a modification or part of the Supreme Self as applied to the individual Self are meant to convey its identity with It. This is seen from the introduction and conclusion in all the Upaniṣads, as unanimously accepted by all who go by the Upaniṣads. As an illustration is cited the parable of a prince who, being brought up in a hunter's home since infancy, regarded himself a hunter and pursued hunter's vocation. But on learning from a very compassionate person that he was not a hunter but the son of such and such a king, who somehow had come to live in a hunter's home, he realised himself as 'I am a king', abandoned the notion and activities of a hunter and took to the ways of his ancestors. Similarly, this individual Self which is of the same category as the Supreme Self, being separated from It, like a spark of fire etc., has penetrated this wilderness of the body, organs etc. Although really

transcendent, it takes on the attributes of the latter and thinks 'I am this aggregate of the body and organs', 'I am lean', 'I am stout', 'I am happy', 'I am miserable' etc, for it does not know that it is Supreme Self. But when the teacher enlightens 'You are not the body etc. You are the transcendent Supreme Brahman', it gives up the threefold desire and realises 'I am verily Brahman Itself'. When it is told that it has been separated from the Supreme Brahman like a spark, it is firmly convinced that it is Brahman, as the prince was, of his royal birth. It is well known that a spark is fire itself before separation. Therefore the examples of gold, iron and sparks of fire are only meant to strengthen the idea of oneness of the individual Self with Brahman and not to establish the multiplicity such as origination etc. Also Self is ascertained to be homogeneous and unbroken Consciousness, like a lump of salt, and there is the Śruti "It should be realised in one 'form' only" Therefore in ascertaining the true nature of Brahman, men of wisdom should not have recourse to concoctions of It such as whole and part, unit and fraction or cause and effect, for the purpose of all the Upaniṣads is only to secure the removal of all concoctions—

'क्षुद्रा विस्फुलिङ्गाः' 'ममैवांशः' इति च श्रूयते स्मर्यते चेति चेत्। न। एकत्वप्रत्ययार्थपरत्वात्। अग्नेर्हि विस्फुलिङ्गोऽग्निरेव इत्येकत्वप्रत्ययार्हो दृष्टो लोके। तथा चांशोऽंशिनैकत्वप्रत्ययार्हः। तत्रैव सति विज्ञानात्मनः परमात्मविकारांशत्ववाचकाः शब्दाः परमात्मैकत्वप्रत्ययाधित्सवः। उपक्रमोपसंहाराभ्यां च। ...सर्वोपनिषत्सु हि विज्ञानात्मनः परमात्मनैकत्वप्रत्ययो विधीयत इत्यविप्रतिपत्तिः सर्वेषामुपनिषद्वादिनाम्। ... अत्र च सम्प्रदायविद आख्यायिकां सम्प्रचक्षते। कश्चित्किल राजपुत्रो जायमान एव मातापितृ-

भ्यामपविद्धो व्याधगृहे संवर्धितः, सोऽमुष्य वंश्यतामजानन् व्याधजातिप्रत्ययो व्याधजातिकर्माण्येवानुवर्तते, न 'राजास्मि' इति राजजातिकर्माण्यनुवर्तते। यदा पुनः कश्चित् परमकारुणिको राजपुत्रस्य राजश्रीप्राप्तियोग्यता जानन्, अमुष्य पुत्रतां बोधयति 'न त्वं व्याधो, अमुष्य राज्ञः पुत्रः कथञ्चिद्व्याधगृहमनुप्रविष्टः' इति — स एव बोधितस्त्यक्त्वा व्याधजातिप्रत्ययकर्माणि पितृपैतामहीमात्मनः पदवीमनुवर्तते 'राजाहमस्मि' इति। तथा किलाय परस्मादग्निविस्फुलिङ्गादिवत्तज्जातिरेव विभक्त इह देहेन्द्रियादिगहने प्रविष्टोऽसंसारी सन् देहेन्द्रियादिसङ्घातधर्ममनुवर्तते 'देहेन्द्रियसङ्घातोऽस्मि कृशः, स्थूलः, सुखी, दुःखी' इति परमात्मतामजानन्नात्मनः। 'न त्वमेतदात्मकः, परमेव ब्रह्मासि असंसारी' इति प्रतिबोधित आचार्येण, हित्वैषणात्रयानुवृत्ति 'ब्रह्मैवास्मि' इति प्रतिपद्यते। अत्र राजपुत्रस्य राजप्रत्ययवद्ब्रह्मप्रत्ययो दृढीभवति विस्फुलिङ्गवदेव त्व परस्माद्ब्रह्मणो भ्रष्ट इत्युक्ते विस्फुलिङ्गस्य प्रागग्नेर्भ्रंशादग्न्येकत्वदर्शनात्। तस्मादेकत्वप्रत्ययदार्ढ्याय सुवर्णमणिलोहाग्निविस्फुलिङ्गदृष्टान्ताः नोत्पत्त्यादिभेदप्रतिपादनपराः। सैन्धवघनवत् प्रज्ञस्यैकरसनैरन्तर्यावधारणात् 'एकधैवानुद्रष्टव्यम्' इति च। ... अतो न पण्डितैर्ब्रह्मस्वरूपप्रतिपत्तिविषये ब्रह्मणोऽशाश्येकदेशैकदेशिविकारविकारित्वकल्पना कार्या। सर्वकल्पनापनयनार्थसारपरत्वात् सर्वोपनिषदाम्।

6.6.9 Meaning of Pravesasruti, Identity

In a like manner, the *Bhāṣya* on the *Bṛhadāranyakopanisad* (1–4–7) which discusses the Śruti containing the passage—

स एष इह प्रविष्ट आनखाग्रेभ्यः।

[This Self has entered into these bodies upto the tips of the nails]

says: The aim of all scriptures is to teach this Self on

which differences of agent, action and result have been superimposed by primordial ignorance. And this Self is the Cause of the whole universe, and is the Substratum of name and form which pass from the undifferentiated to the differentiated state like foam appearing as an impurity out of limpid water. This Self is distinct from name and form, being intrinsically eternal, pure, enlightened and free by nature While manifesting undifferentiated name and form which are non-different from It, this Self has entered into these bodies from Hiraṇyagarbha down to a clump of grass which are the abodes for reaping the fruits of actions, characterised by hunger etc.—

यदर्थः सर्वशास्त्रारम्भो, यस्मिन्नविद्यया स्वाभाविक्या कर्तृक्रियाफलाध्यारोपणा कृता यः कारणं सर्वस्य जगतो, यदात्मके नामरूपे सलिलादिव स्वच्छान्मलमिव फेनमव्याकृते व्याक्रियेते, यश्च ताभ्या नामरूपाभ्या विलक्षणः स्वतो नित्यशुद्धबुद्धमुक्तस्वभावः, स एषोऽव्याकृते आत्मभूते नामरूपे व्याकुर्वन् ब्रह्मादिस्तम्बपर्यन्तेषु देहेष्विह कर्मफलाश्रयेष्वशनायादिमत्सु प्रविष्टः ।

This must be borne in mind in understanding other *praveśaśrutis* such as—

तत्सृष्ट्वा तदेवानुप्राविशत् । (*Tai. U.* 2–6)

[After projecting it, Self entered into it.]

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । (*Ai. U.* 1-3-12)

[Piercing this dividing line (of the head) It entered through that gate.]

अनेन जीवेनात्मनानुप्रविश्य . . . (*Chā. U.* 6–3–2)

[Entering as this living Self .]

अन्तः प्रविष्टः शास्ता जनानाम् (*Tai. Ā.* 3–11)

[Having entered within, He ordains the beings.]

For Self which is characterised as—

निष्कलं निष्क्रियं शान्त निरवद्य निरञ्जनम् (*Śve U.* 6–19)

[Impartite, free from action, tranquil, faultless and taintless]

नित्यं विभु सर्वगतं सुसूक्ष्म तदव्ययम् (*Mu. U.* 1–1–6)

[Eternal, diversely manifested, all-pervading, extremely subtle and undecaying.]

अच्छेद्योऽयम् (*Gītā* II–24) [He cannot be cut]

अविकार्योऽयम् (*Gītā* II–25) [He is unchangeable.]

no other interpretation of the so-called *praveśa* is conceivable. This *praveśa*, just like creation, sustenance etc., must be understood in a maner that is in consonance with the purport of the Śruti as determined by the canons laid for the purpose i.e., the *tātparyaliṅgas*.

6.6.10 Identity, the purport determined by Tatparyalingas

This may be illustrated with reference to the *Chāndogyopaniṣad* (6). Says the *Sūtrabhāṣya* (3–3–8–17)—

"येनाश्रुत श्रुतं भवत्यमत मतमविज्ञात विज्ञातम्" (छां. ६-१-१) इत्येकविज्ञानेन सर्वविज्ञानमवधार्य तत्सपिपादयिषया 'सदेव... ' इत्याह। तच्चात्मगृहीतौ सत्या सम्पद्यते। अन्यथा हि योऽय मुख्य आत्मा स न विज्ञात इति नैव सर्वविज्ञान सम्पद्येत। तथा प्रागुत्पत्तेरेकत्वावधारण, जीवस्य चात्मशब्देन परामर्शः, स्वापावस्थायां च तत्स्वभावसम्पत्तिकथनम्, परिचोदनापूर्वक च पुनः पुनः 'तत्त्वमसि' (छा. ६-८-७) इत्यवधारणमिति च सर्वमेतत् तादात्म्यप्रतिपादनायामेव अवकल्पते न तादात्म्यसम्पादनायाम्।

[It is asserted in the Śruti—'That by knowing which the unheard becomes heard, the unenquired into becomes enquired into, and the unknown becomes known'—that everything becomes known when the One is known; and then to expound this, the Upanisad starts with 'The *Sat* alone was in the beginning'

etc Now this knowledge of all things through one thing is possible only if we understand the passage quoted, to refer to Self, for if the principal Self is not known, all things would not be known at all. Moreover, the assertion that before creation there existed one thing only, the reference to the individual by means of the word 'Self', the statement of the attainment of the nature of Self in deep sleep, the repeated enquiries on the part of Śvetaketu, the repeated assertions 'That thou art'—all this is appropriate only if the aim of the whole section is not to enjoin an imaginative meditation on all things as identical with Self, but to teach that the Self is really everything]

Elsewhere in the *Sūtrabhāsya* (2–1–2–14) refuting the position that both unity and diversity are necessarily true, it is pointed out in respect of the same Śruti that in the illustration, the truth of the material cause alone is emphasised by saying 'as clay alone it is true' and the unreality of all modifications is spoken of in the words 'the modification has only speech as its origin'. In the case of the thing illustrated also, the Supreme Cause alone is ascertained to be real in—'All this has That as its essence; That is the Reality'—

नैव स्यात्। 'मृत्तिकेत्येव सत्य' इति प्रकृतिमात्रस्य दृष्टान्ते सत्यत्वावधारणात्। वाचारम्भणशब्देन च विकारजातस्यानृतत्वाभिधानात्। दार्ष्टान्तिकेऽपि 'ऐतदात्म्यमिद सर्वं तत्सत्यम्' इति च परमकारणस्यैवैकस्य सत्यत्वावधारणात्।

Needless to point out that the Śruti (*Chā*. 6–2–1)—

एकमेवाद्वितीयम् [One only without a second]

as referring to the *Sat* found in the same Upaniṣad, also asserts the same.

6.6.11 Srutis and Sutras vehemently denounce difference

The Śrutis—

कार्योपाधिरयं जीव: कारणोपाधिरीश्वरः (*Śu. Ra U.* 3-12)

[This jīva has the effect as the adjunct and Īśvara, the cause]

जीवेशावाभासेन करोति माया चाविद्या च स्वयमेव भवति (*Nṛ. Ut Tā. U.* 9)

[It sets up illusorily jīva and Īśvara, and is itself Māyā and Avidyā]

ध्यायतीव लेलायतीव (*Bṛ. U.* 4–3–7)

[It thinks, as it were; It moves, as it were]

etc , make it clear that all parlance based on difference is only apparent and is in the realm of Avidyā. Śrutis vehemently denounce the notion of difference, as for example—

नेह नानास्ति किञ्चन (*Ka. U.* 4–11)

[There is no diversity here at all]

नेति नेति (*Bṛ. U.* 2–3–6) [Not this, not this]

मृत्योस्स मृत्यु गच्छति य इह नानेव पश्यति (*Ka U.* 4–11)

[He who sees as if there were differences here, goes from death to death]

अथ योऽन्यां देवतामुपास्तेऽन्योऽसावहमन्योऽस्मीति न स वेद (*Bṛ. U.* 1–4–10)

[He who worships another god, thinking 'He is one and I am another', does not know]

उदरमन्तरं कुरुते, अथ तस्य भयं भवति (*Tai. U.* 2–7–1)

[He who conceives in terms of the slightest difference between himself and the Supreme, for him there is fear]

The identity of jīva with Brahman is given expression to in the Sūtras which also point out that the allusion to

the empirically held notion of difference which is due to *upādhi* is only for the purpose of making known this *Advāitasvarūpa*—

1. शास्त्रदृष्ट्या तूपदेशो वामदेववत् । (1–1–11–30)

[But the instruction proceeds from a seer's vision agreeing with the *Śāstra*, as in the case of Vāmadeva.]

2. उत्तराच्चेदाविर्भूतस्वरूपस्तु । (1–3–5–19)

[If it be said that, from the subsequent text, jīva is meant here, the reply is that reference is to jīva whose real nature is made manifest as non-different from Brahman.]

3. तद्गुणसारत्वात्तु तद्व्यपदेशः प्राज्ञवत् । (2–3–13–29)

[But the declaration (as to the atomic size of the jīva) is on account of its having for its essence, the qualities of that viz., the *buddhi*, even as the Intelligent Lord (Brahman which is all-pervading) is declared to be atomic]

4. यथा च तक्षोभयथा । (2–3–14–40)

[And even as a carpenter is both]

5. आत्मेति तूपगच्छन्ति ग्राहयन्ति च । (4–1–2–3)

[But Upanisads acknowledge Brahman as Self and cause It to be so known]

6. अविभागेन दृष्टत्वात् । (4–4–2–4)

[In liberation the jiva is inseparable from Brahman, for it is so seen from the Upanisads.]

7 अन्यार्थश्च परामर्शः । (1–3–5–20)

[And the reference to the individual Self is for a different purpose]

That the relations such as *svasvāmibhāva*, *niyamyaniyāmakabhāva* etc., are alluded to only for purposes of sublimation culminating in the identity of jīva with the Supreme, has already been established by detailed

discussion Thus reference to difference is only by way of *anuvāda*, allusion. It has already been shown that the role of the other *pramānas* is confined only to parlance in the realm of *Avidyā* wherein they are accommodated and in all matters transcending parlance, Śruti is the only *pramāna*. The verdict of the Śruti is clear and decisive and as such all concoctions of the *bhedavādins* or the *bhedābhedavādins* are mere exercises in futility

6 6.12 Vakyavyakhyanasutra—The Process of arriving at the import

Thus in the *Mahāvākya*, the two words 'That' and 'thou' which are in apposition are to be taken as they are; this is the relation between the two words. The relation between the entities denoted by them is an attribute-substantive one. The sentence as a whole teaches identity, the words being understood in a secondary sense. Says the *Mānasollāsa* (III–15, 16)—

सामानाधिकरण्याख्यः सम्बन्धः पदयोरिह ।
विशेषणविशेष्यत्व सम्बन्धः स्यात् पदार्थयोः ॥
लक्ष्यलक्षणसंयोगाद्वाक्यमैक्य च बोधयेत् ।

The *Naiṣkarmyasiddhi* (3–3) gives a *śloka* worded similarly—

सामानाधिकरण्य च विशेषणविशेष्यता ।
लक्ष्यलक्षणसम्बन्ध. पदार्थप्रत्यगात्मनाम् ॥

and calls it—*vākyavyākhyānasūtra*—the principle of interpretation for arriving at the import of the *Mahāvākya* formulated in an aphoristic manner. Says the *Sankṣepaśārīraka* (1-196)—First there arises the knowledge that the two words ('That' and 'thou') have the same case-endings;

then the knowledge that the meanings of the two words are related as attribute and substantive. As this presents incompatibility, there arises now the knowledge that the words secondarily signify the impartite homogeneous Self. The scholars should know that this is the sequence through which the knowledge of the Impartite Entity arises—

सामानाधिकरण्यमत्र भवति प्राथम्यभागन्वयः
पश्चादेष विशेषणेतरतया पश्चाद्विरोधोद्भवः ।
उत्पन्ने च विरोध एकरसके वस्तुन्यखण्डात्मके
वृत्तिर्लक्षणया भवत्ययमिह ज्ञेयः क्रमः सूरिभिः ॥

Śrī Śrī Bhagavatpāda also refers to the same process e g , in the *Svātmanirūpaṇam* (29).

6.6.13 Interpretation of the Mahavakya—'That thou art'—Bhagatyagalakshana

In the light of this principle of interpretation, the *Mahāvākya* 'That thou art' may now be considered. First of all therefore, the *vācyārthas* of the words 'That' and 'thou' may be recalled. Says the *Mānasollāsa* (III–11)—

यज्जगत्कारणं तत्त्वं तत्पदार्थस्स उच्यते ।
देहादिभिः परिच्छिन्नो जीवस्तु त्वंपदाभिधः ॥

[The word 'That' denotes the principle which is the cause of the universe, while jiva limited by the body etc., is denoted by the word 'thou'.]

The *Pañcadaśī* (I–44, 45) gives—

जगतो यदुपादानं मायामादाय तामसीम् ।
निमित्तं शुद्धसत्त्वां तामुच्यते ब्रह्म तद्गिरा ॥
यदा मलिनसत्त्वा तां कामकर्मादिदूषिताम् ।
आदत्ते तत्परं ब्रह्म त्वंपदेन तदोच्यते ॥

[Brahman, which in association with *tāmasī*-aspect of Māyā is the material cause of the Universe, and the efficient cause in association with pure *sattva*-aspect of it, is expressed by the word 'That'.

The Supreme Brahman in association with the impure *sattva*-aspect of the same Māyā, tainted by desire, action etc , is expressed by the word 'thou'.]

It is these expressed meanings of the two words 'That' and 'thou' that come to the mind on hearing the *Mahāvākya* On noting that the two words are in apposition, there arises the knowledge that their meanings are related as attribute and substantive as in 'the blue lotus'. These however, have opposite characteristics—

सार्वज्ञ्यकिञ्चिज्ज्ञत्वनित्यमुक्तत्वबद्धत्वसुखैकरसत्वदुःखित्वसर्वनियन्तृत्वपारतन्त्र्यादीना परस्परविरुद्धत्वात् । (*Svārājyasiddhiṭīkā* 2-39)

[Because the pairs such as Omniscience and parviscience, ever liberated nature and bound nature, unalloyed Bliss and misery, Controller and the controlled etc., are mutually opposites.]

and as such preclude such a possibility The identity of the expressed senses is, therefore, ruled out. The secondary sense of the words have to be considered. If the expressed sense of the one and the secondary sense of the other are accepted, there would arise this difficulty that the meaning of the sentence would not serve any useful purpose, *upayoga*, and also there would be no consistency when viewed in relation to the six-fold canons like introduction and conclusion etc., *mūlaghaṭanādi*. This is pointed out by the *Svārājyasiddhi* (2–39)—

अभिधेयमत्र पदयोरसङ्गत न विरुद्धधर्मियुगमैक्यमेति यत् ।
उपयोगमूलघटनाद्ययोगतो न परस्परार्थघटितेऽपि लक्षणा ॥

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥

Here a question may arise as to the necessity of the *Mahāvākya* since the identity of the inner Self and the Secondless which are known from the subsidiary sentences is established by reasoning as pointed out. The answer is —reasoning shows only the possibility of the identity, being only an aid to *pramāṇa* and not a *pramāna* by itself; the knowledge arising from it, though pertaining to identity, is only mediate and does not dispel Avidyā. Hence the necessity for the *Mahāvākya*, which being a *pramāṇa*, produces decisive direct knowledge that dispels Avidyā. Thus it is superior to the knowledge obtained by reasoning. Says the *Madhusūdanīṭīkā* on *Saṅkṣepaśārīraka* (3-306)—

ननु अत्रान्तरवाक्यसिद्धयोः प्रत्यगद्वितीययोरुक्तयुक्त्याऽभेदनिश्चय-सम्भवात् किं महावाक्यैरित्याशङ्क्य युक्तेः सम्भावनाधीहेतुतया प्रमाणानु-ग्राहकत्वेन स्वतो निर्विचिकित्सधीहेतुत्वायोगात् तज्जनितधियस्तदभेदगोच-रत्वेऽप्यप्रमाणजन्यतया परोक्षत्वात् तदविद्यानिवृत्त्यक्षमत्त्वाच्च तन्निवर्तक-निर्विचिकित्सापरोक्षधीहेतुभूतमहावाक्यानि भवन्ति तावदर्थवन्तीत्याशयेन यौक्तिकप्रतीतितो वाक्यजानुभवस्य विशेषमाह——

तर्कप्रतीतिसमयेऽपि तदद्वितीय प्रत्यक्परिस्फुरति तत्प्रतिबिम्बितं सत् ।
वेदान्तवाक्यजनिताद्वयबुद्धिभूमिनिष्ठ पुनः स्फुटतरं भवतीति भेदः ॥

The Secondless manifests Itself as the inner Self by being reflected in the mental state arising even from reasoning. But it is realised directly as manifest in the pure mental state arising from the *Mahāvākya* This is the difference between the two. Says Śrī Śrī Bhagavatpāda

that when the knowledge of non-difference dawns by instruction pertaining to identity through the declarations like 'That thou art', the *upādhis* viz., the transmigratoriness of jīva and the creatorship of Brahman are removed, for all dualistic dealings, brought about by unreal ignorance, get sublated by right knowledge—

यदा 'तत्त्वमसि' इत्येवंजातीयकेन अभेदनिर्देशेनाभेदः प्रतिबोधितो भवति, अपगतं भवति तदा जीवस्य संसारित्वं ब्रह्मणश्च स्रष्टृत्वम्। समस्तस्य मिथ्याज्ञानविजृम्भितभेदव्यवहारस्य सम्यग्ज्ञानेन बाधितत्वात्।

(*Sū. Bhā.* 2–1–7–22)

Thus the identity of the Supreme Self and the empirical self have been rendered plausible by reasoning. That identity is indicated by the *Mahāvākyas* like 'That thou art' by partial abandonment—

परापरात्मनोरेव युक्त्या सम्भावितैकता।
तत्त्वमस्यादिवाक्यैः सा भागत्यागेन लक्ष्यते॥ (*Pañcadaśī* I–43)

So also says the *Vākyavṛtti* (48) giving the illustration of the sentence 'He is this person'—

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा॥

The *Mānasollāsa* III giving the same illustration, explains this in detail—

सोऽय पुरुष इत्युक्ते पुमानेको हि दृश्यते॥
तद्देशकालावस्थादौ दृष्टः स इति कथ्यते।
तथैतद्देशकालादौ दृष्टोऽयमिति कीर्त्यते॥
मुख्यं तदेतद्वैशिष्ट्य विसृज्य पदयोर्द्वयोः।
पुमात्र लक्षयत्येकं यथा सोऽयंपुमान्वचः॥

प्रत्यक्त्व च पराक्त्व च त्यक्त्वा तत्त्वमसीतिवाक् ।
तथैव लक्षयत्यैक्य जीवात्मपरमात्मनोः ॥ (10, 12, 13, 14)

[On saying, for instance, 'He is this person', one man alone is referred to. A person seen at a former time and place and in that state etc, is spoken of as 'He', and the same person seen now and here is spoken of as 'this'.

Just as the sentence 'He is this person' points to the same man, while the specific circumstances referred to by 'he' and 'this' are lost sight of, so losing sight of inwardness, and outwardness, the *Mahāvākya* 'That thou art' points to the identity of the *jīvātman* and *Paramātman.*]

So says the *Svārājyasiddhi* (2–42, 43) as well—

अपहाय धर्मनिचय विरोधिनं तनुबुद्धिसाक्षि सदनन्तचिद्घनम् ।
उपलक्ष्य सोऽयमितिवाक्यवत्ततो घटयेदखण्डविषये पदद्वयम् ॥

परोक्षानवाप्तत्वबुद्धिं परस्मिन्नपूर्णत्वदुःखित्वमोह प्रतीचि ।
निहन्तु निजालौकिक चात्मतत्त्व पदे वक्तुमन्योन्यत साभिलाषे ॥

[Giving up the opposite groups of the qualities such as 'The Witness to the body as well as intellect' (belonging to jīva) and 'Existent Infinite solid Consciousness' (belonging to Brahman), one should identify then by having recourse to *laksanā* as in the sentence 'This is that person'.

To remove the false knowledge that Brahman is beyond apprehension and hence not attained, to remove the illusion or its source, ignorance, that the Self is imperfect and subject to suffering, and to produce direct knowledge, untainted by doubt etc, of the transcendental Substratum, Ātman, the two words 'That' and 'thou', demand each other.]

An objection is raised and answered by the *ṭīkā* on the above verse—It is universally agreed that *ākānksā*, expectancy, between the words of a sentence is necessary in order that knowledge (verbal comprehension) may arise

from the sentence. But a word has expectancy with regard to that word without which it cannot produce the intended knowledge of syntactical connection in respect of its meaning. So also *yogyatā*, (competency) i.e., the relatedness of the meaning of a word with that of another. In the case of the *Mahāvākya*, neither of these is to be seen, since 'difference' cannot be associated with an entity that is impartite; words with different connotations as referring to it cannot be employed as arising out of different practical situations; and so there cannot be a relation of difference or of non-difference between them. A word, whose indicated sense is to be taken, does not, by its nature, produce a knowledge by denotation as such, and hence does not call for its use only along with some other word or words. Similarly, competency cannot also be in evidence when dealing only with the impartite It is in answer to this that the verse is given The two words 'That' and 'thou' have mutual expectancy in order to remove the illusions of mediateness and finitude in respect of 'That' and 'thou' and to make known the meaning hitherto not known, in consonance with the purport. As such, the definition of expectancy as given above is not the right one, for it is not sufficiently pervasive to cover the case of a sentence such as— 'The bright shine is the Moon'. Instead, a word has expectancy with respect to another if it fails to produce, without the latter being uttered, the cessation of the desire to know, on the part of the hearer or if it does not produce the meaning in consonance with the purport in the situation considered. Nor is there any evidence for the dictum that a sentence in which the indicated meanings are taken for all the words, does not produce

any knowledge; for in the case of eulogistic statements like 'Vāyu is the swiftest god', the entire sentence is indicative of an impartite meaning viz., *prāśastya* i.e, excellence, according to the Bhāṭṭa school So also it would be appropriate to define competency as that which does not militate against the meaning which is in accordance with the purport—

ननु यत्पदस्य यस्मिन्नर्थे यत्पदव्यतिरेकप्रयुक्ताभिमतस्वार्थान्वियाननुभावकत्व तत्पदस्य तेन पदेन सह साकाङ्क्षत्वम् । आकाङ्क्षा च सर्वत्र शाब्दबोधे हेतुरिति सर्वसम्मतम् । न च तत्त्वंपदयोरेकार्थलक्षकयोः सास्ति। अखण्डवस्तुनो भेदाभावेन भिन्नप्रवृत्तिनिमित्ताघटितत्वेन च भेदेनाऽभेदेन चान्वयाभावात्। लाक्षणिकपदानामननुभावकत्वस्य स्वाभाविकत्वेन पदान्तरव्यतिरेकाप्रयुक्तत्वात् । एवमेकपदार्थेऽपरपदार्थसंसर्गवत्त्वरूपयोग्यतापि नाखण्डैकार्थे संभवति । ... तथा च न त्वदभिहितमाकाङ्क्षालक्षण साधु । प्रकृष्टप्रकाशादिवाक्यस्थपदाकाङ्क्षाऽव्यापनात् । किन्तु यत्पदस्य यत्पदव्यतिरेकप्रयुक्तश्रोतृजिज्ञासोच्छेदकशाब्दबुद्ध्यजनकत्वं प्रकृततात्पर्यविषयार्थशाब्दबुद्ध्यजनकत्वं वा, तत्पदस्य तेन साकाङ्क्षत्वमित्येव लक्षणमुचितमिति भावः। न वा सर्वलाक्षणिकपदं वाक्यमननुभावकमेवेति नियमे प्रमाणमस्ति। 'वायुर्वै क्षेपिष्ठा देवता' इत्याद्यर्थवादवाक्येषु सर्वेषां पदानामखण्डप्राशस्त्यलक्षकत्वेऽपि साकाङ्क्षत्वस्य अनुभावकत्वस्य च भाट्टसंमतत्वात् । ... अत एव योग्यतापि न त्वदुक्तलक्षणा युक्ता, किन्तु तात्पर्यविषयाबाधरूपैव युक्ता ।

In summary, the manner in which the *Mahāvākya* is to be understood is this—The primary sense of the word 'thou' (as also of *aham* i.e., 'I') which includes the *kāryopādhi* i.e., the five sheaths, is not declared to be the same as the primary sense of the word 'That' which also includes the *kāranopādhi* i.e., Māyā. Otherwise there would be contradiction as between parviscience and

Omniscience, the governed and the Governor, a speck of Bliss and Infinite Bliss, the localised and the Omnipresent, as exemplified by the illustrations of the glow-worm and the Sun, the attendant and the king, the well and the ocean and, an atom and a mountain, respectively Purified by the stripping of the *upādhis* that are only concoctions, the senses of the two terms shed the contradictory aspects, the *Cit*-aspect being left over in each case, just as a king stripped of the kingdom and an attendant stripped of the sword would no longer be the king or the attendant, each but a man, one as good as the other. It is in the case of these indicated senses that the *Mahāvākya* declares the identity—

The *Sūtasamhitā* 4—*Brahmagītā* (5, 78-81) says—

त्वमहंशब्दवाच्यार्थस्यैव देहादिवस्तुनः ।
न तच्छब्दार्थता वक्ति श्रुतिस्तत्त्वमसीति सा ॥
तदर्थैक्यविरुद्धांश त्यक्त्वा वाच्यगत श्रुतिः ।
अनिरुद्ध चिदाकारं लक्षयित्वा ब्रवीति हि ॥
तदर्थे च त्वमर्थैक्यविरुद्धांश विनैव च ।
कारणत्वादिवाच्यस्थं लक्षयित्वा तु केवलम् ॥
चिदाकारं पुनस्तस्य त्वमर्थैक्य ब्रवीति च ।
तत्त्वशब्दार्थलक्ष्यस्य चिन्मात्रस्य परात्मनः ॥

Says the *Vivekacūdāmani* (243–246)—

तत्त्वपदाभ्यामभिधीयमानयोर्ब्रह्मात्मनोः शोधितयोर्यदित्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्यगेकत्वमेव प्रतिपाद्यते मुहुः ॥
ऐक्य तयोर्लक्षितयोर्न वाच्ययोर्निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः कूपाम्बुराश्योः परमाणुमेर्वोः ॥

टीका—किञ्चिज्ज्ञत्वसर्वज्ञत्वविषये दृष्टान्तः खद्योतभान्वोरिति अतिपरिच्छिन्नापरिच्छिन्नप्रकाशवत्त्वात् । नियम्यनियामकभावविषये राजभृत्ययोरिति दृष्टान्तः, भीषास्मादित्यादिश्रुतेः । आनन्दलेशापारानन्दविषये कूपांबुराश्योरिति । एकदेशगतत्वसर्वगतत्वविषये परमाणुमेर्वोरिति । एवमन्योन्यविरुद्धौ ऐक्यायोग्यौ यौ धर्मिणौ तयोरन्योन्यविरुद्धधर्मिणोर्वाच्ययोस्तयोर्जीवेशयोरैक्य न निगद्यते बाधितत्वात् । किन्तु लक्षितयोर्लक्षणावृत्त्या बोधितयोर्निगद्यते उपक्रमादिलिङ्गावगततात्पर्यानुसारेण कथ्यत इत्यर्थः ।

> तयोर्विरोधोऽयमुपाधिकल्पितो न वास्तव कश्चिदुपाधिरेषः ।
> ईशस्य माया महदादिकारण जीवस्य कार्यं शृणु पञ्चकोशा. ॥
> एतावुपाधी परजीवयोस्तयोः सम्यङ्निरासे न परो न जीवः ।
> राज्य नरेन्द्रस्य भटस्य खेटकस्तयोरपोहे न भटो न राजा ॥

6 6.14 Interpretation of the Mahavakya—Jahallakshana

This procedure, outlined here for determining the import of the *Mahāvākya*, that is commonly employed, is the one that is adopted by the *Vivaraṇa*, the *Saṅkṣepaśārīraka*, the *Bhāmatī* schools etc. In the school which speaks in terms of the *ābhāsavādaprakriyā*, the primary senses of 'That' and 'thou' are taken either as आभासाविविक्तं चैतन्यं i. e., Consciousness as not distinguished from the apparent consciousness or as चिदविविक्ताभासः i.e., the apparent consciousness as not distinguished from the Consciousness, as pointed out by the *Nyāyaratnāvali* on the *Siddhāntabindu* (1). In the first case, the *Mahāvākya* is to be understood by having recourse to partial abandonment i.e., the *bhāgatyāgalakṣaṇā* as has been delineated above. In the second case, however, it is to be understood by having recourse to the *jahallakṣaṇā* i.e., the total abandonment of the primary senses of the words 'That' and 'thou' by

pointing to the Consciousness that is the Substratum. On sublation of what is illusorily regarded in parlance as the meaning of the word 'thou', the Substratum that is the Consciousness, stands out. So also in the case of the meaning of the word 'That'.

6.6.15 Reciprocal manner of affirmation by Sruti—Brahman-Atman Impartite

Other expositions in respect of the interpretation of the *Mahāvākya* are also sometimes given, e.g., in the *Naiṣkarmyasiddhi*, the *Saṅkṣepaśārīraka*, the *Vedāntaparibhāṣā* etc. In all cases, the words 'That' and 'thou' give rise to the recollection of Brahman as Pure Consciousness and Ātman also as pure Consciousness. The *Mahāvākyas* such as 'That thou art' produce the valid cognition of the identity or the non-difference of the two, which is hitherto unknown from any other *pramāṇa*. It is clear that there cannot be even an iota of difference between Brahman and Ātman. This is emphasised in Śrutis such as—

तत्त्वमेव त्वमेव तत् (Kai. U.)

[That is thyself, thou art That alone.]

त्वं वाऽहमस्मि भगवो देवतेऽहं वै त्वमसि

(Jā. U. quoted in *Sūtrabhāṣya* 3–3–23–37)

[O glorious effulgent one! I am verily thyself; Thou art verily myself]

and तद्योऽहं सोऽसौ योऽसौ सोऽहम् (Ai. Ā. 2–2–4)

[That which I am, [illegible] That which He is, I am.]

In a similar strain [illegible] the *Sphuraṇasvarūpa* who is the very *Svarūpa* [illegible] himself, affirms identity giving n[illegible] [illegible] any doubt regard, putting [illegible]

त्वमेवाऽहम्, अहमेव त्वम्

(*Tripādvibhūtimahānārāyanopanisad*–6)

[Thyself am I, Myself art thou]

So it is that the *Sūtasamhitā* (4) *Brahmagītā* (5, 77) says—

त्वमहशब्दलक्ष्यार्थः साक्षात्प्रत्यक्चितिः परा ।
तच्छब्दस्य च लक्ष्यार्थः सैव नात्र विचारणा ॥

[What is signified by implication by the word 'thou' as also 'I', is the very Self that is innermost and Transcendent. This is verily the implied meaning of the word 'That' as well, there need be no discussion in this regard]

The reciprocal manner in which the situation is affirmed by the Śruti emphasises the impartite character of what is signified viz., Brahman-Ātman. Unlike the usual meanings in respect of sentences where what is understood is the connection between the meanings of words or as one thing qualified by another, here it is, according to the wise, an Impartite being of the nature of Bliss only. So says the *Vākyavrtti* (38)—

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥

Says the *Sanksepaśārīraka* (1–160, 161, 162)—

तच्छब्दवाच्यगतमद्वयभागमेक
प्रत्यक्त्वमात्रमविरोधमपेक्षमाणः ।
त्वंशब्दवाच्यशबलस्थमुपाददानो
वाक्यादखण्डमथ तत्त्वमसीति विद्यात् ॥

आदेयांशे नाणुमात्रोऽपि भेदो
ध्येवं भिन्नमादाय शब्दौ ।

वर्तेते त्वय्यद्वयात्मप्रकाशे
बाह्य हेतु जामिता नास्ति तस्मात् ॥
अद्वैतेऽर्थे प्रत्यगर्थोऽस्ति तद्वत्
प्रत्यक्त्वे चाद्वयस्यापि भावः ।
यद्यप्येवं नातिरेकावकाशः
पूर्णे तत्त्वे तत्त्वमर्थोपपत्तेः ॥

[The aspirant, in order to avoid incongruity in the sense of the *Mahāvākya*, should accept the secondless aspect from the primary sense of the word 'That' and the innermost aspect from the primary sense of the word 'thou' and thereby secure the knowledge of the Impartite from the *Mahāvākya* 'That thou art'.

In those portions of the senses of 'That' and 'thou' which are retained and not abandoned, there is not even a trace of difference. On this account, the two words are not to be regarded as synonyms, for their expressed meanings are different, since they contain what is outside of what is retained viz , your own secondless Self-effulgence

In the Secondless, the Innermost is included, as otherwise it would not be Secondless, similarly, in the Innermost is included the Secondless, as otherwise, if something were outside of it, it would not be the Innermost Hence there is not the least ground for saying that the words 'That' and 'thou' are synonymous. Thus their use in respect of the Impartite Whole stands vindicated]

The *Bṛhadārnyakasaṁbandhavārtika* (903–906) says—

अन्यत्रेव न चाप्यत्र वाक्यार्थो भेदलक्षणः ।
संसर्गलक्षणो वापि ब्रह्मात्माऽभेदतो भवेत् ॥

ब्रह्मणोऽनात्मतारूपमब्रह्मत्व तथात्मनः ।
अज्ञानलक्षण शास्त्राज्ज्ञान हन्ति समुत्पतत् ॥

नेहान्यत्रात्मनो ब्रह्म तथात्मा ब्रह्मणोऽन्यतः ।
तादात्म्यमनयोस्तस्मान्नीलोत्पलविलक्षणम् ॥

अब्रह्मानात्मते यद्वदत्राज्ञाननिबन्धने ।
आत्मताब्रह्मते नैवमन्यस्मादित्यतः स्वतः ॥

[Unlike elsewhere, here the sentence-sense is not characterised by difference nor by relation because Brahman and Self are non-different.

The non-Self-hood of Brahman and the non-*Brahmanhood* of Self are of the nature of ignorance, the knowledge arising from the *Śāstra* destroys that.

Here in the *Śāstra*, Brahman is not other than Self, and so also Self is not other than Brahman. It is not a case of identity in difference as in the case of lotus and the blue, but identity without any trace of difference.

Just as non-*Brahmanhood* and non-Self-hood are conditioned by ignorance, not so are Self-hood and *Brahmanhood* conditioned by it, they are self-established]

Says the *Vivekacūdāmani* (251)—

सलक्ष्य चिन्मात्रतया सदात्मनोरखण्डभावः परिचीयते बुधैः ।
एव महावाक्यशतेन कथ्यते ब्रह्मात्मनोरैक्यमखण्डभाव. ॥

[Noticing that the essence of both jīva and Īśvara is the Consciousness alone, the wise experience this Impartite Brahman-Ātman. Thus hundreds of *Mahāvākyas* inculcate this identity that is the impartite nature of Brahman-Atman.]

6.6.16 Brahman-Atman not an object of experience ; Experience Itself

The *Bṛhadvārtika* (1–4–1408) says—

भेदसंसर्गहीनत्वात् पदवाक्यार्थताऽऽत्मनः ।
दुःसंभाव्याऽत आत्मायमात्मनैवानुभूयते ॥

[Ātman cannot be regarded as the meaning of a word or a sentence since It transcends difference as well as relation. Thus the experience of Ātman is by Ātman Itself]

Thus this import which transcends accessibility to words and mind and hence beyond the import of any sentence is grasped through the *Mahāvākya* itself. So says the *Naiskarmyasiddhi* in introducing the verses (3–2, 3)—

यदैव तदर्थं त्वमर्थेऽवैति तदैवावाक्यार्थतां (वाक्यादेव) प्रतिपद्यते गीर्मनसोः सृतिं न प्रतिपद्यते ।

This is in accordance with the Śruti—

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । (*Tai. U.* 2–9–1)

[Whence all words recede, as well as the mind.]

The *Sarvavedāntasiddhāntasārasaṅgraha* (776) says—

नैवास्ति काचन भिदा न गुणप्रतीति-
र्नो वाक्प्रवृत्तिरपि वा न मनःप्रवृत्ति ।
यत्केवल परमशान्तमनन्तमाद्य-
मानन्दमात्रमवभाति सदद्वितीयम् ॥

[Brahman-Ātman knows no distinction within Itself and is beyond the triad of qualities; neither by means of words nor by means of the mind can Brahman be comprehended It is resplendent as pure, supremely tranquil, infinite, primal, of the nature of Bliss and is ever the one Existence without a second.]

It should not be construed that, since Brahman-Ātman is made known through the knowledge furnished by the *Mahāvākya*, there would be violation in respect of secondlessness as there would be two entities viz., the knowledge and its object Brahman-Ātman What is sought to be impressed is that Brahman is not the object of that knowledge, but that very knowledge; and as such, there is no contingency of Brahman becoming an object of

knowledge, nor is there violation of Its secondlessness. Says the *Siddhāntabindutīkā* (1) by Śrī Abhayaṅkara-vāsudevaśāstrī—

महावाक्याद्यद्विषयकं ज्ञानं भवति तद्ब्रह्मेति न वयं प्रतिपादयामः। किन्तु महावाक्याद्यज्ज्ञानं भवति तज्ज्ञानमेव ब्रह्मेति। तथा च न ब्रह्मणो ज्ञानविषयता। नाप्यद्वैतभङ्गप्रसङ्गः।

6.6.17 The process culminating in Brahman-Atman realisation

The process, however, leading to this knowledge through the *Mahāvākya* as given by the *Sārārtha* on the *Naiskarmyasiddhi* (3–3) is—

First the knowledge of the syntactical relation of the two words with the same case endings; then the knowledge of their meanings, substantive and adjective as between the two, then the knowledge of the incompatibility that is involved; hence the knowledge, by implication, of the pure entities by the abandonment of the limiting adjuncts; then the knowledge that they are identical i e, one and the same Impartite entity, devoid of all concoctions; then the destruction of ignorance and the immediate direct realisation of the *Svarūpa* that is Brahman-Ātman—

इय प्रक्रिया। प्रथमं समानविभक्तिपदयोः सामानाधिकरण्यान्वयः। ततस्तदर्थयोर्विशिष्टाभेदज्ञानम्। ततो विरोधप्रतीतिः। ततो लक्षणया शुद्धयोरुपस्थितिः। ततस्तयोरैक्यव्यक्तिमात्रनिर्विकल्पकम्। ततोऽज्ञाननिवृत्तिः स्वरूपप्रतिपत्तिश्चेति।

6.6.18 Mahavakya does produce direct cognition Now and Here

Illustrating the fact that verbal testimony can produce immediate experience, says the *Upadeśasāhasrī*—

One knows one's own Self, the Witness of the intellect and all its modifications from *Mahāvākyas* such as 'That thou art' like the boy who knew himself from the sentence 'You are the tenth'—

दशमस्त्वमसीत्येव तत्त्वमस्यादिवाक्यतः ।
स्वमात्मानं विजानाति कृत्स्नान्तःकरणेक्षणम् ॥ (U. Sā. 18-176)

The mediate cognition of Brahman results from all the subsidiary passages From enquiry into the *Mahāvākyas* results the direct realisation of Brahman. Śrī Śankara-bhagavatpāda states in the *Vākyavṛtti* already quoted, that the *Mahāvākyas* are for the purpose of imparting the direct realisation of Brahman Hence there is no difference of opinion in the matter of the direct realisation of Brahman. So says the *Pañcadaśī*—

अवान्तरेण वाक्येन परोक्षा ब्रह्मधीर्भवेत् ।
सर्वत्रैव महावाक्यविचारादपरोक्षधीः ॥ (VII–69)
ब्रह्मापरोक्ष्यसिद्ध्यर्थं महावाक्यमितीरितम् ।
वाक्यवृत्तावतो ब्रह्मापरोक्ष्ये विमतिर्न हि (VII–70)

Again, त्वमेव दशमोऽसीति गणयित्वा प्रदर्शितः ।
अपरोक्षतया ज्ञात्वा हृष्यत्येव न रोदिति ॥ (VII–27)

[When the trustworthy person counted them and said pointing to him 'You are the tenth' then he directly realised as 'I am the tenth' and rejoiced and wept no more]

Says the *Sūtrabhāsya* (2–1–6–14)—

न चेयमवगतिर्नोत्पद्यत इति शक्यं वक्तुं 'तद्धास्य विजज्ञौ' इत्यादि-श्रुतिभ्यः । अवगतिसाधनानां च श्रवणादीनां वेदानुवचनादीनां च विधानात् । न चेयमवगतिरनर्थिका भ्रान्तिर्वेति शक्यं वक्तुम् । अविद्या-निवृत्तिफलदर्शनात्, बाधकज्ञानान्तराभावाच्च ।

[Besides, it cannot be said that such a knowledge does not arise, since, there are Śrutis like 'That reality of Self, he knew from Him'. And this conclusion also follows from the enjoining of hearing etc., and study of the Vedas etc., as direct and indirect means to realisation. It cannot be said that this realisation is useless or erroneous, since it is seen to lead to the eradication of ignorance and since there is no other knowledge that sublates this.]

That direct knowledge results from the *Mahāvākya* is seen by the use of the word 'art' (*asi*) in it, which makes clear that the two words 'That' and 'thou' refer to one and the same entity Brahman that is the *Pratyagātman*. Says the *Upadeśasāhasrī* (18–196)—

तत्त्वमोऽस्त्वुल्यनीडार्थमसीत्येतत्पदं भवेत् ॥

But for the word 'art' this knowledge could not result. The knowledge as directly referring to the entity that is immediate, without the possibility of any other thing intervening viz , the *Pratyagātman* and spoken of by the Śruti (Br. U. 3–4–1)—

यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः ।

[Brahman that is immediate and direct, Self that is within all]

should necessarily be immediate Wherever this knowledge is spoken of by the Śruti, always it drives home this fact by declaring that the fruit of this knowledge is coeval with it.

For example, ब्रह्मवेद ब्रह्मैव भवति (Mu. U. 3–2–9) but not भविष्यति [The knower of Brahman 'is' indeed Brahman Itself and not 'will become subsequently'.]

तथा विद्वान् पुण्यपापे विधूय निरञ्जन. परम साम्यमुपैति (Mu.U, 3–1–3) not उपैष्यति,

[By shaking off all merit and sin and being untouched with stain he 'is' established in supreme equality and not 'will be established later'.]

अभयं वै जनक प्राप्तोऽसि (Br. U 4-2-4) not प्राप्स्यसि

[O Janaka! you 'have attained' that which is free from fear and not 'will attain later'.]

तरति शोकमात्मवित् (Chā U. 7-1-3) not तरिष्यति.

[The knower of Ātman 'crosses' sorrow and not 'will cross later'.]

So also in the *Gītā* (V-16)—

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

and not प्रकाशयिष्यति.

[But to those whose ignorance is destroyed by the knowledge of Self, like the Sun this knowledge 'illuminates' that Supreme and not 'will illuminate later'.]

Pointing out these, the *Svārājyasiddhiṭīkā* (2-39) says—

इत्यादिश्रुतिस्मृतिभिर्ज्ञानस्य अज्ञाननिबर्हणलक्षणदृष्टद्वारैव इहैव पुरुषार्थहेतुत्वनिर्णयात् ।

[These Śrutis and the *Smṛti* show decisively that the supreme goal is attained here itself through the doorway of the annihilation of ignorance by knowledge, as seen in experience]

There is also the Śruti (Ka. U. 2-6-14) अत्र ब्रह्म समश्नुते and not अमुत्र. ['Here' he attains Brahman, not 'elsewhere later'.]

Thus the fact that the knowledge pertains to Self that is ever immediate and can never be conceived of as ever becoming mediate, the consistent maintenance by the Śruti that the disciple has ever been that very *Svarūpa* he has been seeking to realise, that It is realised here and

*

also that the result of this realisation of the identity, unlike the attainment of results due to *karma*, is not to be enjoyed at some later time in some other place when the concerned *karma* or *adrsta* fructifies, but is coeval with the arising of knowledge—all point to the fact that the knowledge under discussion is immediate experience and not mediate. This pertains to a disciple of highest competence. However, in the case of the ordinary seeker, it has already been seen that because of the powerful superimposition of the body etc, on Self, he cannot entertain even the possibility of his own identity with Brahman as the *Svārājyasiddhi* (1-11) says—

देहाद्यध्यासदार्ढ्याच्छ्रुतमपि सहसा नैव संभावनीयं ब्रह्मत्वं स्वस्य

That a sound knowledge of the meanings of the words 'That' and 'thou' is a necessary pre-requisite for realising the import of the *Mahāvākya* has been emphasised in the *Sūtrabhāsya* and similarly in the *Sankṣepaśārīraka* as mentioned already. For those without this equipment or for those subject to the *vāsanās* pertaining to other objects, further enquiry (i e, hearing, reflection and contemplation) is to be undertaken. Says the *Pañcadaśī* (IX-32)—

विचार्याप्यापरोक्ष्येण ब्रह्मात्मानं न वेत्ति चेत् ।
आपरोक्ष्यावसानत्वाद्भूयो भूयो विचारयेत् ॥

[If the seeker does not realise Self as Brahman directly even after enquiry, he must again and again enquire till it culminates in direct realisation]

The causes for not securing the direct realisation as also the means of their removal have been discussed at length, e.g., in the *Pañcadaśī* starting with VII-99 and also in Chapter IX The hymn also considers these questions in the later stanzas. The *Sūtrabhāsya* (3-3-19-32) says—

न च ज्ञानफलस्यानैकान्तिकता । तथा च श्रुतिरविशेषेणैव सर्वेषां ज्ञानान्मोक्षं दर्शयति 'तद्यो यो देवाना प्रत्यबुध्यत स एव तदभवत् तथर्षीणा तथा मनुष्याणाम्' इति । ज्ञानान्तरेषु च ऐश्वर्यादिफलेष्वासक्ताः स्युर्महर्षयः । ते पश्चादैश्वर्यक्षयदर्शनेन निर्विण्णाः परमात्मज्ञाने परिनिष्ठाय कैवल्य प्रापुरित्युपपद्यते ।

ब्रह्मणा सह ते सर्वे संप्राप्ते प्रतिसञ्चरे ।
परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥ इति स्मरणात् ।

प्रत्यक्षफलत्वाच्च ज्ञानस्य फलविरहाशङ्कानुपपत्तिः । कर्मफले हि स्वर्गादावनुभवानारूढे स्यादाशङ्का भवेद्वा न वेति । अनुभवारूढं तु ज्ञान-फल 'यत्साक्षादपरोक्षाद्ब्रह्म' इति श्रुतेः । 'तत्त्वमसि' इति च सिद्धवदुप-देशात् । न हि 'तत्त्वमसि' इत्यस्य वाक्यस्यार्थः तत्त्व मृतो भविष्यसीत्येव परिणेतुं शक्यः । 'तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽह मनुरभवं सूर्यश्च' इति च सम्यग्दर्शनसमकालमेव तत्फल सर्वात्मत्व दर्शयति । तस्मादैकान्तिकी विदुष कैवल्यसिद्धिः ।

[But thereby, the result of knowledge is not inconstant inasmuch as the Śruti shows that liberation follows from knowledge in all cases without exception—'And whoever among the gods knew It also became That and the same with the sages and men'. It may well be that some great sages succumb to the lure of other kinds of meditation resulting in the acquisition of mystic powers, but later they become detached by noticing how these powers decay, and then fixing their mind on the knowledge of the Supreme Self, they attain liberation. This is what stands to reason, for the *Smṛti* says—'When the final dissolution comes at the end of the reign of Hiranyagarbha, the men of knowledge with their minds purified, enter into the Supreme state of liberation together with Hiranyagarbha himself'. The knowledge produces an immediately experienced direct result, which there is no reason to doubt. With regard to heaven etc., coming (long after) as the result of (past) action, there may be

such a doubt as to whether it will come or not, but the result of knowledge is a matter of direct experience because it is so stated in the Śruti—'Brahman, that is immediate and direct', and because the *Mahāvākya* 'That thou art' speaks of it as what is already accomplished. This latter passage cannot be interpreted to mean that 'thou will be That after thou hast died'. For the Śruti "The sage Vāmadeva while realising this (Self) as That (Brahman), knew 'I was Manu and the Sun'" shows that the result of direct illumination, consisting in becoming identified with the universal Self, is coeval with it. Hence liberation invariably accompanies right knowledge.]

6.6 19 Removal of Asattvapadakavarana by Parokshajnana—'Brahman Exists'.

Removal of Abhanapadakavarana by Aparokshajnana—'I am Brahman'.

However, if there are obstacles, this knowledge, though immediate, is not recognised as such. It appears as mediate knowledge, as it were, not clearly distinguishable from the mediate knowledge secured through the subsidiary sentences and not powerful enough i e., not having the degree of certainty to produce the result mentioned The distinction between mediate knowledge and immediate knowledge in relation to this situation is brought out in the *Pañcadaśī* (VI-16, VII-45)—

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् ।
अहं ब्रह्मेति चेद्वेद साक्षात्कारः स उच्यते ॥

[To know that 'Brahman (the same as my true Self) is' is mediate knowledge, and to know that 'I am Brahman' is immediate direct experience]

परोक्षज्ञानतो नश्येदसत्त्वावृतिहेतुता ।
अपरोक्षज्ञाननाश्या ह्यभानावृतिहेतुता ॥

[By mediate knowledge is destroyed the obscuration of the Existence of Self, and by immediate experience, is removed the other viz., obstruction of the Shine of Self.]

प्रत्यगभिन्नब्रह्मगोचरस्य ज्ञानस्य कुतः परोक्षत्वमित्याशङ्क्य प्रत्यगशाग्रहणादित्याह—

अहं ब्रह्मेत्यनुल्लिख्य ब्रह्मास्तीत्येवमुल्लिखेत् ।
परोक्षज्ञानमेतन्न भ्रान्त बाधानिरूपणात् ॥

ब्रह्म नास्तीति मान चेत्स्याद्बाध्येत तथा ध्रुवम् ।
न चैव प्रबलं मान पश्यामोऽतो न बाध्यते ॥

अपरोक्षत्वयोग्यस्य न परोक्षमतिर्भ्रमः ।
परोक्षमित्यनुल्लेखादर्थात्पारोक्ष्यसंभवात् ॥

(*Pañcadaśī*—VII—51, 52, 54)

[But how can the knowledge of Brahman that is non-different from one's own Self, ever be mediate? The answer is—because of not realising the individual-self-aspect.

Without the cognition 'I am Brahman' when there is the cognition 'Brahman exists', it is called mediate knowledge. This mediate knowledge is not illusory, because its sublation can never be demonstrated.

It can be sublated only by the evidence which says 'Brahman does not exist', but such evidence is nowhere found.

The mediate knowledge of what is capable of being known directly is not an illusion, for it does not present Brahman as mediate. This mediateness arises only because it does not show up Brahman by directly pointing to It.]

परोक्षा चापरोक्षेति विद्या द्वेधा विचारजा ।
तत्रापरोक्षविद्या ... समाप्यते ॥ (*Pañcadaśī* VI-15)

[Knowledge ... y is two-fold—mediate and immediate. Of t ... mmediate knowledge is sec there is an end t

वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।

करामलकवद्बोधमपरोक्षं प्रसूयते ॥ (*Pañcadaśī* I–62)

[When the obstacles to the proper understanding of the sense of the *Mahāvākya* are removed, direct realisation of Brahman which was previously regarded as mediate, ensues from the *Mahāvākya* as clearly as a berry in one's own palm.]

On the dawn of this direct realisation, all false notions previously entertained cease. Says the *Sūtrabhāṣya* (1-4-1-6)—

यावद्धि अविद्या न निवर्तते तावद्धर्मादिगोचरत्व जीवस्य जीवत्वं च न निवर्तते । तन्निवृत्तौ तु प्राज्ञ एव 'तत्त्वमसि' इतिश्रुत्या प्रत्याय्यते । न चाविद्यावत्त्वे तदपगमे च वस्तुनः कश्चिद्विशेषोऽस्ति । यथा कश्चित्सन्तमसे पतिता काञ्चिद्रज्जुमहिं मन्यमानो भीतो वेपमानः पलायते, त चापरो ब्रूयान्मा भैषीर्नायमही रज्जुरेवेति । स च तदुपश्रुत्याहिकृत भयमुत्सृजेद्वेपथु पलायन च । न त्वहिबुद्धिकाले तदपगमकाले च वस्तुनः कश्चिद्विशेषः स्यात् । तथैवैतदपि द्रष्टव्यम् ।

[As long as ignorance does not vanish so long the jīva will be in the realm of right and wrong etc , and there is no cessation of the *jīvahood* of the jīva On the removal of this ignorance, by the direct realisation of the import of the *Mahāvākya* 'That thou art' he is enabled to recognise that he is verily the Conscious Self alone The thing in itself is not affected in any way in the so-called states either of ignorance or of its removal For instance, a person mistaking a piece of rope seen in semi-darkness to be a snake may run away from it trembling in fear , and some one else may tell him 'Do not fear, this is not a snake, but only a rope' On hearing this, he gives up the fear of the snake along with the trembling and stops running away But all the while the presence and subsequent absence of his erroneous notion as to the rope being a snake, make no difference whatever in the rope itself So also is to be understood in the present case.]

6.7 1 Identity self-obtaining ; Not contingent on any state

Again the *Bhāṣya* (2-1-6-14) says—

'स आत्मा तत्त्वमसि श्वेतकेतो' इति च शारीरस्य ब्रह्मभावोपदेशात्। स्वय प्रसिद्ध ह्येतच्छारीरस्य ब्रह्मात्मत्वमुपदिश्यते । न यत्नान्तरप्रसाध्यम् । अतश्चेद शास्त्रीय ब्रह्मात्मत्वमवगम्यमान स्वाभाविकस्य शारीरात्मत्वस्य बाधक सम्पद्यते, रज्ज्वादिबुद्धय इव सर्पादिबुद्धीनाम्। बाधिते च शारीरात्मत्वे तदाश्रयः समस्तः स्वाभाविको व्यवहारो बाधितो भवति।...दर्शयति च 'यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत्' इत्यादिना ब्रह्मात्मत्वदर्शिन प्रति समस्तस्य क्रियाकारकफललक्षणस्य व्यवहारस्याभावम्। न चाय व्यवहाराभावोऽवस्थाविशेषनिबद्धोऽभिधीयत इति युक्त वक्तुम्। 'तत्त्वमसि' इति ब्रह्मात्मभावस्य अनवस्थाविशेषनिबन्धनत्वात्।

[It is taught again that the embodied Self is in reality Brahman, in the Śruti 'That is the Self, That thou art, O Śvetaketu' This identity of the embodied Self with Brahman, that is taught, is self-established, and not to be accomplished through extraneous effort. Thus the knowledge of this identity made known from the Śruti does away with the beginningless illusion of the embodiedness of Self, held to be natural, just as the knowledge of the rope etc , does away with the illusion of the snake etc When this illusion of the embodiedness is sublated, all parlance based on it as created by ignorance is also sublated Also the Śrutis like 'But when to the knower of Brahman everything has become Self, then what should he see, and through what?' show that in the case of one who has realised Brahman-Ātman, the entire parlance, of actions, agents and results of actions, ceases to exist Nor can it be said that this non-existence of parlance is declared by Śruti to be limited to the particular state of liberation, for the identity of Self and Brahman stated in 'That thou art' is not contingent on any particular state.

6.7.2 Identity, 'Oneness', Svarupa Itself; Not Numerical

As the *Bhāsyas* make quite clear, this self-obtaining identity is what is declared by the *Mahāvākya*. This identity shines of its own accord, being the very *Svarūpa* of the self-effulgent Brahman-Ātman; and is not in need of the *Mahāvākya* to reveal It; the *Mahāvākya* serves only to destroy the empirical ignorance which conceals It. So says the *Sūtasmhitā-Brahmagītā* (5, 82-84)—

एकत्व यत्स्वतस्सिद्धं स हि वाक्यार्थ आस्तिकाः ।
एकत्वप्रमितिं वाक्य न करोति सुरर्षभाः ।
व्यावहारिकमज्ञानं वाधते विघयैव तु ॥
सदा प्रमितमेकत्वं स्वत एव न चान्यतः ।
अतो न प्रमितिं वाक्य कुरुतेऽज्ञानवाधकम् ॥

The identity or unity spoken of here as the very *Svarūpa* of Brahman-Ātman, wards off the possibility of its being regarded as pertaining to the number 'one' as used in the parlance of enumeration, as the process of counting is totally irrelevant here. In a similar context, elsewhere, the *Bṛhadvārtika* (4–3–1802, 1803) and the *Ānandagiriṭīkā* thereon say—

एकशब्दो न सङ्ख्यार्थः सङ्ख्येयासम्भवादिह ।
अद्वितीयार्थतैवातो द्वितीयार्थनिषेधतः ॥
सदेवेत्यादिना चास्य तथा सत्यविरुद्धता ॥

एकशब्दस्य सङ्ख्यावाचिनो गुणगुणिसम्बन्धपरत्वान्न विवक्षितार्थतेत्याशङ्क्याह—एकेति । इहेत्यात्मोक्तिः । न हि तस्मिन्नेकत्वं गुणो निर्गुणत्वश्रुतेरित्यर्थः । सङ्ख्यावाचित्वासम्भवे सिद्धमाह—अद्वितीयेति । एकशब्दस्य वृद्धव्यवहारे सङ्ख्यावाचित्वप्रसिद्धेर्नाद्वितीयार्थतेत्याशङ्क्य श्रुत्यन्तरविरोधान्मैवमित्याह—सदिति । तथा सत्येकपदस्याद्वयार्थत्वे सतीति यावत् ।

[It should not be regarded that the word 'one' employed here as pertaining to Ātman belongs to the realm of enumeration in accordance with the parlance in vogue, and thus oneness is a quality qualifying Ātman, for the Śruti declares Ātman to be attributeless, and also adopts a similar usage when it says 'The existence alone . . the one only without a second'.]

6.7.3 Seat of 'Oneness' in Parlance is Svarupa ; Distinction apparent

An analysis of the notion of oneness leads to its meaning as the *Svarūpa* Itself, as brought out clearly in the *Svārājyasiddhi*. The *Vaiśeṣikas* etc., (each in a somewhat different manner) say that the quality viz., *saṅkhyā* (number) inheres in all substances. It is of three types—oneness, twoness and manifoldness. In the case of an impermanent substance the oneness that is seen—the effect of the onenesses that are in the parts—comes into being along with the effect and is destroyed along with it. In the case of substances that are eternal, like *ākāśa* (ether) etc., it is also eternal. But it is different in respect of twoness etc. By the contact of the eye with a pair of pots, first arises the *apekṣābuddhi* (the enumerative cognition) as 'this is one and this is one' from which arises the twoness seen in the pair. First the indeterminate knowledge of the twoness arises, then the determinate knowledge in respect of it and then the knowledge that these are two which is the distinctive cognition that 'these are two'—the pots as qualified by twoness which itself is qualified by twonessness. Here in respect of this twoness that is produced, the two onenesses, one in each of the pots, are the *asamavāyikāraṇa* (non-inherent cause), the *apekṣābuddhi* is the *nimittakāraṇa* (efficient cause). Similarly in respect of multipleness. By the destruction

of this *apekṣābuddhi* which stays for four moments, the twoness is also destroyed. This is the prima facie view as expressed in the *ṭīkā* introducing the *Svārājyasiddhi* (2-9) which is in refutation of it—

तत्र वैशेषिकादयस्तावदाहुः—‘सङ्ख्याख्यो गुणः सर्वद्रव्यवृत्तिः, एकत्वद्वित्वबहुत्वभेदात् त्रिधा। तत्रावयवगतैकत्वैः अवयव्येकत्वमनित्यद्रव्येषु यावद्द्रव्यभावि जन्यते। नित्यद्रव्येषु तु तन्नित्यमेव। द्वित्वादौ तु विशेषः। घटद्वये चक्षुरादिसंयोगात्, अयमेकोऽयमेक इत्यपेक्षाबुद्ध्या द्वित्वोत्पत्तिः। ततो द्वित्वत्वनिर्विकल्पकम्, अनन्तरं सविकल्पकम्, अनन्तरमिमौ द्वौ घटाविति विशिष्टवैशिष्ट्यावगाहिसाक्षात्कारः। द्वित्वे प्रत्येकवृत्त्येकत्वद्वयम-समवायिकारणम्, द्रव्यद्वय समवायिकारणम्। अपेक्षाबुद्धिर्निमित्तकारणम्। एवं बहुत्वादावप्यूह्यम्। अपेक्षाबुद्धिनाशाच्च द्वित्वनाशः। अपेक्षाबुद्धिः क्षणचतुष्टयस्थायिनी। . . .’ तन्निराकर्तुमाह—बाह्य इति।

बाह्योऽर्थो बुद्धिमात्रान्न भवति स भवन्गोचरः स्यात्परेषा-
मेकैक न द्वय चेदुभयमिति मृषा तद्विशिष्टप्रथा च।
द्वित्वादेस्सङ्करः स्यान्न खलु भवति ते प्रागभावाद्व्यवस्था
नापेक्षाबुद्धिक्लृप्तिः सकलमपि शनैर्योज्यमेतत्पृथक्त्वे ॥

This *śloka* has been commented upon in detail in the *ṭīkā*, an outline of the summary of which is—

An external entity such as twoness does not come into existence merely because a thought of it arises in the intellect. Without the other accompanying factors like desire, effort, bodily exertion etc., it cannot be brought into existence. What arises without these would be illusory, like the concocted towers on the top of a hill. Being cognised by only one person alone, it would, like dream objects, be illusory. If like any real external

object, twoness did really arise it would be cognisable by others as well; otherwise it would be illusory like the shell-silver. As the experience that each one of them individually is not the locus of twoness, or each one of them is not the two, shows, the twoness that is posited is the counterpositive of it in a locus along with its absolute non-existence; and as such illusory, like the blueness seen in a pair neither individual of which is blue. Thus the determinate knowledge of the substance qualified by twoness would also be false. Also in the case of multiplicity, say, threeness, various possibilities of its generation are possible because of the various varieties of *apekṣābuddhi* like 'This is one, this is one and this is one', 'These are two and this is one' and 'This is one and these are two' Since the material cause revealed in each of these also differs, it is inconceivable that the effect produced would be the same Hence varieties or sub-universals in the universal threeness will have to be admitted. The case is worse when fourness, fiveness etc , are considered as the number of such possibilities would then be immensely large. Also there would be a mix up in respect of their inherence in the objects that are their loci. In the present case, apportioning these appropriately by tracing the plethora of them to their respective prior non-existences would be of little avail; as the prior non-existences by themselves, without different material causes, would not give rise to different effects Further, non-existence, being a *vikalpa* (a word without a meaning), has no varieties in it and cannot be admitted as a category. Also there is indecision in respect of the enumerative cognition. Again, the various processes of multiplication, division etc., adopted in

arithmetical parlance to get at a given number, only add to the medley of confusion Similar arguments applied step by step would refute the notion of *pṛthaktva* (separateness) It may be recognised that duality, separateness, remoteness etc , are all different varieties of ' difference ', refutation of which, on general grounds, has already been outlined Here the question naturally arises as to the status to be accorded to the so-called ' Oneness '.

Says the *Svārājyasiddhiṭīkā* (2–9)—

नन्वेवमेकत्वस्याप्यनुपपत्तौ 'अद्वयं ब्रह्म' इतिवत् 'अनेकं ब्रह्म' इत्यप्यापद्येतेति चेत् । न । तस्येतरनिरपेक्षत्वेन वस्तुस्वरूपत्वात् । परमाणुतदेकत्वयोर्मानाभावेन कारणपरम्पराभङ्गात् जन्यैकत्वासिद्धेः । आकाशादेरुत्पत्तिश्रवणान्नित्यद्रव्याऽप्रसिद्धया, नित्येऽपि तस्मिन् मानाभावात् । गुणकर्मादिष्विव सर्वत्रापि वस्तुस्वरूपमात्रावलम्बनेनैव ऐक्यव्यवहारोपपत्तेः । न चाश्रयगतसङ्ख्ययैव गुणादिष्वेकत्वादिव्यवहारः, न स्वरूपमात्रेणेति साधुः । एकव्यक्तिसमवेतगुणक्रियादिषु एकत्वादिषु चाश्रयैक्यापत्तौ, विनैवाऽऽश्रयासमस्मदिष्टसिद्ध्यापत्तेः । व्यक्त्यनेकत्वाज्जातिसमवायादिषु द्वित्वादिसर्वसङ्ख्याव्यवहारापत्तेः, एकव्यक्तिगतरूपरसादिषु द्वित्वबहुत्वव्यवहारानापत्तेश्च । तत्रैकत्व स्वरूपमेवेति यद्युच्येत, तर्हि द्रव्येष्वपि तथैवास्तु । किञ्च आकाशैकत्वव्यक्तेरेकत्वव्यवहारः किमाश्रयैकत्वव्यक्त्यन्तरात् ? उत स्वतः ? आद्ये तस्याप्यन्यतस्तस्याप्यन्यतस्तस्याप्यन्यत इत्यन्योन्याश्रयचक्रकाऽनवस्थाः स्युः । द्वितीये तस्येव घटादीनामपि स्वत एकत्वव्यवहारोपपत्तौ नैकत्वाख्यसङ्ख्यागुणस्वीकारे प्रयोजन प्रमाण वास्तीति मूलोच्छेदः ।

[If it is objected that like twoness, threeness etc., which are unintelligible, oneness would also be so, leading to the situation that like the declaration that ' Brahman is non-dual ', there would be the contingency of a declaration such as ' Brahman

is not one', then the answer is 'no' for the oneness, not being dependent on anything else, is the very *svarūpa* (essence) of the entity. Since there is no *pramāna* in respect of *paramānu* or of the oneness in respect of it, the causal sequence spoken of is not there and hence there is no possibility at all of oneness ever being generated in objects coming into being Ether and such other objects are not eternal substances since origination in respect of them is declared by the Śruti and as such there is no *pramāṇa* in respect of eternal oneness. Like the existence pertaining to each of the qualities and actions, everywhere the oneness is to be traced to the same source, the very *svarūpa* of the entity. Nor can it be said that the oneness in a quality etc, must be traced to the numeral 'one' inhereing in the entity and not to its *svarūpa*, for it is easier to posit that the oneness in respect of all these viz., qualities, actions as also the oneness deemed to inhere in a substance are all derived from the oneness that is the *svarūpa*, also because, if this is not accepted, there would be the contingency of class (*jāti*), inherence (*samavāya*) etc, which are related to many entities, being infested by twoness, threeness manifoldness etc., as also the contingency that, in respect of colour, taste etc., inhering in one entity, it would not be possible to associate twoness or manifoldness. Thus the oneness in respect of each of these is to be traced to the *svarūpa* and it can very well be the same in the case of the oneness pertaining to the substance as well Again, in the case of ether etc., should the oneness be traced to another oneness inhering in the substance or to its *svarūpa*? If the former, there arises the contingency of this second oneness being traced to a third etc., resulting in reciprocal dependence, argument in a circle or infinite regress. If the latter, the same can very well hold good even in the case of a substance like a pot etc. Thus neither is any useful purpose served nor is there any *pramāna* in accepting oneness as a quality. On the other hand it would unsettle the very foundations of the system.]

Thus the seat of is *Svarūpa*, Brahman-Ātman Itself, Like ance, that of cou

involving numbers etc , is a concoction due to Avidyā in the realm of its products. The oneness, though not different from *Svarūpa* appears in this context as an attribute different from *Svarūpa* as much as Blissfulness, Existence etc., do—अपृथक्त्वेऽपि पृथगिवावभासन्ते—as has been mentioned previously. In the case of every entity the notion of unity stems from *Svarūpa* the *Sat* (Existence) which is the one underlying material cause of any object. The *Vivekacūdāmaṇi* (261, 263) says—

एकमेव सदनेककारण कारणान्तरनिरासकारणम् ।
कार्यकारणविलक्षण स्वय ब्रह्म तत्त्वमसि भावयात्मनि ॥
यद्विभाति सदनेकधा भ्रमान्नामरूपगुणविक्रियात्मना ।
हेमवत्स्वयमविक्रिय सदा ब्रह्म तत्त्वमसि भावयात्मनि ॥

[That Brahman, the one, the only Existence which is the Cause of multiplicity, which is the ground of refutation of all other so-called causes and which by itself transcends the notion of cause and effect, art thou , thus, thou contemplate.

That Brahman the Existence, which appears by delusion as many—name, form, quality and change—but is Itself always changeless like gold in its modifications, art thou ; thus thou contemplate]

This 'Oneness' being the very *Svarūpa* stands self-established and not revealed by any *pramāna*. *Pramāṇas* become infructuous here. Says the *Sūtasamhitā-Brahmagītā* (5–86)—

एकत्व यत्पुरा प्रोक्त तत्स्वयं सेद्धुमर्हति ।
न प्रमाणेन, मानानि तस्मिन् कुण्ठीभवन्ति हि ॥

Śrī Śrī Ācāryapāda says in the *Advaitānubhūti* (9)—

निर्गतोपाधिराकाश एक एव यथा भवेत् ।
एक एव तथात्माय निर्गतोपाधिकः सदा ॥

[Just as ether stripped of all limiting adjuncts is only one, so is this Ātman stripped of all adjuncts, ever only one]

Say the *Bṛhadāranyakopanisad* (4–4–19) and the *Bhāṣya* thereon—

मनसैवानुद्रष्टव्य नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

तद्ब्रह्मदर्शने साधनमुच्यते । मनसैव परमार्थज्ञानसंस्कृतेनाचार्योपदेशपूर्वक चानुद्रष्टव्यम् । तत्र च दर्शनविषये ब्रह्मणि नेह नानास्ति किञ्चन किञ्चिदपि । असति नानात्वे नानात्वमध्यारोपयत्यविद्यया । स मृत्योर्मरणान्मृत्यु मरणमाप्नोति । कोऽसौ ? य इह नानेव पश्यति । अविद्याध्यारोपणव्यतिरेकेण नास्ति परमार्थतो द्वैतमित्यर्थः ।

[The means of the realisation of that Brahman is being described Through the mind alone, purified by the knowledge of the Supreme Truth, and in accordance with the instructions of the Master, is It to be realised. There is no difference whatsoever in It, Brahman, the object of realisation Although there is no difference, one superimposes it through ignorance. He goes from death to death. Who is that? He who sees difference, as it were, in It. That is to say, really there is no duality apart from the superimposition of ignorance.]

6.7.4 'Knowing' the 'Unknowable' Brahman ; Removal of Primordial Ignorance

Again say the *Bṛhadāranyakopanisad* (4–4–20) and the *Bhāṣya* thereon—एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।

यस्मादेवं तस्मादेकधैवैकेनैव प्रकारेण विज्ञानघनैकरसप्रकारेण आकाशवन्निरन्तरेणानुद्रष्टव्यम् । यस्मादेतद्ब्रह्म अप्रमयमप्रमेयम् । सर्वैकत्वात् । अन्येन ह्यन्यत्प्रमीयते । इदन्त्वेकमेव । अतोऽप्रमेयम् । ध्रुव नित्य कूटस्थमविचालीत्यर्थः ।

ननु विरुद्धमिदमुच्यतेऽप्रमेयं ज्ञायत इति च । ज्ञायत इति प्रमाणै-र्मीयत इत्यर्थः । अप्रमेयमिति च तत्प्रतिषेधः । नैष दोषः । अन्यवस्तु-वदनागमप्रमाणप्रमेयत्वप्रतिषेधार्थत्वात् । यथान्यानि वस्तून्यागमनिरपेक्षैः प्रमाणैर्विषयीक्रियन्ते, न तथैतदात्मतत्त्वं प्रमाणान्तरेण विषयीकर्तुं शक्यते । सर्वस्यात्मत्वे केन कं पश्येद्विजानीयादिति । प्रमातृप्रमाणादिव्यापारप्रतिषेधेनैव आगमोऽपि विज्ञापयति, न त्वभिधानाभिधेयलक्षणवाक्यधर्माङ्गीकरणेन । तस्मान्न आगमेनापि स्वर्गमेर्वादिवत् तत्प्रतिपाद्यते । प्रतिपादयित्रात्मभूत हि तत् । प्रतिपादयितुः प्रतिपादनस्य प्रतिपाद्यविषयत्वात् । भेदे हि सति तद्भवति । ज्ञानं च तस्मिन् परात्मभावनिवृत्तिरेव । न तस्मिन् साक्षादात्मभावः कर्तव्यो विद्यमानत्वादात्मभावस्य । नित्यो ह्यात्मभावः सर्वस्यातद्विषय इव प्रत्यव-भासते । तस्मादतद्विषयावभासनिवृत्तिव्यतिरेकेण न तस्मिन्नात्मभावो विधीयते । अन्यात्मभावनिवृत्तौ आत्मभावः स्वात्मनि स्वाभाविको यः स केवलो भवतीत्यात्मा ज्ञायत इत्युच्यते । स्वतश्चाप्रमेयः प्रमाणान्तरेण न विषयीक्रियत इति उभयमप्यविरुद्धमेव ।

[Since It is such, therefore It should be realised as of one essence only viz , as homogeneous Pure Consciousness without any break in It, like the ether, because It i e , this Brahman is undemonstrable since everything, as Brahman, is one and the same. One is known only by another but It alone is, and hence unknowable. It is eternal, unchangeable, immovable

It may be objected Surely this is contradictory—to say that It is unknowable and also that It is known. 'It is known' means that it is cognised, and 'unknowable' is the denial of that But this objection is not sound, because only this much is denied that, It, like other things, is known by any means other than the Śruti Other things are known by the ordinary means i e , independent of the Śruti But the truth of Self cannot thus be known by any means other than the Śruti The Śruti too describes It merely by the negation of the activities of the *pramātr* and *pramāna* and so on, in such terms as 'When every-

thing is Self, what should one see...know and through what?', and not by resorting to the usual function of a sentence in which something is described by means of words. Therefore, even in the Śruti, Self is not presented in the same manner as heaven or Mount Meru, for instance, for It is the very Self of that which presents It. A presentation by what presents it, has the thing to be presented as its object, and this is possible only when difference is admitted The knowledge of Brahman, too, means only the cessation of identification with extraneous things (such as the body). The identity with It has not to be directly established for it is already there Though ever Ātman of all, It appears otherwise Therefore, the Śruti does not enjoin that identity of Ātman with Brahman should be established apart from the abandonment of the false identification with things other than That. When the identification with the other things is given up, that identity with one's own Self which is natural, stands out all by Itself; this is the import of the expression that Self is known; in itself It is unknowable—not comprehended through any means Thus the two statements are not inconsistent.]

In this connection says the *Vārtikasāra* (4–4–316 to 327)—

एकेनैव प्रकारेण भास्वच्चिन्मात्ररूपिणा ।
अनुद्रष्टव्यमत्रैषा समस्तव्यस्तता न हि ॥

ब्रह्मात्मनोर्लक्षणैक्याद्भेदलेशोऽपि नेष्यते ।
ध्रुव तद्ब्रह्मणो रूपमात्माप्येष ध्रुवस्तथा ॥

ध्रुवत्वं निर्विकारत्व तच्चात्मब्रह्मणोः समम् ।
प्रत्यग्बोधत्वमात्मत्व ब्रह्मत्व सर्वहेतुता ॥

व्यवहारस्तु मोहोत्थो न तावन्मात्रहेतुकः ।
वस्त्वेकमेव तेनैतदेकधैवावगम्यताम् ॥

अप्रमेयं ब्रह्म तस्मान्मातृमेयभिदापि न ।
प्रमेयं स्फुरणाधारो ब्रह्म तु स्फूर्तिरेव हि ॥

*

ब्रह्मैतदप्रमेयं चेत्कथं द्रष्टव्यता भवेत् ।
वृत्तिव्याप्यत्वमात्रेण द्रष्टव्य सन्निगच्छति ॥
व्याप्तो वृत्तिफलाभ्यां यः प्रमेयः स घटो भवेत् ।
ब्रह्मामेय फलाभावाद्द्रष्टव्यं वृत्तिसत्त्वतः ॥
प्रत्यगज्ञानहेतूत्थो यत्रानात्मा प्रसिध्यति ।
ज्ञातृज्ञेयप्रभेदः स्यात्तत्र प्रत्यगनात्मनोः ॥
ऐकात्म्ये कः प्रमाता स्यात्प्रमाण चात्र किं भवेत् ।
आगमोऽप्यनपेक्ष्यैव भेदमात्मावबोधकः ॥
अपीतकरणग्रामः पुमान्यद्वत्सुषुप्तिगः ।
शब्दान्निद्रामपास्याथ यथा वस्त्ववबुध्यते ॥
अगृहीत्वैव सम्बन्धमभिधानाभिधेययोः ।
हित्वा निद्रा प्रबुध्यन्ते यथेहापि तथात्मनि ॥
शब्दशक्तेरचिन्त्यत्वादात्मत्वाद्बोधरूपत. ।
हित्वा निद्रामिवाविद्यामागमाद्बुध्यते पुमान् ॥

The rendering of this which is a digest of what is elaborately dealt with in the *Bṛhadvārtika* (4, 4, 676—698), would along with necessary explanations, be as follows—Thus, non-duality is the actuality in respect of things and not manifoldness. Ātman must be cognised as of single essence only and not as a whole consisting of parts, as seen by the Śrutis 'There is no difference whatsoever in It' and 'He who sees difference goes from death to death (i.e , gets firmly entrenched in ignorance)'. On the basis of the *Śrutipramāṇa,* It should be seen as the Shine alone, the Pure Consciousness. Brahman is not to be regarded as *sarvapratyayavedya* i. e , as seen in every cognition, since the illusory notion of the difference as between the cogniser and the cognised etc , is at the root

of it. Brahman is not an object of cognition. This has been declared by the particle *iva* in the Śrutis 'Where there is duality as it were' and 'Where everything is Ātman....'. Changelessness which is declared to be the essence of Brahman is equally well declared, so of Ātman also. This characteristic of changelessness of either of these being exactly the same, there is not even an iota of difference between them. The conception of their difference in parlance, Ātman as the inner Shine and Brahman as the Cause of everything, is due to ignorance, and not based on the reality of the situation. It is one only and must be cognised in Itself as a single entity. Since Brahman is *aprameya* i e , not an object of *pramāna*, in respect of It there is no such difference as the cogniser and the cognised. An object, *prameya*, as being made known by Consciousness, is dependent on Consciousness, but Brahman is Consciousness Itself. Thus recourse to the usual triad—the knower, the means of knowledge and the object—would be an obstacle to the Brahman-realisation; they are not required here. In that case, how can Brahman which is all alone by Itself and of a single consistency, be ordained to be cognised? The answer is this—the 'fruit' of the operation of the *pramāṇa* on an object, a pot, that is unknown i.e., the knowledge generated thereby given expression to in the form अहं घटं जानामि 'I know the pot' in which the cogniser, the cognition and the cognised stand revealed all at once, is in essence, the very *Svarūpa*, the self-shining Witness-self and it is this that is spoken of as *aprameya*, the unknowable. It is having this 'fruit' that is the resulting knowledge in view that the *Mahāvākya* is spoken of as a *pramāṇa*. Here the *pramāṇa* only manifests

what is known and not an unknown entity and hence th
usual operation of its stemming forth from the cogniser t
the cognised is not there The Śruti also makes know
Ātman, only by removing the ignorance clouding It
This is what is declared by the word *draṣṭavyaḥ*. It is self
evident, Its own proof even when regarded as unknown
It is by Its Shine that the knower etc , and their absenc
are revealed It is regarded as revealed only because th
psychosis produced by the *Mahāvākya* removes th
primordial causal ignorance in its entirety by pervadin
it, as it were.

The *Pañcadaśī* (VII-85, 86, 89) elucidates this situatio
by first pointing out that the presence and the absenc
of the *antaḥkarana* are the adjuncts which distinguish th
jīva from Brahman. By reason of the difference betwee
gold and iron no distinction can be made in respec
of their being used as fetters. Conjunction and non-
conjunction with the *antaḥkarana* are adjuncts insofar a
both of them serve to differentiate the jīva from Brahman.
By renouncing the *antaḥkarana* and thereby the triad—th
knower, the means of knowledge and the object — whic
is the obstacle in the way of realising the import of th
instruction 'That thou art', the Brahmanhood of th
Witness-self that is the Consciousness would becom
evident as given expression to in 'I am Brahman'—

अन्तःकरणसाहित्यराहित्याभ्यां विशिष्यते ।
उपाधिर्जीवभावस्य ब्रह्मतायाश्च नान्यथा ॥

यथा विधिरुपाधिः स्यात्प्रतिषेधस्तथा न किम् ।
सुवर्णलोहभेदेन शृङ्खलात्वं न भिद्यते ॥

अन्तःकरणसन्त्यागादविशिष्टे चिदात्मनि ।
अहं ब्रह्मेति वाक्येन ब्रह्मत्व साक्षिणीक्ष्यते ॥ (VII-85, 86, 89)

After pointing out that Brahman is not an object—of cognition, meditation or even of speech—the *Sūtrabhāṣya* (1-1-4-4) says—

अविषयत्वे ब्रह्मणः शास्त्रयोनित्वानुपपत्तिरिति चेत् । न । अविद्याकल्पितभेदनिवृत्तिपरत्वाच्छास्त्रस्य । न हि शास्त्रमिदन्तया विषयभूत ब्रह्म प्रतिपिपादयिषति । किं तर्हि ? प्रत्यगात्मत्वेनाविषयतया प्रतिपादयदविद्याकल्पित वेद्यवेदितृवेदनादिभेदमपनयति । तथा च शास्त्रम्—

'यस्यामत तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥'

'न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतारं श्रुणुया न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाः' इति चैवमादि ।

[If it be said that, if Brahman be not an object, the *Śāstras* cannot possibly be a *pramāna* in respect of It, this objection is refuted—the *Śāstra* aims at the removal of differences fancied through ignorance. Not that the *Śāstra* seeks to establish Brahman as an entity referable objectively as 'this'. What does it do then? By presenting Brahman as not an object on account of Its being the innermost Self (of the knower), it removes the differences like the known, the knower and knowledge, fictitiously created by ignorance. Accordingly the *Śāstra* says—'He who knows It as inconceivable objectively has the right conception. He who conceives It objectively, does not know. It is unknown to those who regard It known as an object, It is known to those who do not see It as an object', 'You cannot see That which is the Witness of vision; you cannot hear the Hearer of hearing; you cannot conceive the Conceiver of the conception, you cannot know the Knower of knowledge' etc.]

6.7.5 Plenary Experience by Method of Superimposition and Negation

That is why, as pointed out by the *Vivekacūdāmaṇi* (252), the Master instructs the disciple thus—On elimination of the non-Self as unreal in the light of such Śrutis as 'It is not gross.... ', realise thy Ātman which is self-established, and which, like the extent of the sky, defies reasoning. Therefore, dismiss this mere phantom of a body which thou perceivest and hast accepted as thy own Self By means of the purified understanding realise thy own Self, Consciousness Impartite as 'I am Brahman'—

अस्थूलमित्येतदसन्निरस्य सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।
अतो मृषामात्रमिदं प्रतीत जहीहि यत्स्वात्मतया गृहीतम् ।
ब्रह्माहमित्येव विशुद्धबुध्या विद्धि स्वमात्मानमखण्डबोधम् ॥

That such an experience arises in the case of the seeker of the highest competence is pointed out by the *Sarvavedāntasiddhāntasārasangraha* (801)—

अध्यारोपापवादक्रममनुसरता देशिकेनात्र वेत्रा
वाक्यार्थे बोध्यमाने सति सपदि सतः शुद्धबुद्धेरमुष्य ।
नित्यानन्दाद्वितीय निरुपमममलं यत्परं तत्त्वमेकं
तद्ब्रह्मैवाहमस्मीत्युदयति परमाखण्डताकारवृत्तिः ॥

[No sooner is the meaning of the *Mahāvākya* 'That thou art' made known to the seeker by the enlightened Master, by the method of superimposition and negation, than there arises in the man of pure intellect, the supreme plenary experience of that Brahman which is Eternal, Bliss, Secondless, without comparison, untainted, the One Transcendent Reality, as 'I am verily Brahman'.]

6.7.6 Vrittivyapti, No Phalavyapti

Continues the *Pañcadaśī* (VII–90 to 95)—

स्वप्रकाशोऽपि साक्ष्येव धीवृत्त्या व्याप्यतेऽन्यवत् ।
फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् ॥
बुद्धितत्स्थचिदाभासौ द्वावपि व्याप्नुतो घटम् ।
तत्राज्ञान धिया नश्येदाभासेन घटः स्फुरेत् ॥
ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता ।
स्वयस्फुरणरूपत्वान्नाभास उपयुज्यते ॥
चक्षुर्दीपावपेक्ष्येते घटादेर्दर्शने यथा ।
न दीपदर्शने किन्तु चक्षुरेकमपेक्ष्यते ॥
स्थितोऽप्यसौ चिदाभासो ब्रह्मण्येकीभवेत्परम् ।
न तु ब्रह्मण्यतिशय फल कुर्याद्घटादिवत् ॥
अप्रमेयमनादिं चेत्यत्र श्रुत्येदमीरितम् ।
मनसैवेदमाप्तव्यमिति धीव्याप्यता श्रुता ॥

[The Witness-self, though self-effulgent, is, in common with any other thing, pervaded by the mental mode—*vṛttivyāpya*. The authors of the *Śāstras* deny only the pervasion by the reflection of the Consciousness in the mental mode—*phalavyāpti*.

Both the mental mode and the reflection of the Consciousness in it pervade, for example, a pot, where the ignorance is destroyed by the mental mode and the pot shines by the reflection of the Consciousness.

But in the case of Brahman, the pervasion by the mental mode is required for the destruction of ignorance. The reflection of the Consciousness is not necessary as Brahman in Itself is Self-effulgent.

For the perception of a pot etc., both the eye and a lamp are needed, but for the perception of the lamp, none except the eye is needed.

Even in the mental mode pervading Brahman, though the reflection of the Consciousness does subsist, it becomes one with Brahman and does not produce any new result usually spoken of as 'fruit', the *phala*, as it does in the case of a pot which it illuminates. So says the Śruti 'It is not apprehended by *pramāṇa* and It is beginningless' while the Śruti 'By the mind alone is this to be attained' declares the pervasion by the mental mode]

A similar account is given in the *Sarvavedāntasiddhānta-sārasaṅgraha* (803–812) as well.

The *ṭīkā* on the *Ātmapurāṇa* (6–1500) quotes with reference to the word *aprameya*—

अत्र बुद्धिगम्यत्वाप्रमेयत्वयोर्विरोध एवमाचार्यैः परिहृतः—

'वृत्तिव्याप्तिमपेक्ष्यैव वेद्यत्वं प्राहुरात्मनः ।

चिदन्तरानपेक्षत्वादवेद्यत्व तथागमाः ॥'

[The contradiction involved in speaking of Brahman-Ātman as realised through the instrumentality of the intellect and at the same time as *aprameya*, is resolved by the Masters thus—

Ātman is said to be known by the intellect because of *vṛtti-vyāpti*, since It is not in need of another Consciousness for manifestation, the Śrutis declare It to be unknowable.]

However, it is difficult to speak of even *vṛttivyāpti* in the usual sense, as when dealing with an entity other than Self, a pot, for example, where both the mental mode and the entity that is the object arise from the material cause, Avidyā. Clearly, this is not so in the case of Ātman, as It is neither an effect nor a cause. Another reason is that while all other entities are expressible through words which denote them, in the case of Ātman, it is not so. Also the relationship of the knower and the known, which is present when considering as objects the entities arising from ignorance, is not available while considering Ātman

Itself which is sought to be known. So says the *Bṛhadvārtika* (4–4–692)—

यत्र त्वात्मैव मेयः स्यात्तत्र मेयातिरेकतः ।
कः प्रमाता प्रमाणं वा यमेवेति तथा श्रुतिः ॥

The Śruti referred to here—

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनू स्वाम् ।

is commented upon in the *ṭīkā*—

एष हि परो यमेव साधकम् 'मामयं प्रत्यक्त्वेन प्रतिपद्यताम्' इत्यनुगृह्णाति, स तेन तथा शक्यो ज्ञातुमिति श्रुत्यर्थः । तत्कृतो मात्रादिभेदसिद्धिः ।

The meaning of the Śruti is—It is that seeker on whom the Supreme confers Its grace as 'May he realise Me as his very Self', that is enabled to realise so. From this also it follows that in the present case, the differences like the knower etc., do not present themselves

What is not self-established and is made known only through a *pramāna* is in need of that *pramāna*; but not so Ātman which is self-established and is the very *Svarūpa* of the knower, the means of knowledge and the known.

It is thus clear that when the pervasion of the mental mode is spoken of in the present case, it is not to be understood in the usual sense. What is meant is that the mental mode, the *Akhaṇḍākāravṛtti*, which arises on the securing of the instructions by the *Mahāvākya* destroys the primordial ignorance and this situation is beyond sublation The question, however, may be asked as to how the *Mahāvākya* can at all make Ātman known, as there is no relationship at all between the words in it and Ātman which is b [illegible] categories expressible by words. The answ [illegible] by comparing the present

situation with that obtaining in deep sleep It is a matte
of experience that a person can be awakened from deep
sleep by being addressed even without the recognitio
of the relation between the words spoken and thei
meanings. Likewise in the present case, the extraordinar
potency of words is beyond ordinary comprehension a
they produce the knowledge of the implied meanings i
the attributeless, though their primary meanings pertai
to the qualified Also Brahman-Ātman which is to b
realised is the very Self of the seeker, Consciousness Itself
As such, the seeker on hearing the *Mahāvākya* secure
enlightenment which destroys Avidyā and he abides in th
Pristine Self The explanatory *prakriyā* in respect of th
process involved has already been given.

In this connection says the *Vivaranaprameyasangrah*
(4-2)—अत्रेद्यत्वेऽप्यखण्डैकरसब्रह्माकारान्त.करणवृत्त्या चैतन्याभिव्यक्ति
युक्तया शास्त्रजन्यया विद्ययाऽविद्यातत्कार्यनिवृत्तेर्ब्रह्मणः शास्त्रवेद्यत्वमुपचर्यते
एता वृत्तिं प्रति सन्निधिमात्रेणाखण्डैकरसत्वलक्षणस्वाकारसमर्पकतया स्वस्वा-
कारसमर्पकघटादिवद्वृत्तिव्याप्यत्वलक्षणं विषयत्वं ब्रह्मणोऽभिप्रेत्य 'मनसैवानु-
द्रष्टव्यम्', 'एषोऽणुरात्मा वेदितव्यः', 'तन्त्वौपनिषद पुरुषम्' इत्याद्या
श्रुतयः प्रवृत्ताः । जडेषु घटादिष्विव प्रमाणकृतस्फुरणातिशयस्य स्वप्रकाशे
ब्रह्मण्यसंभवात् फलव्याप्यत्वाभावलक्षणमविषयत्व च 'यतो वाचो निवर्तन्ते
इत्याद्याः श्रुतयः प्रत्यपीपदन् । न चात्रात्यन्त फलाभावः, अन्त करण-
वृत्त्यभिव्यक्तत्वोपाधिना ब्रह्मचैतन्यस्यैव फलत्वोपचारात् । घटादिष्वप्यस्यैव
फलत्वव्यवहारात् । तदुक्तम्—

'परागर्थप्रमेयेषु या फलत्वेन संमता ।
संवित् सैवेह मेयोऽर्थो वेदान्तोक्तिप्रमाणत ॥'

इति । अतो ब्रह्मचैतन्यमुपान्त्यक्षणेऽवच्छिन्नतया फलावस्थं भूत्वा चरमक्षणे

स्वावच्छेदिकां वृत्तिं निवर्तयति । तत उपर्यवच्छेदकाभावात् फलावस्थतां परित्यज्य निर्विकल्पकचैतन्यमात्रं मोक्षदशायां परिशिष्यते । एवं च सति नित्यमुक्तं ब्रह्मैव स्वाविद्यादिप्रतिबिम्बितं सज्जीवभावमापाद्य संसरति स्वविद्यया च विमुच्यत इत्युक्तं भवति ।

[Brahman, though not an object of knowledge, is, by courtesy, spoken of as made known by the *Śāstra* for this reason that ignorance along with its products is sublated by *Akhandākāra-vrtti* generated by the *Śāstra* i e., the mental mode which is of the form of impartite homogeneous Brahman-Ātman and in which this very Consciousness is manifest Like a pot etc , which presents its own form to the mental mode pervading it, Brahman is also spoken of as an object of knowledge as It bestows, by mere presence, Its own impartite homogeneous form to the mental mode pervading It. It is to convey this that Śrutis proceed, for example, 'It is to be realised through the mind alone', 'This subtle Ātman is to be known', 'Verily, this *Purusa* known only by the Upanisad'. Also Śrutis like 'Whence all speech recede' convey that Brahman is not an object of knowledge inasmuch as It is not pervaded by the reflection of Consciousness in the mental mode, for, unlike the case of an insentient object like a pot, no extraordinary contribution to the self-effulgent Brahman is possible as a result of the operation of the *pramāna* traceable to the reflection of Consciousness in it Nor is there an absolute absence of the 'fruit', for Brahman-Consciousness as manifested by the mental mode, is itself spoken of as the fruit by courtesy, since the knowledge generated by the operation of the *pramāna* in a pot etc , is what is spoken of here technically as the 'fruit'. Thus has it been said—'What is admitted as fruit in the case of external objects of knowledge, the same Consciousness, *Samvit*, is what is to be known here through the *pramāna* viz , the Vedāntic testimony'.

Thus Brahman-Consciousness, as delimited by the mental mode in association with the penultimate moment in the 'fruit' state, sublates, even the delimiting mental mode in the ultimate

moment. Thereafter as there is no limiting adjunct whatsoever, by giving up the 'fruit' state, only the attributeless pure Consciousness remains in the state of liberation. It is in such a case that it is said—the ever liberated Brahman as jīva in association with Its own reflection in Avidyā pertaining to It, transmigrates, and attains liberation by Its own knowledge.]

6.7.7 Mahavakya the Pramana, just destroys Avidya; Brahman self-established

It is thus clear that the *Mahāvākya* as a *Pramāṇa* serves the purpose of removing Avidyā obscuring the eternal fact viz., the Brahman-nature of Self. This situation is laconically expressed by the oft-quoted *sūtra*—

सिद्धन्तु निवर्तकत्वात् ।

as, for example, by Śrī Śrī Bhagavatpāda in the *Bhāṣya* on the *Māṇḍūkyakārikā* (2-32)—

'सिद्धन्तु निवर्तकत्वादि'त्यागमविदां सूत्रम्

The *Ānandagiriṭīkā* on this is—

ब्रह्मणि पदानां व्युत्पत्त्यभावेऽपि सिद्धमेव शास्त्रप्रामाण्यमभावबोधनव्युत्पन्ननञ्पदसंसृष्टैः स्थूलादिव्युत्पन्नपदैः स्वाभाविकद्वैताभावबोधनेनाध्यस्तनिवर्तकत्वादिति सूत्रार्थः ।

Again the *Yogavāsiṣṭhaṭīkā* (*Ni. Pr. pū*-125) says—

यद्यप्रमेयं ब्रह्म किमर्थं शास्त्रमिति चेत् सिद्धन्तु निवर्तकत्वात् ।

Also says the *Iṣṭasiddhivivaraṇa* (p. 443)—

सिद्धं तत्त्वमस्यादिशास्त्रस्य प्रामाण्यं ब्रह्मैकाभासबुद्ध्युत्पादनेनाविद्यातत्कार्यनिवर्तकत्वात् । न तु संविज्जनकत्वात् ।

[Even though words cannot directly denote Brahman, the validity of the *Śāstra* is established since superimposition is negated by making known absence of duality that is native to It by means of words with the prefix which negates what is conveyed by the words 'gross' etc.

Though Brahman is not made known by any *pramāna*, the purpose of the *Śāstra* is only to negate the superimposition, Brahman is self-established.

The validity of the *Śāstras* such as 'That thou art' is established as they generate the mental mode appearing as Brahman-Ātman, which sublates Avidyā and its products, and not by their producing that knowledge.]

Reference to this *sūtra* is found also in the *Pañcapādikā-vivarana* (8), in the *Vidyāsāgarīṭīkā* on the *Khaṇḍanakhanda-khādya*, in the *Advaitasiddhi* (in *Akhandārthavāda*), its commentary *Laghūcandrikā* and the *Advaitaratnaraksana*. Again says Śrī Śrī Toṭakācarya in the *Srutisārasamuddharana* (106)—

द्रविडोऽपि च तत्त्वमसीति वचो विनिवर्तकमेव निरूपितवान् ।
शबरेण विवर्धितराजशिशोर्निजजन्मविदुक्तिनिदर्शनतः ॥

[Śrī Dravidācārya has also shown how the *Mahāvākya* 'That thou art' only dispels ignorance, by giving the illustration of the prince brought up as a hunter, who on the words of a person who knew his parentage, shed the hunterhood which he had superimposed on himself]

6 7.8 Akhandakaravritti Necessary

It may be noted here that the very Witness-self existing in Its own right, which reveals Avidyā by Its Shine, Itself destroys Avidyā as enthroned in the mental mode arising from the enquiry into the *Vedāntaśāstra*. The illustration in this respect is that of the Sun which reveals grass etc., and also burns up the same through the *upādhi* of a lens. So says the *Pratyaktattvacintāmani* (8-50, 51)—

य एव साक्षी निजसत्तया स्थितोऽज्ञानं पुरा स्वस्फुरणेन साधयन् ।
स एव वेदान्तविचारसिद्धधीवृत्तिं समारुह्य निवर्तयत्यदः ॥

यथा तृणादेरपि साधको रविस्तद्दाहकः सूर्यमणौ स्थितो भवेत् ।
तथा चिदात्मा तमसोऽपि साधकस्तद्बाधको वेदजबुद्धिवृत्तिगः ॥

6.7.9 Precarious Existence of Avidya; yet its audacity!

Surprising is the audacity of this Avidyā which envelops the entire universe sparing none, disregarding Truth and Reality and setting itself in existence as if it were the ultimate Reality! Still it has only a very precarious existence like a small fruit balanced on the tip of the nose It disappears on the slightest pretext viz, the instruction of the *Mahāvākya.* That it does not brook enquiry and is only *avicāritasamsiddhā* has already been pointed out Like the localised dark regions called sun-spots seen in the Sun, which, on investigation turn out to be nothing but the bright Sun itself, the so-called presentation of Avidyā in Ātman, the Substratum, is nothing other than the Shine of Ātman Itself. It is like the well-known example of the darkness experienced by the owl in bright day-light. Says the *Naiskarmyasiddhi* (3-111, 110)—

अहो धाष्टर्यमविद्याया न कश्चिदतिवर्तते ।
प्रमाणं वस्त्वनादृत्य परमात्मेव तिष्ठति ॥
अतिदुस्स्थोऽप्रबोधोऽत्र ह्यात्मैवास्य प्रबुद्धता ।
निमित्तमात्राद्ध्येत्येषा नासाग्रे बदरं यथा ॥

6.7.10 Avidya Non-Existent; yet Sastra necessary to 'free' the Free

Thus the Avidyā accepted in parlance is seen on enquiry to be only Brahman Itself; and by the word Avidyā if anything other than Brahman is sought to be conveyed, it would be futile and the word Avidyā would

only be a *vikalpa* i.e., a word without any content. Says the *Sūtasamhitā—Brahmagītā* (5-87, 88)—

व्यावहारिकमज्ञानमपि ब्रह्मैव वस्तुतः ।
अज्ञानमिति वार्ताऽपि त्वर्थसद्भाव एव हि ॥
सत एव हि सद्भावो नासतः सूक्ष्मदर्शने ।

If in reality there is no Avidyā at all to be dispelled, then would not the Śāstra be useless? This question is raised and answered by the *Vedāntasiddhāntamuktāvali* under *śloka* 56—

नन्वात्मनो द्वैतदर्शनाभावे नित्यमुक्तस्यासंसारिणः शास्त्रसाध्यप्रयोजनशून्यतया शास्त्रानर्थक्यप्रसङ्ग इति चेत्? न । नित्यमुक्तस्यासंसारिणोऽत्यन्तासत्संसारनिवर्तकत्वेन शास्त्रप्रामाण्योपपत्तेः । अत्यन्तासतो नित्यनिवृत्ततया तत्र शास्त्रव्यापारोऽनर्थक इति चेत्? न । सत्यस्यापि तुल्यत्वात् । न हि सन्निवर्तयति शास्त्रमिति क्वचिद् दृष्टम् । अनिर्वचनीय निवर्तयितु शास्त्रमिति चेत्? न । तत्राप्यदर्शनस्य तुल्यत्वात् । न ह्यनिर्वचनीय निवर्तत इत्युभयसंप्रतिपन्न स्थलमस्ति । तस्माद्विमुक्तश्च विमुच्यते निवृत्तश्च निवर्तत इत्यादिशास्त्रादत्यन्तासत्संसारनिवर्तकत्वेनैव शास्त्रप्रामाण्यम् ।

नित्यबोधपरिपीडित जगद्विभ्रम नुदति वाक्यजा मतिः ।
वासुदेवनिहत धनञ्जयो हन्ति कौरवकुल यथा पुनः ॥

[*Saṅkṣepaśārīraka* (2-38)]

इति स्मृतिरपि जगदात्मकस्य विभ्रमस्य नित्यबोधस्वभावस्यात्मनः स्वरूप पर्यालोच्यात्यन्तासत्त्वमेवाह ।

[If the vision of duality does not pertain to Ātman, then the ever-free Ātman not subject to transmigration has nothing to gain from the Śāstra and as such would not the Śāstra be useless? The answer is 'no', for the Śāstra would be *pramāna* in destroying the false knowledge of an absolutely non-existent transmigration even to such an ever-free Ātman But the function of the

Śāstra, it is urged, would be in vain in respect of such an absolutely non-existent which is eternally sublated It cannot be so, for the argument would apply equally to an existent, since nowhere is Śāstra seen to put to an end to an existent. If it is urged that the Śāstra aims at destroying an inexplicable object, even this is nowhere in evidence, also there is no instance as accepted by both *pūrvapaksī* and *siddhāntī* in which an inexplicable object is destroyed. Hence Śāstra is *pramāna* in putting an end to the false knowledge of an absolutely non-existent world in accordance with the Śāstra—' The free is freed ', ' That ceases to be which has ceased to be ' etc Smṛti also, taking its stand on the eternal self-effulgent nature of Ātman, declares the absolute non-existence of the so-called illusion that is the universe—'Just as Arjuna destroys the race of Kauravas that has already been destroyed by Lord Krsna, similarly, the knowledge of Self arising from the *Mahāvākya* dispels the illusory universe which has already been deprived of its reality by the eternal Consciousness, the Self'.]

That the shine of all objects of the entire universe is merely the *Sphuranasvarūpa* Itself and they stand annulled always, the annulment being made patent on the dawn of Vidyā, the ever effulgent, Substratum, the *Sphuraṇa,* being left untouched and unimpaired—is proclaimed by the line—

यस्यैव स्फुरण सदात्मकमसत्कल्पार्थग भासते

The ever-attained Ātman appears as though unattained because of Avidyā on the sublation of which It appears as attained, like the so-called discovery of the necklace which had been lost sight of though it has been round the neck itself all the while—

आत्मा तु सतत प्राप्तो ह्यप्राप्तवदविद्यया ।
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरण यथा ॥ (*Ātmabodha*)

6.7.11 Akhandakaravritti destroys the Mithya-aspect even in itself

The *mithyā* aspect of the Vidyā of the form of the *Akhaṇḍākāravṛtti* which destroys Avidyā also disappears, just like the medicine which also disappears along with the disease. So says the *Bṛhadvārtika* (1-4-863)—

अविद्याघातिनः शब्दाद्याऽहं ब्रह्मेति धीर्भवेत् ।
नश्यत्यविद्यया सार्धं हत्वा रोगमिवौषधम् ॥

6.8.1 Vidya and Avidya—Vidya alone the means for Liberation

Thus the *Akhaṇḍākāravṛtti*, termed also as *Brahmavidyā*, Vidyā etc., though as a mental mode, is in the realm of Avidyā, yet destroys Avidyā since this Vidyā, objectifying nothing of the empirical entities, is attached exclusively to and braced by pure Consciousness alone; the Vidyā and Avidyā are fundamentally opposed to each other. Avidyā is obscurative, *āvaraṇātmikā*, and projective, *vikṣepātmikā*. All superimposition, *adhyāsa*, is only Avidyā in its projective aspect aided by its own obscurative aspect. By contrast, Vidyā is the precise knowledge of the entity as it truly is. So says the *Adhyāsabhāṣya*—

तमेतमेवंलक्षणमध्यासं पण्डिता अविद्येति मन्यन्ते, तद्विवेकेन च वस्तुस्वरूपावधारणं विद्यामाहुः ।

It is with the avowed object of completely destroying this Avidyā, the source of all evil, and to secure thereby the knowledge of the absolute unity of Self, that the study of the Upaniṣads is undertaken. So proclaims Śrī Śrī Ācāryapāda and proceeds to demonstrate the same in His *Bhāṣya* on the *Brahmasūtras*—

अस्यानर्थहेतोः प्रहाणाय, आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते । यथा चायमर्थः सर्वेषां वेदान्तानां तथा वयमस्यां शारीरक-मीमांसायां प्रदर्शयिष्यामः ।

*

The onset of the Vidyā is thus the waking up of the īva to his Eternal Brahmanhood. Even when It is bscured, as it were, It is not and cannot be extinguished ; ts flicker is always there. He who recognises this and urns his attention towards It seriously i e , with *ratyakpravanatā* and proceeds on the path of enquiry, ucceeds in destroying Avidyā. When this *Akhandākāravrtti* which has been dormant because of suppression by Avidyā, s extricated, it is said to 'arise'. Avidyā though concocted as beginningless, is then sublated Avidyā operates to obscure the Vidyā ; but the Vidyā operates to he detriment of Avidyā Prior to enquiry, Avidyā lominates as it were ; it is made known by its products uch as attachment, hatred etc. The Vidyā, when it tarts bracing up, is made known by its antecedent equirements like detachment etc , which herald the Vidyā. Avidyā sets up multiplicity—मिथ्याज्ञानविजृंभितं च नानात्वम् (*Sūtrabhāsya* 2-1-6-14)—difference etc., while the Vidyā oints towards and leads to the One Eternal Avidyā is undamentally extrose, being associated with appearances nly, while the Vidyā is introse as embracing Reality, he pure Consciousness and dissociated from appearances Avidyā is obscurative and projective while the Vidyā is lluminative and sublative Thus the Vidyā, though osited in the region of Avidyā itself, is fundamentally pposed to Avidyā in respect of causes, nature and onsequences So says the *Brhadvārtika* (2-1-376)—

हेतुस्वरूपकार्याणि विरोधीनि परस्परम् ।
अविद्याविद्ययो. . . . ... ||

8.2 Other vadas pertaining to means for liberation—Their Refutation

Thus, as has been seen, this manifold universe is

set-up by Avidyā The notion of individuality of jīva, as experienced in parlance, a blend of the ego and Self (*ahaṅkāra* and Ātman), is also due to the *adhyāsa* because of Avidyā. It is the jīva who under the sway of Avidyā functions as the knower, the doer and the enjoyer—*jñātr*, *kartr* and the *bhoktr* As has been said—

अज्ञ कामयते कामयान. कर्म कुरुते

it is the one who is ignorant of the true nature of Self that is prompted by desires—also caused by Avidyā—thereby losing the perspective of the entire set-up, confines himself every time to the activity for the securing of the particular object of his desire, compelled by it, as it were—बलादिव नियोजितः (*Gītā* III-36). What exactly is to be done to achieve a particular end is either well known in the world or prescribed in the Śāstra. Śāstra prescribes injunctions to secure what is regarded as good and prohibitions to avoid what is regarded as bad. The *karma* that is performed results in *adrsta—dharma* and *adharma* i e., merit and demerit which eventually fructify. Without being aware that all this set-up is merely the flourish of Avidyā and taking the world to be real, thinkers advance arguments variously to establish that liberation that is desired is also secured by means of ordained *karma* alone or by *karma* and *upāsana* or by *jñānakarmasamuccaya* i.e., *jñāna* and *karma* together, they being either complementary to each other or one being auxiliary to the other. They all point to worldly experience and also quote the Śāstra in their favour. In particular, those who swear by *karma* alone assert that the entire Veda has *karma* for its purport But none of these is acceptable as such because of the Upaniṣadic statement that emancipation is

attained only through Knowledge. Says the *Svārājyasiddhi* (1-8)—

केचित्कर्मैव काम्योज्झितमुदितपदप्राप्त्युपायं प्रतीता-

स्तच्चोपास्तिं च मुक्तौ मिलितमथ परे साधनं सङ्गिरन्ते ।

अन्ये तु ज्ञानकर्मोभयमिति मतिभिः स्वाभिरुत्प्रेक्षमाणाः

ज्ञानादेवेति वाक्याद्द्वयमिह सहसा नानुमन्यामहे तान् ॥

A few instances of the variety of views held in this connection may be mentioned by way of examples. Some speak in terms of *prapañcavilayavāda* where *karma* becomes auxiliary to *jñāna* through effecting the resolution of the world. Another school speaks in terms of *kāmavilaya* where *karma* is regarded as auxiliary to *jñāna* by way of resolving desires through enjoyment

Among the other views may be mentioned for example, those which speak of control of the residual impressions, *vāsanānirodha*, control of the mental states, *cittavrttinirodha* and continued meditation, *prasaṅkhyāna*. However, these are all only of the nature of fanciful concoctions by those swayed by Avidyā and have overlooked the significance of the standpoint of the Śruti that liberation is attained only through knowledge, the Vidyā. The Vidyā as inspired by and wedded to Ātman alone, which is the way as well as goal, would have no truck with such viewpoints. Says the Śruti (Ka. U. 1-2-4)—

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।

विद्याभीप्सिन नचिकेतस मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥

[These two known as Avidyā and the Vidyā are poles apart, mutually exclusive and leading to opposite results—bondage and liberation. I regard you, Naciketas as craving for the Vidyā , desires though numerous have not shaken thee]

6 8.3 Liberation not result of karma

It is this Avidyā which, through its diversifying power, is responsible for setting up *karma*. *Karma* as *dharma* made known from the Śāstra might be of help in securing prosperity, *abhyudaya*, here or hereafter. But from the standpoint of liberation, *dharma* is seen to fall into the same category as *adharma*, since its effects, though pleasant, also lead only to bondage. In the case of those who argue that the entire Veda has only action for its purport, liberation would be the result of actions (performance of obligatory, occasional and purificatory rites and avoidance of prohibited ones and optional rites prompted by desires). It must be pointed out that conforming to such a prescription is hardly practicable since subtle lapses are noticed even in the case of the most careful persons—सुनिपुणानामपि सूक्ष्मापराधदर्शनात् (Sū. Bhā. 4-3-5-14). Moreover, if the attainment of Brahman-Ātman through *jñāna* is not accepted, then there is no hope of liberation for self, in respect of which doership and enjoyership are believed to be natural, since one's nature can never be given up like heat by fire or the Sun. Says the *Sūtrabhāṣya* (4-3-5-14)—

न चानभ्युपगम्यमाने ज्ञानगम्ये ब्रह्मात्मत्वे कर्तृत्वभोक्तृत्वस्वभावस्यात्मनः कैवल्यमाकाङ्क्षितुं शक्यम् । अग्न्यौष्ण्यवत् स्वभावस्यापरिहार्यत्वात् ।

The *Sambandhavārtika* (55, 56) says—

आत्मा कर्त्रादिरूपश्चेन्मा काङ्क्षीस्तर्हि मुक्तताम् ॥
न हि स्वभावो भावाना व्यावर्त्येतौष्ण्यवद्रवेः ।

A detailed discussion of this topic is given in the *Sūtrabhāṣya* quoted above as also in the *Bṛhadvārtika*, wherein it has been shown that even if the mere poten-

tiality of doership etc., remains over, it would not be liberation.

Again the *Sūtrabhāṣya* (1-1-4-4) says—

'अशरीरं वाव सन्त न प्रियाप्रिये स्पृशतः' इति प्रियाप्रियस्पर्शन-प्रतिषेधात् चोदनालक्षणधर्मकार्यत्व मोक्षाख्यस्याशरीरत्वस्य प्रतिषिध्यत इति गम्यते। धर्मकार्यत्वे हि प्रियाप्रियस्पर्शनप्रतिषेधो नोपपद्येत। अशरीरत्वमेव धर्मकार्यमिति चेत्, न। तस्य स्वाभाविकत्वात्। 'अशरीरं शरीरेष्वनवस्थेष्व-वस्थितम्। महान्त विभुमात्मान मत्वा धीरो न शोचति', 'अप्राणो ह्यमनाः शुभ्रः', 'असङ्गो ह्यय पुरुषः' इत्यादिश्रुतिभ्यः। अत एवानुष्ठेयकर्मफल-विलक्षण मोक्षाख्यमशरीरत्व नित्यमिति सिद्धम्।

[From the Śruti 'When he is free from the body, it is then alone that neither pleasure nor pain touches him', which denies the touch of pleasure or pain, we learn that the unembodied state called 'final release' is declared not to be the fruit of religious duty as defined by the Vedic injunctions, for, if it were the fruit of religious duty, the denial of the touch of pleasure and pain would be unintelligible. If it is said that unembodiedness itself is the fruit of religious duty, then the reply is 'No', because it is natural, as understood from the Śruti texts—'The wise who knows Self as the Unembodied within the bodies, as Unchanging among the changing things, as Great and Omni-present, does never grieve', 'He is without breath, without mind, pure', 'This Self is indeed non-attached'. Hence it is that the unembodiedness called final release which is altogether different from the fruit of the rituals to be performed, is established to be Eternal]

Thus unembodiedness that is liberation is not the result of action Even the embodied state is not the result of action. On the other hand, the illusory conceit of Self in the body is the manifest reason of the connection between the two, as the same *Bhāṣya* says—मिथ्याभिमानस्तु प्रत्यक्षः सम्बन्धहेतुः।

The *Bhāṣya* leading to this says—

सशरीरत्वस्य मिथ्याज्ञाननिमित्तत्वात् । न ह्यात्मनः शरीराभिमानलक्षण मिथ्याज्ञानं मुक्त्वाऽन्यतः सशरीरत्व शक्य कल्पयितुम् । नित्यमशरीरत्वमकर्मनिमित्तत्वादित्यवोचाम ।

[The embodied state has for its cause the illusory knowledge. It is not possible to assume the embodied state of Self except as a result of illusory knowledge consisting in the conceit of Self in the body. We have said that unembodiedness is eternal, because it is not caused by action.]

Illusory knowledge causing the conceit is sublated only on the destruction of Avidyā and hence by the Vidyā alone.

6.8.4 Liberation Not result of Upasana

If liberation is deemed to result from meditation, *upāsana*, on Brahman known from the Upaniṣads as ordained by the *Mahāvākya* to which must be adjoined the phrase 'is to be meditated thus' as तत्त्वमसीत्युपासीत etc , the situation would in no way be different since *upāsana* is also action though mental . further, if *upāsana* on Brahman is regarded as ordained, it would militate against Śruti such as—

तदेव ब्रह्म त्व विद्धि नेद यदिदमुपासते ॥ (Ke U 1–4–5)

[Know That alone to be Brahman not this which is meditated upon.]

6.8.5 Refutation of Prapanchavilayavada

Regarding the *Prapañcavilayavāda,* it must be noted that nowhere in the Veda is the resolution of the universe taught as the fruit of *karma*; also, resolution which is of the nature of non-existence cannot be the fruit of *karma*; nor is it con[illegible]vabl[illegible]t any one individual can bring

about the resolution of the entire universe, if it is real. Mere disappearance of the universe as in deep sleep, for example, will not result in liberation This question has been considered in detail in the *Sūtrabhāṣya* (3-2-5-21), the *Sambandhavārtika* etc The only way in which the so-called resolution can be understood is through sublation by the Vidyā, the knowledge of Brahman-Ātman, the Substratum on which the universe is superimposed by Avidyā, in the same way as the resolution of the dream-world or of the rope-snake. Says the *Sūtrabhāṣya*—

तस्मिन्नावेदिते विद्या स्वयमेवोत्पद्यते। तया चाविद्या बाध्यते, ततश्चाविद्याध्यस्त. सकलोऽयं नामरूपप्रपञ्चः स्वप्नप्रपञ्चवत् प्रविलीयते। ... रज्जुस्वरूपप्रकाशनेनैव हि तत्स्वरूपविज्ञानमविद्याध्यस्तसर्पादिप्रपञ्चप्रविलयश्च भवति।

6 8.6 Refutation of Kamavilayavada

Exactly similar considerations hold in respect of the *Kāmavilayavāda* Moreover, desire is not removed through enjoyment, on the contrary it increases like the fire with ghee, as has been said by Manu (294)—

न जातु कामः कामानामुपभोगेन शाम्यते।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते॥

This desire which is the off-shoot of Avidyā is at the root of all action—

यद्यद्धि कुरुते जन्तुस्तत्तत्कामस्य चेष्टितम्।

This topic has been considered in detail in the *Gītā*-III wherein desire has been spoken of as the constant enemy of the wise since it obscures wisdom This enemy, hard to conquer, is destroyed by the Vidyā, the knowledge

of the Supreme that transcends the intellect, by subduing the mind by Self—

एव बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ (*Gītā* III–43)

The *Śaṅkarānandī* on this says—

विशिष्य विषयग्रहणमेव कामाविर्भूतिकारण सर्वत्र ब्रह्मदृष्टया तदग्रहणमेव कामविनाशनहेतुरत. सर्वं ब्रह्मैव पश्यन् काम निर्मूलयेत्यर्थः ।

[Cognition of the worldly objects provokes desire; hence seeing everything as Brahman, destroy desire, as this is the only way for it]

The Śruti (Bṛ U. 4-4-6) says—

अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामः ।

[But the man who does not desire is he who is without desires i.e., who is free from desires, as the objects of his desire have been attained, since to him, all objects of desire are but Self.]

Thus it is the Vidyā alone that brings about the resolution of desires projected by Avidyā.

6.8.7 Liberation not result of Vasananirodha nor Manonirodha

Some others are of the opinion that the Veda is required in the context of Self-knowledge for suppressing the residual impressions i.e., for *vāsanānirodha*, or to control the mind i e., *manonirodha*. The train of remembrance of the knowledge of Self generated by the passage relating to It is something different from the knowledge itself arising from the hearing of it and hence that is to be prescribed. But it is not so, for, the remembrance of Self comes automatically. That is to say, as soon as the knowledge of Self arises in consequence of hearing the *Mahāvākya*, it necessarily destroys the false notion about It; it could not arise otherwise. And when this false

notion about Self is gone, memories due to that which are natural and concern the multitude of things other than Self cannot last, as the Avidyā, which harbours the residual impressions and is the cause of the apparent conjunction of Self with the residual impressions, is destroyed

Moreover, everything else is then known to be an evil In other words, when Brahman-Ātman is known, all else other than It are realised as evils, being full of defects such as transitoriness, painfulness and impurity, Self being contrary to them Therefore the memories of notions about the non-Self die out when Self is known. Hence the only conclusion is that the train of remembrances of the non-dual Self, which comes automatically, is not to be prescribed Besides, the memory of Self removes the painful defects such as grief, delusion, fear and effort, for, these defects arise from the opposite kind of knowledge i e., delusion Again, if it be said that the control of the mind which is something different from the Self-knowledge arising from Veda and which is known to have been prescribed for practice in another system viz., *Yoga* is what is enjoined, the answer is—No, for it is not known as a means of liberation. In the Upanisads, except the knowledge of Brahman-Ātman, nothing else is seen as the means for the attainment of the supreme goal. Besides, there is no other means for the control of the mental states except the knowledge of Brahman-Ātman and the train of remembrance of It. Even this control of the mental state is spoken of as a tentative admission. In reality, no other means of liberation is known except the Brahman-realisation, the Vidyā. Says the *Bhāsya* on the *Bṛhadāraṇyakopaniṣad* (1-4-7)—

वाक्यजनितात्मज्ञानस्मृतिसन्ततेः श्रवणविज्ञानमात्रादर्थान्तरत्वमिति चेत्। न। अर्थप्राप्तत्वात्। यदैवात्मप्रतिपादकवाक्यश्रवणादात्मविषय विज्ञानमुत्पद्यते तदैव तदुत्पद्यमान तद्विषय मिथ्याज्ञान निवर्तयदेवोत्पद्यते। आत्मविषय-मिथ्याज्ञाननिवृत्तौ च तत्प्रभवा. स्मृतयो न भवन्ति स्वाभाविक्योऽनात्म-वस्तुभेदविषयाः। अनर्थत्वावगतेश्च। आत्मावगतौ हि सत्यामन्यद्वस्त्वनर्थ-त्वेन अवगम्यते। अनित्यदुःखाशुद्ध्यादिबहुदोषवत्वादात्मवस्तुनश्च तद्विलक्षण-त्वात्। तस्मादनात्मविज्ञानस्मृतीनाम् आत्मावगतेरभावप्राप्तिः। पारिशेष्या-दात्मैकत्वविज्ञानस्मृतिसन्ततेरर्थत एव भावान्न विधेयत्वम्। शोकमोहभया-यासादिदुःखदोषनिवर्तकत्वाच्च तत्स्मृतेः। विपरीतज्ञानप्रभवो हि शोक-मोहादिदोषः।... निरोधस्तर्ह्यर्थान्तरमिति चेत्। अथापि स्याच्चित्तवृत्ति-निरोधस्य वेदवाक्यजनितात्मविज्ञानादर्थान्तरत्वात् तन्त्रान्तरेषु च कर्तव्यतया अवगतत्वाद्विधेयत्वमिति चेत्। न। मोक्षसाधनत्वेनानवगमात्। न हि वेदान्तेषु ब्रह्मात्मविज्ञानादन्यत् परमपुरुषार्थसाधनत्वेनावगम्यते।........ अनन्यसाधनत्वाच्च निरोधस्य। न ह्यात्मविज्ञानतत्स्मृतिसन्तानव्यतिरेकेण चित्तवृत्तिनिरोधस्य साधनमस्ति। अभ्युपगम्येदमुक्तम्, न तु ब्रह्मविज्ञान-व्यतिरेकेण अन्यन्मोक्षसाधनमवगम्यते।

Regarding the resolution of the universe, desire, the *vāsanā* and the mind etc., first of all, it is to be noted that nowhere in the Śruti is the resolution of anything taught as a result of *karma*. The resolution that is non-existence cannot be the result of *karma*, nor is the mere absence of these as in deep sleep, for example, liberation. Also each of these, being a product of Avidyā, is dispelled only by the Vidyā.

6.8.8 Refutation of Prasankhyanavada

The *Prasaṅkhyānavāda* which is a school of Vedānta, while admitting that the primary purport of the Upaniṣads

is Self, says that there is a double function for the Upanisads, as, in addition to expounding the nature of Self, they enjoin meditation as the means to Self-realisation According to this view, Self is not realised by mere *śravana* i.e., listening to the *Mahāvākya*, as it can yield only the mediate knowledge of Self. In order that this knowledge may be turned into immediate experience, there must be continued meditation—*prasankhyāna* The injunction of meditation, therefore, is also the purport of the Upanisads Neither Self nor the meditation, if taught alone, would be useful This *Prasankhyānavāda* has several shades in respect of details.

The *Prasankhyānavāda* has been criticised and rejected in the *Bhāsyas*, the *Vārtikas*, the *Upadeśasāhasrī*, the *Naiskarmyasiddhi* etc The Upaniṣads cannot possibly have both Self and injunction for purport, for no means like meditation which is also *karma*, though mental, need be enjoined for making Self the content of immediate experience, there being nothing more immediate than Self; even what are mediate, the phenomena of the non-Self, appear as if immediate on account of Self. Since no excellence is seen to be occasioned in an object by the repetition of a *pramāna*, how can repetition of hearing and reflection in respect of the *Mahāvākya* bring about immediate experience, if the *Mahāvākya* itself does not have the power to evoke direct experience? In addition to these, several other arguments are put forward to make clear that the Vidyā alone, and not *prasankhyāna*, leads to liberation

All the above theories have been rejected on the ground that *jñāna* and *karma* are fundamentally different

from each other in respect of instrumentality as well as results.

6.8.9 Refutation of Jnanakarmasamucchayavada

Says the *Saṅksepaśārīraka* (4–9, 10, 11)—

समविषमसमुच्चयो न युक्तो न हि जगदस्ति धियः प्रसूतिकाले ।
क्व नु बत विहितक्रियासमूहः कथमिव तत्र समुच्चयोपपत्तिः ॥
अपि च परमहंसस्त्यक्तसर्वैषणस्सन्ननुभवफलविद्यां साधनैर्यद्यवाप ।
कथमिव पुनरत्र प्राप्तिरस्ति क्रियाया भवतु तदपवर्गो विद्ययैवैकयास्य ॥
यस्य प्रयोगविधिरस्ति परिग्रहीता द्वारैदमर्थ्यविनिवेदकमस्य सर्वम् ।
श्रुत्यादिमानमिह नास्ति तदात्मबुद्धौ तस्मादियं भवतु नः पुरुषार्थभूता ॥

[The combination of *karma* and *jñāna* having equal or unequal emphasis is not reasonable, for, at the time of the rise of the Vidyā, the universe does not exist (i.e., it is annihilated). Alas! wherefore can exist all those prescribed activities and how is the combination of *karma* and *jñāna* reasonable.

Moreover, if the ascetic who has renounced all desires should attain the Vidyā that is the immediate experience by suitable means, how could there be for him the necessity of *karma*? Hence liberation be to him by the Vidyā alone.

The significative element etc., convey the subsidiary nature of a particular *karma* only when the latter comes within the scope of the injunction of the principal *karma*. The significative element etc., are not present in the case of the knowledge of Self as the latter does not come within the scope of any injunction of the principal *karma*. Hence in our system the Vidyā is the means for the human goal.]

6.8.10 Jnana accompli [illegible] nit, Liberation, all by

This question [illegible] ther the Vidyā knowledge of Ātm [illegible] from the Upani sole means for [illegible] tion or wheth

conjoined with *karma*, is discussed at length in the *Brahmasūtras* (3-4-1-1 to 17) starting with पुरुषार्थोऽतःशब्दादिति बादरायणः [According to Bādarāyaṇa, the Supreme goal is attained through knowledge alone, as is made known by the Upaniṣads] and the *Bhāṣya* thereon which may be summarised thus: The prima facie view is—Ātman, being the agent, is subsidiary to *karma*; and as such the Śrutis declaring fruit in respect of Ātman-knowledge must be regarded as eulogies The knowledge of Ātman as different from the body is a prerequisite for undertaking Vedic *karma*, though not necessary in ordinary parlance The performance of *karma* even by the 'knowers' is seen from the Śruti which also says that what is performed with knowledge is more powerful and that knowledge and *karma* together yield the fruit. The Śruti also says that it is only he who knows the meaning of the entire Veda that is eligible for performing *karma* It is ordained as well that *karma* must be performed as long as one lives. Thus the knowledge of Ātman is for the sake of *karma*.

The Vedāntin's reply is—Knowledge is verily the sole means for liberation which is sung by Śruti as the fruit of Knowledge. Ātman is not subsidiary to *karma* because Ātman is taught in Śruti as devoid of the transmigratory nature. On the other hand, Ātman is taught as identical with Brahman. Śruti also proclaims the abandonment of *karma* by the enlightened That *karma* performed with knowledge is more powerful has been said in Śruti only in respect of the *Udgīthopāsanā*. It is only he who is equipped with the knowledge necessary for *karma* that is eligible for *karma* and not the one who knows Ātman as taught in the Upaniṣad, because this knowledge would destroy

karma, its means and its fruit in entirety. The reference to the performance of *karma* by the enlightened is only by way of eulogy; Knowledge of the Supreme, the Vidyā, is directed to be imparted to the ascetics who have relinquished *karma*. Hence Knowledge stands independently by Itself.

6.9.1 Brahman-knowledge not subsidiary to injunction; opposite characteristics of karma and jnana

Here is raised the objection—

यद्यपि शास्त्रप्रमाणकं ब्रह्म, तथापि प्रतिपत्तिविधिविषयतयैव शास्त्रेण ब्रह्म समर्प्यते यथा यूपाहवनीयादीन्यलौकिकान्यपि विधिशेषतया शास्त्रेण समर्प्यन्ते तद्वत्। कुत एतत्? प्रवृत्तिनिवृत्तिप्रयोजनपरत्वाच्छास्त्रस्य।

(Sū Bh 1-1-4-4)

Though Brahman is known from Śāstra alone, still the Śāstras present Brahman by making known Its characteristics for purposes of contemplation, enquiry or meditation as ordained—आत्मा वा अरे द्रष्टव्यः (Verily Self, My dear, is to be seen), सोऽन्वेष्टव्यः स विजिज्ञासितव्यः (Self is to be sought for, is to be enquired into), आत्मेत्येवोपासीत (Contemplate as Self alone), ब्रह्मवेद ब्रह्मैव भवति (He who meditates on Brahman becomes Brahman Itself)—in the same way as the sacrificial post and the *āhavanīya*-fire etc, that are supermundane are also intimated by Śāstra as subsidiary to injunction This is because the purport of the Śāstra is in the performance of action or abstinence from it.

In answer, the *Sūtrabhāṣya* gives a large number of points of vital importance which bring out vividly the opposite characteristics, *vailakṣaṇya*, of *karma* and *jñāna*, in respect of their fruits, nature, *pramāṇa* and the competency of the person for each. The topic is discussed also in the

Vārtikas, the *Naiskarmyasiddhi*, the *Sanksepaśārīraka*, the *Svārājyasiddhi* etc. While the fruit of the knowledge of *karma* is prosperity, अभ्युदयफलं धर्मज्ञानम्, which demands the performance of *karma* as ordained—तच्चानुष्ठानापेक्षम्—that of the Vidyā is liberation without any intervening activity— निःश्रेयसफलं तु ब्रह्मविज्ञानम् न चानुष्ठानान्तरापेक्षम्. The *karmaphala* is something secured afresh, अप्राप्तप्राप्ति, while the *Vidyāphala* is regaining what has all along been one's own—प्राप्तप्राप्ति. Thus the *karmaphala* is what is yet to come into existence, *bhavya*, as a result of effort, *sādhya*, but liberation that is Brahman Itself is ever-existent, and not what is yet to be accomplished—

भव्यश्च धर्मो जिज्ञास्यो न ज्ञानकालेऽस्ति, पुरुषव्यापारतन्त्रत्वात् । इह तु भूत ब्रह्म जिज्ञास्यं नित्यत्वान्न पुरुषव्यापारतन्त्रम ।

The *karmaphala* is evanescent as declared by the Veda itself—

यस्माद्वेद एवाग्निहोत्रादीना श्रेयःसाधनानामनित्यफलतां दर्शयति 'तद्यथेह कर्मचितो लोकः क्षीयत एवमेवामुत्र पुण्यचितो लोकः क्षीयते' इत्यादिः । (Sū. Bhā.1-1-1-1)

While liberation is enduring as universally accepted, नित्यश्च मोक्षः सर्वैर्मोक्षवादिभिरभ्युपगम्यते, *karmaphala* is produced by the intervening *adrsta*; liberation is not what is to be produced and there is no question of *adrsta* intervening. Thus *karmaphala* is what is attained later while *Vidyāphala* is coeval with the Vidyā—

अनुभवारूढमेव च विद्याफलं न क्रियाफलवत् कालान्तरभावि ।

(Sū. Bhā 3-4-1-15)

The Śruti declares that liberation follows immediately on the dawn of *Brahmavidyā* and precludes the possibility of an intervening action as in 'standing he sings'—

'ब्रह्मवेद ब्रह्मैव भवति', 'क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे' ...इत्येवमाद्याः श्रुतयो ब्रह्मविद्यानन्तरमेव मोक्ष दर्शयन्त्यो मध्ये कार्यान्तर वारयन्ति...यथा 'तिष्ठन् गायति' इति तिष्ठतिगायत्योर्मध्ये तत्कर्तृक कार्यान्तरं नास्तीति गम्यते ।

Also, that *karma,* according to its gradations of merit and demerit, yields fruits like gradations of happiness and misery, preceded by embodied existence only in the realm of Avidyā, which are non-eternal and are of the nature of transmigration, is well known from Śruti, Smṛti and reasoning—

एवमविद्यादिदोषवतां धर्माधर्मतारतम्यनिमित्त शरीरोपादानपूर्वक सुख-दुःखतारतम्यमनित्यं संसाररूप श्रुतिस्मृतिन्यायप्रसिद्धम् ।

But the removal of obstacles to liberation is the only unfailing fruit of the Vidyā as shown by Śrutis like 'Thou indeed art our father, Thou who carries us from Avidyā to the other shore'—

'त्व हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसि' ..... इति चैवमाद्याः श्रुतयो मोक्षप्रतिबन्धनिवृत्तिमात्रमेवात्मज्ञानस्य फल दर्शयन्ति ।

Again, *kriyā* that is prescribed may be performed by body, speech or mind—*kāyika*, *vācika* or *mānasika*. *Upāsana* or meditation is a mental activity—*mānasikriyā*. *Jñāna*, though involving a mental mode, is fundamentally different. *Upāsana* is *codanājanya, purusatantra* but *vastusvarūpanirapeksa*. But *jñāna is pramāṇajanya*, not *puruṣatantra* but *vastusvarūpāpeksa*. That is to say, *kriyā* is what is prescribed by an injunction without regard to the nature of the thing as in—पुरुषो वाव गौतमाग्निः, योषा वाव गौतमाग्निः (O Gautama! a man is surely fire, O Gautama! a woman is surely fire). This arises from injunction alone, also it is

dependent on man i.e., his will—he might do it, do it or do it otherwise—

कर्तुमकर्तुमन्यथा वा कर्तुं शक्यं लौकिक वैदिक च कर्म।

Again, though man, woman etc., are not fire, it enjoined that each of them be looked upon as fire. *jñāna* is otherwise, like the notion of fire with respect the familiar fire It is not generated by injunction by *pratyakṣapramāṇa*. The will of the person is of no av here, he cannot will to cognise it, not cognise it cognise it otherwise; also it reveals the object as it is यथाभूतवस्तुविषयम्. It must be understood that it is so in resp of objects made known by any *pramāṇa*

6.9.2 The four results of Karma—Origination, Modificati Attainment and Purification ; Liberation None of these

Again, injunction is possible only with regard action Action may lead to one of the four results origination, modification, attainment and purificatio Liberation which is the fruit of Knowledge is none of thes If it be a product of origination or modification, it woul of necessity, be evanescent. It is beginningless and n what is made. It is not the result of modification as it not a finite entity, and is unchangeable. As one's ov Self or as Brahman that is Omnipresent like the ethe It is ever attained by all. Nor is liberation what is achiev through purification because the final release is of t nature of Brahman on which no excellence can be effect and which is Eternally Pure. Nor can it be said th Self is the sphere of action which cleanses it by removi the obscuration and manifests It like the mirror cleans by an act of rubbing, for It will then be subject

impermanence as no action can take place without bringing about some change in its locus—

यदाश्रया क्रिया तमविकुर्वती नैवात्मान लभते ।

It is in view of this that the *Sūtrabhāṣya* (1-1-4-4) has said—

यस्य तूत्पाद्यो मोक्षः तस्य मानसं वाचिक कायिक वा कार्यमपेक्षत इति युक्तम् । तथा विकार्यत्वे च । तयो. पक्षयोर्मोक्षस्य ध्रुवमनित्यत्वम् । ...न चाप्यत्वेनापि कार्यापेक्षा, स्वात्मस्वरूपत्वे सत्यनाप्यत्वात् । स्वरूपव्यतिरिक्तत्वेऽपि ब्रह्मणो नाप्यत्वम्, सर्वगतत्वेन नित्याप्तस्वरूपत्वात् सर्वेण ब्रह्मण:, आकाशस्येव । नापि संस्कार्यो मोक्षः, येन व्यापारमपेक्षेत । संस्कारो हि नाम संस्कार्यस्य गुणाधानेन वा स्याद्दोषापनयनेन वा । न तावद्गुणाधानेन संभवति, अनाधेयातिशयब्रह्मस्वरूपत्वान्मोक्षस्य । नापि दोषापनयनेन, नित्यशुद्धब्रह्मस्वरूपत्वान्मोक्षस्य ।

Say the *Naiskarmyasiddhi* (1-53)—

उत्पाद्यमाप्यं संस्कार्यं विकार्यं च क्रियाफलम् ।
नैव मुक्तिर्यतस्तस्मात् कर्म तस्या न साधनम् ॥

and the *Sambandhavārtika* (236)—

उत्पत्तिराप्तिः संस्कारो विकारश्च विधे. फलम् ।
मुक्तिर्विलक्षणैतेभ्यस्तेनेहानर्थको विधिः ॥

The *Sankṣepaśārīraka* (1-314) also says—

निःश्रेयसं न खलु साध्यमतः क्रियाभिर्ज्ञानेन वा द्वयसमुच्चयवर्त्मना वा ।
उत्पत्तिराप्तिविकृती च न संस्कृतिश्च यस्मान्न सभवति वर्णितवर्त्मनेह ॥

[Origination, attainment, purification and modification are the fruits of *karma* i.e , injunction , liberation is different from these , therefore *karma* is not the means of liberation and injunction here is futile. Liberation is not effected either by the performance of rituals or achieved afresh by *jñāna* or by the combination of the two]

The *Sūtrabhāṣya* (1-1-4-4) emphatically gives the verdict in this respect—

अतोऽन्यन्मोक्षं प्रति क्रियानुप्रवेशद्वारं न शक्यं केनचिद्दर्शयितुम्।
तस्मात्, ज्ञानमेकं मुक्त्वा क्रियाया गन्धमात्रस्याप्यनुप्रवेश इह नोपपद्यते।

[Besides, apart from these, nobody can show any other doorway through which action can be associated with liberation. Therefore, apart from the only means viz., *Jñāna*, it is impossible that liberation should stand in relation to even the slightest trace of any action.]

6.9.3 Injunction ineffective in respect of Knowledge; Semblance of Injunction—Its purpose

This being the case, the knowledge of Brahman-Ātman exactly as It is, is not dependent on injunction. Like the sharpness of a razor etc., striking against a stone etc., the verbs in the imperative mood etc., though used in the Śruti in connection with this Knowledge, become ineffective inasmuch as they refer to something which cannot be enjoined, as it relates to Brahman-Ātman which does not lend itself to rejection or acceptance. The semblance of injunction is meant for weaning the one hankering after the supreme goal back from objects towards which one inclines naturally and for diverting the stream of thoughts towards the inner Self. In ordinary parlance also, when such directive sentences as 'look at this', 'lend an ear to that' etc., are uttered, all that is meant is, 'be attentive to this', but not 'acquire this knowledge directly'. All that can be done is to draw one's attention to the object of knowledge; when this is done the knowledge arises by itself in conformity with the object and the means of knowledge. It can neither be produced by a hundred injunctions nor debarred by a hundred prohibitions—

तत्रैवं सति यथाभूतब्रह्मात्मविषयमपि ज्ञान न चोदनातन्त्रम्। तद्विषये लिङादय. श्रूयमाणा अपि अनियोज्यविषयत्वात् कुण्ठीभवन्ति, उपलादिषु प्रयुक्तक्षुरतैक्ष्ण्यादिवत्, अहेयानुपादेयवस्तुविषयत्वात्। किमर्थानि तर्हि 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः' इत्यादीनि विधिच्छायानि वचनानि? ...यो हि बहिर्मुखः प्रवर्तते पुरुषः ... तमात्यन्तिकपुरुषार्थवाञ्छिन स्वाभाविककार्यकरणसङ्घातप्रवृत्तिगोचराद्विमुखीकृत्य प्रत्यगात्मस्रोतस्तया प्रवर्तयन्ति 'आत्मा वा अरे द्रष्टव्यः' इत्यादीनि। (Sū Bhā. 1-1-4-4).

लोकेऽपि 'इद पश्य', 'इदमाकर्णय' इति चैवजातीयकेषु निर्देशेषु प्रणिधानमात्र कुर्वित्युच्यते, न साक्षाज्ज्ञानमेव कुर्विति। ... तस्मात् त प्रति ज्ञानविषय एव दर्शयितव्यो ज्ञापयितुकामेन। तस्मिन् दर्शिते स्वयमेव यथाविषय यथाप्रमाणं च ज्ञानमुत्पद्यते। ... न तन्नियोगशतेनापि कारयितु शक्यते, न च प्रतिषेधशतेनापि वारयितु शक्यते। (Sū. Bhā. 3-2-5-21).

6 9 4 Sastra neither directs nor hinders; As Pramana it just reveals

It is thus clear that Śruti passages do exist which speak of mere entities as such, without any relation to injunctions and prohibitions and factors connected with them as subsidiaries, for, the All-pervasive Brahman-Ātman presented by the Upaniṣads alone is not subsidiary to anything else. It cannot be said that if they were not to form part of injunctions and prohibitions and if they be mere statements of facts, since there will then be nothing either to be rejected or accepted, the Upaniṣadic sentences would be futile, as in the statement 'the earth has seven islands'. Even in the case of a mere statement of fact like 'this is a rope and not a snake' etc., purposefulness is seen through the removal of fear caused by delusion. Similarly here also, Upaniṣadic sentences which, by virtue

of their statement of the fact that Self is not subject to transmigration, remove the illusion of the transmigratory nature of Self, are purposeful—

यदपि केचिदाहुः—प्रवृत्तिनिवृत्तिविधितच्छेषव्यतिरेकेण केवलवस्तुवादी वेदभागो नास्तीति, तन्न। औपनिषदस्य पुरुषस्यानन्यशेषत्वात्। . . . यदप्युक्तं कर्तव्यविध्यनुप्रवेशमन्तरेण वस्तुमात्रमुच्यमानमनर्थकं स्यात् 'सप्तद्वीपा वसुमती' इत्यादिवदिति—तत्परिहृतम् । . . . वस्तुमात्रकथनेऽपि 'रज्जुरियं नायं सर्पः' इत्यादौ भ्रान्तिजनितभीतिनिवर्तनेनार्थवत्त्वं दृष्टम्। तथेहाप्यसंसार्यात्मवस्तुकथनेन संसारित्वभ्रान्तिनिवर्तनेनार्थवत्त्वं स्यात् । (Sū. Bhā. 1-1-4-4)

It follows that Śāstra—Śruti, Smṛti etc.,—is not merely that which ordains or prohibits performance of action as expressed in—

प्रवृत्तिर्वा निवृत्तिर्वा नित्येन कृतकेन वा।
पुंसां येनोपदिश्येत तच्छास्त्रमभिधीयते ॥

But the characteristic of Śāstra is that it reveals what is good as leading to the Supreme—शास्त्रत्वं हितशासनात्.

The test of the validity or otherwise of a passage is not whether it is a statement pertaining to an existing entity, *siddhavastu*, or an action, but its capacity to generate certain and fruitful knowledge. Since certain and fruitful knowledge is generated by passages setting forth the nature of Self, how can they lose their validity? So says the *Bṛhadāraṇyakopaniṣadbhāṣya* (1-4-7)—

न वाक्यस्य वस्त्वन्वाख्यानं क्रियान्वाख्यानं वा प्रामाण्याप्रामाण्यकारणम्, किं तर्हि? निश्चितफलवद्विज्ञानोत्पादकत्वम्। तद्यत्रास्ति तत् प्रमाणं वाक्यं, यत्र नास्ति तदप्रमाणम् । किञ्च भोः पृच्छामस्त्वाम् आत्मस्वरूपान्वाख्यानपरेषु वाक्येषु फलवन्निश्चितं च विज्ञानमुत्पद्यते न वा? उत्पद्यते चेत्कथमप्रामाण्यमिति?

The *Vivaranaprameyasangraha* (1-1-4-4-1) says—

न च प्रवृत्तिनिवृत्तिसाध्ययोरिष्टपरिहारयोरभावादपुरुषार्थे ब्रह्मणि कथ वेदान्तप्रामाण्यमिति शङ्कनीयम्। लोको हि इष्टप्राप्त्यनिष्टपरिहारावेव साक्षात्प्रार्थयते, न प्रवृत्तिनिवृत्ती, तयोरायासात्मकत्वात्। अप्राप्तग्रामादिप्राप्तावपरिहृतरोगादिपरिहारे चायासमन्तरेणाभिलषितसिद्ध्यभावादायासं पुरुषः सहेतापि, यत्र तु प्राप्तमेव कण्ठचामीकरादिकमजानान. पुरुष पुनः प्राप्तुमिच्छति परिहृतमेव च रज्जुसर्पादिक परिजिहीर्षति, तत्र ज्ञानमात्रादभीष्टसिद्धौ कुत आयासं सहेत। नहि तत्रायासोऽपेक्ष्यते, प्रत्युत ज्ञाने सति पूर्वोऽप्यायासः परिह्रियते। एव च सति नित्यप्राप्तस्य ब्रह्मणः प्राप्तौ नित्यनिवृत्तस्य संसारस्य परिहारे च हेतुभूतं तत्त्वज्ञान जनयता वेदान्ताना कुतोऽपुरुषार्थपर्यवसायित्वशङ्का। तस्माद्वेदान्ताना ब्रह्मणि प्रामाण्य केनापि वारयितु न शक्यम्।

[It should not be doubted as to how the Vedānta can be a *pramāna* in respect of Brahman which is not an end that is sought after, since the knowledge of Brahman neither enjoins nor prohibits action, by which what is desired is attained or what is not desirable is got rid of. In the world, attainment of what is desired and getting rid of what is not desired is directly prayed for and not the performance of action or abstinence from it, as both involve strenuous exertion Where the desired end is not realised without effort as in the reaching of a village etc., that is not reached or in getting rid of a disease that is to be cured etc., exertion is no doubt put up with. But where a person wishes to secure again the necklace which he is already in possession of, but has forgotten, or where one wishes to get rid of the snake which is not at all there but erroneously seen in a rope, there, since the desired end is achieved by the right knowledge alone, for what reason should he put up with exertion? Indeed there is no need for any exertion here On the other hand, when enlightenment dawns, all exertion is got rid of. This being the case, where is the suspicion that the Vedāntas will

end up in futility, while they generate the knowledge which causes the attainment of the ever-attained Brahman and resolution of the ever-averted transmigration? Thus none can refute the validity of the Vedāntas in respect of Brahman-knowledge.]

Says the *Bṛhadāraṇyakopaniṣadbhāṣya* (2-1-20)—

पुरुषेच्छारागादिवैचित्र्याच्च । अनेका हि पुरुषाणामिच्छा । रागादयश्च दोषा विचित्राः । ततश्च बाह्यविषयरागाद्यपहृतचेतसो न शास्त्रं निवर्तयितुं शक्तम् । नापि स्वभावतो बाह्यविषयविरक्तचेतसो विषयेषु प्रवर्तयितुं शक्तम् । किन्तु शास्त्रादेतावदेव भवति, इष्टसाधनमिदम्, अनिष्टसाधनमिदम् इति साध्यसाधनसम्बन्धविशेषाभिव्यक्तिः । प्रदीपादिवत् तमसि रूपादिज्ञानम् । न तु शास्त्रं भृत्यानिव बलान्निवर्तयति नियोजयति वा ।

[Also the diversity of people's desire, attachments etc., is another reason People have innumerable desires and various defects such as attachment Therefore, the Śāstra is powerless to hold back such who are lured by the attachment etc., to external objects, nor can it persuade those that are naturally averse to external objects to go after them But the Śāstra does this much that it points out what leads to good and what to evil, thereby indicating the particular relations that subsist between the ends and means, just as a lamp, for instance, helps to reveal forms in the dark, and it neither hinders nor directs a person by force as if he were a slave.]

Says the *Vivaraṇaprameyasaṅgraha* (1-1-4-4-1)—

तस्मात्प्रत्यक्षादिवच्छब्दस्याप्यनधिगताबाधितासन्दिग्धार्थबोधकत्वमात्र प्रामाण्यनिमित्तम् । तच्च कार्यब्रह्मवाक्ययोः समानम् । तथा च सति पूर्वपक्षिणा वेदान्तानामप्रामाण्यसिद्धये महता प्रयासेन यद्विधिपरत्वकल्पनं तदकाण्डे ताण्डवितम् । तस्मात्सिद्धे ब्रह्मणि वेदान्तानां प्रामाण्यमिति ।

[Therefore, like perception, verbal testimony is also a means of valid knowledge inasmuch as it makes known, without room for any doubt, something that is not already known and is uncontradicted This applies equally to sentences which ordain

action as also those which make known Brahman This being the case, the frantic display exhibited with considerable effort by the opponent for establishing injunction as the purport of the Vedānta, with the intention of disproving its validity, is totally irrelevant. Thus is established the validity of the Vedānta in producing Brahman-knowledge]

The purposefulness of the Upaniṣadic statements which generate the knowledge of Brahman-Ātman is driven home emphatically by the *Sūtrabhāṣya* (1-1-4-4)—

तस्मान्नावगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वम् । यस्य तु यथापूर्वं संसारित्व नासाववगतब्रह्मात्मभाव इत्यनवद्यम् ।

[He who has realised his identity with Brahman is no longer involved in the world as before, per contra, he who is involved in the world as before has not realised the identity This stand is unassailable]

6.9.5 Fruit of Brahmavidya—Getting established in Brahman; cessation of action

The fruit of Brahmavidyā the Supreme knowledge, is getting established in Brahman in which any type of action whatever is conspicuous by its absence This *Svarūpa* is as pointed out by the Śruti—यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत्.

Says the *Gītā* (III-17, 18)—

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेपु कश्चिदर्थव्यपाश्रयः ॥

[For him, who verily rejoices in Self alone, who is content with Self and quite happy in Self alone, there is nothing by way of duty.

For him, there is here nothing to be gained by performance of any action or abstinence from it. Nor is there, in all beings, any he should resort to for any gain]

Says the *Bhāsya* on Br U (1-3-1) after a detailed discussion—

कलञ्जभक्षणादिप्रवृत्तेः मिथ्याज्ञाननिमित्तत्वम् अनर्थार्थत्व च यथा तथा शास्त्रविहितप्रवृत्तीनामपि । तस्मात् परमात्मयाथात्म्यविज्ञानवतः शास्त्रविहित-प्रवृत्तीनामपि मिथ्याज्ञाननिमित्तत्वेन अनर्थार्थत्वेन च तुल्यत्वात् परमात्मज्ञानेन विपरीतज्ञाने निवर्तिते युक्त एवाभाव । . . तथा अविद्यादिदोषवतः स्वभावप्राप्तेष्टानिष्टप्राप्तिपरिहारार्थिनः तदर्थान्येव नित्यानीति युक्तम् । त प्रति विहितत्वात् । न परमात्मयाथात्म्यविज्ञानवतः शमोपायव्यतिरेकेण किञ्चित् कर्म विहितमुपलभ्यते । कर्मनिमित्तदेवतादिसर्वसाधनविज्ञानोपमर्देन ह्यात्मज्ञान विधीयते । न चोपमर्दितक्रियाकारकादिविज्ञानस्य कर्मप्रवृत्तिरुप-पद्यते, विशिष्टक्रियासाधनादिज्ञानपूर्वकत्वात् क्रियाप्रवृत्तेः । न हि देशकाला-द्यनवच्छिन्नास्थूलाद्वयादिब्रह्मप्रत्ययधारिण कर्मावसरोऽस्ति । .. तस्मात् परमात्मयाथात्म्यज्ञानविधेरपि तद्विपरीतस्थूलद्वैतादिज्ञाननिवर्तकत्वात् साम-र्थ्यात् सर्वकर्मप्रतिषेधविध्यर्थत्व सम्पद्यते कर्मप्रवृत्त्यभावस्य तुल्यत्वात् ।

[Just as the tendency to eat forbidden food like *kalañja* etc , is due to a false knowledge and productive of harm, so is the tendency to do acts enjoined by Śāstra Therefore for one who has true knowledge of the Supreme Self, the tendency to do these acts enjoined by the Śāstra, being equally due to a false knowledge and productive of harm, will rightly naturally cease when that false knowledge has been dispelled by the knowledge of the Supreme Self Similarly the obligatory rites performed by one who has the defects of ignorance etc , and who, out of natural promptings, seeks to attain good and avoid evil, are intended for that purpose alone, for they are enjoined on him. On one who knows the true nature of the Supreme Self, no work is found to be enjoined except what leads to the cessation of

activities. Self-knowledge is inculcated through the obliteration of the very cause of rites viz., the consciousness of all its means such as the gods. One, whose consciousness of action, its causal factors etc , has been obliterated, cannot presumably have the tendency to perform rites, for this presupposes a knowledge of specific actions, their means etc One who entertains the knowledge that he is Brahman without the limitation of space, time etc , devoid of grossness, duality etc , has certainly no room for the performance of rites Therefore the Vedic dictum inculcating the true nature of the Supreme Self, by way of removing the erroneous notions about Its being gross, dual and so on, automatically assumes the character of prohibition of all action, for both imply a cessation of the tendency to action.]

If there be the operation of causal factors such as the agent etc , verily the pure Reality is not seen ; and if the pure Reality is attained, there would be no operation of causal factors. Says the *Sambandhavārtika* (166, 167)—

कारकव्यवहारे हि शुद्ध वस्तु न वीक्ष्यते ॥
शुद्धे वस्तुनि सिद्धे च कारकव्यापृतिस्तथा ।

6.10.1 Jnananishtha—Devotion to Knowledge

It thus follows that to one who is devoted to the pursuit of knowledge, the observance of rituals is of no use since the observance of rituals and the devotion to knowledge cannot co-exist. There is considerable incompatibility between knowledge and rituals inasmuch as their natures are entirely antithetical. It is only he who regards himself as the agent of action that can perform the rituals ; but the nature of knowledge is altogether different and it dispels all such ideas. All the wrong ideas beginning with the identification of Self with the physical body etc., are eradicated by knowledge, while they are reinforced by action. Ignorance of Ātman

is at the root of action, but the knowledge of Ātman destroys both How is it possible for one to perform the prescribed rituals while engaged in the pursuit of knowledge inasmuch as they are incompatible! It is as much impossible as the co-existence of light and darkness. One cannot keep one's eyes open and closed at the same time. It is equally impossible to combine knowledge and rituals. Can one who is looking westward look eastward? How is one whose mind is directed towards the innermost Ātman fit to take part in external activities? So says Śrī Ācāryapāda in the *Sarvavedāntasiddhāntasārasangraha* (857 to 862)—

ज्ञाननिष्ठातत्परस्य नैव कर्मोपयुज्यते ।
कर्मणो ज्ञाननिष्ठाया न सिध्यति सहस्थितिः ॥
परस्परविरुद्धत्वात् तयोर्भिन्नस्वभावयोः ।
कर्तृत्वभावनापूर्वं कर्म ज्ञान विलक्षणम् ॥
देहात्मबुद्धेर्विच्छित्यै ज्ञान कर्म विवृद्धये ।
अज्ञानमूलक कर्म ज्ञानन्तूभयनाशकम् ॥
ज्ञानेन कर्मणो योगः कथ सिध्यति वैरिणा ।
सहयोगो न घटते यथा तिमिरतेजसोः ॥
निमेषोन्मेषयोर्वापि तथैव ज्ञानकर्मणोः ॥
प्रतीची पश्यतः पुसः कुतः प्राचीविलोकनम् ।
प्रत्यक्प्रवणचित्तस्य कुतः कर्मणि योग्यता ॥

Also in respect of this *jñānaniṣṭhā*, devotion to knowledge, Śrī Ācāryapāda says in the *Gītābhāṣya* (XVIII-55)—

न हि पूर्वसमुद्रं जिगमिषोः प्रातिलोम्येन प्रत्यक्समुद्र जिगमिषुणा समानमार्गत्व संभवति । प्रत्यगात्मविषयप्रत्ययसन्तानकरणाभिनिवेशश्च ज्ञान-

निष्ठा । सा च प्रत्यक्समुद्रगमनवत् कर्मणा सहभावित्वेन विरुध्यते । पर्वत-सर्षपयोरिवान्तरवान् विरोधः प्रमाणविदा निश्चितः । तस्मात् सर्वकर्म-संन्यासेनैव ज्ञाननिष्ठा कार्या इति सिद्धम् ।

[He who wishes to reach the eastern ocean should not indeed travel in the opposite direction i e , by the same road as the one chosen by the person who wishes to go to the western ocean. And the devotion to knowledge consists in an intent effort towards maintaining a continuous stream of the consciousness of the Inner self. There would be contradiction if it were to be conjoined with ritual which is like going towards the western ocean. It is a firm conviction of experts in the *pramānaśāstra* that the difference between the two is as wide as that between a mountain and a mustard seed Hence the conclusion that the devotion to knowledge is to be adhered to only by renouncing all action]

6.10.2 Sadhanas like Sama, Dama, Samnyasa etc., stem from Svarupa

The *Māṇḍūkyakārikā* (4-86) points out that to those who abide in Brahman-Ātman, humility is natural. The tranquillity of mind is also declared to be spontaneous. They are said to have attained the state of sense-control which is quite natural to them and not attained through effort. He who thus realises Brahman which is all peace and tranquillity, himself becomes peaceful and tranquil, the very Brahman Itself—

> विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।
> दमः प्रकृतिदान्तत्वादेव विद्वाञ्शमं व्रजेत् ॥

The *sādhanas* for the realisation of Brahman-Ātman like *śama, dama* etc., are thus seen to stem from the very nature of Brahman-Ātman Itself; so is *samnyāsa,* which, as the Śruti says, is the very *Svarūpa* of Brahman. It is also pointed out that *samnyāsa* excels all else—

संन्यासस्य स्वरूपत्वात् सर्वोत्तमत्वाच्च । 'न्यास इति ब्रह्मा ब्रह्मा हि पर' इति 'न्यास एवात्यरेचयत्' इति संन्यासस्यैव ब्रह्मत्वसर्वश्रेष्ठतमत्व-श्रवणात् । (*Śaṅkarānandīya* on the *Gītā* V-2)

The characteristics of one who is established in Brahman are the very means for attaining that state as is made clear in the *Gītābhāsya* (II-55)—

सर्वत्रैव ह्यध्यात्मशास्त्रे कृतार्थलक्षणानि यानि तान्येव साधनान्युप-दिश्यन्ते, यत्नसाध्यत्वात् ।

This principle may be borne in mind in connection with the *sādhanas* for *jñāna* as given in the *Gītā* (XIII-7 to 11) and the divine endowments, the *daivīsampat*, leading to liberation as in the *Gītā* (XVI) and elsewhere as well.

6.10 3 Adhikaris for Karma and Jnana—Difference reiterated

The vast difference in competency between the one fit for *karma* and the one fit for *jñāna* is pointed out by the *Svārājyasiddhi* (1-10)—

अर्थी दक्षो द्विजोऽहं बुध इति मतिमान् कर्मसूक्तोऽधिकारी
शान्तो दान्तः परिव्राडुपरमपरमो ब्रह्मविद्याधिकारी ।
इत्थ भेदे विवक्षन् समुदितमुभय मुक्तिहेतु, सुशीतम्
नीरं वैश्वानरं चोभयमहह तृषोच्छेदकाम पिबेत्स. ॥

[A person who thinks 'I desire to secure the fruit of *karma*, I have the material wealth and the knowledge required for *karma*, I am diligent and twice-born' is said to be competent to perform *karma*, while the one, who is tranquil, has control over the senses, has renounced the worldly life and is totally intrusive, is competent to tread the path of *Brahmavidyā*. Such being the difference, to say that both *karma* and *jñāna* together lead to salvation is, alas, like prescribing the drinking of both water and fire, for one who wishes to quench his thirst.]

An important difference in the equipment between the two *adhikāris* is seen to be this—The *adhikāri* for *karma* is one who proceeds as per the dictates of his wishes, who has the consciousness of the form 'I am the doer', 'I am *brāhmaṇa*' etc., and proceeds to achieve his desires here and hereafter, by performing *karma* as per the Sāstraic injunctions. He uses what he considers as the existing material known through the external *pramānas* to achieve something anew. It is clear that in this case though he may be aware of the distinction between the gross body and what he considers as himself, he is not aware of the distinction between the *antaḥkarana* and his real Self. On the other hand, the seeker who undertakes enquiry, sets aside his likes and dislikes and is aware that *brāhmanahood*, doership etc., are the result of superimposition Whatever he does therefore is only to remove the impediments in the way of realising his ever existing pure *Svarūpa* bereft of *antahkarana* etc. Moreover the Śruti etc , (*linga, vākya, prakaraṇa. sthāna, samākhya*) are not the only *pramāna* in the enquiry into Brahman, as they are in the enquiry into religious duty ; but here the Śruti etc , the experience of the enlightened, as also *manana* and *nididhyāsana* as aided by reasoning, are *pramāṇa* since the knowledge of Brahman culminates in experience and it relates to an existing entity, unlike what is to be accomplished by the performance of religious duty when it fructifies some time in future. So says the *Sūtrabhāsya* (1-1-2-2)—

न धर्मजिज्ञासायामिव श्रुत्यादय एव प्रमाण ब्रह्मजिज्ञासायाम्, किन्तु श्रुत्यादयोऽनुभवादयश्च यथासंभवमिह प्रमाणम्, अनुभवावसानत्वाद्भूतवस्तु-विषयत्वाच्च ब्रह्मज्ञानस्य । कर्तव्ये हि विषये नानुभवापेक्षाऽस्तीति श्रुत्यादीना-मेव प्रामाण्य स्यात् ।

From all this it is clear that *karma* and *jñāna* are poles apart in respect of fruit, means, nature, *adhikārī* and *pramāna* Nowhere is to be found any *pramāṇa* to show that *karma* such as rites, gifts etc., by itself leads directly to salvation—

साक्षादेषाम् मोक्षहेतुत्वमेवमन्विच्छन्तोऽप्यागमान्न प्रतीमः ॥

(*Sanksepaśārīraka*—4–50)

Also there is no question of their combining together to lead to salvation, nor is *jñāna* in need of *karma* in yielding its fruit. So says the *Sūtrabhāsya*—

अग्नीन्धनादीन्याश्रमकर्माणि विद्यया स्वार्थसिद्धौ नापेक्षितव्यानि ।

on the *Sūtra* (3-4-5-25) अत एव चाग्नीन्धनाद्यनपेक्षा. On the other hand, one must be endowed with self-control, calmness and the like, since these are enjoined as subsidiaries of knowledge; and hence have to be practised perforce. So says the *Sūtra* (3-4-6-27)—

शमदमाद्युपेतः स्यात्तथापि तु तद्विधेस्तदङ्गतया तेषामवश्यानुष्ठेयत्वात् ।

The reference in the *Sūtra* is to the Śruti (Br U 4-4-23)—

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति ।

[Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and of concentrated mind, and sees Self in himself]

The *Bhāsya* on the above *Sūtra* says—

एवंविदिति विद्यासंयोगात् प्रत्यासन्नानि विद्यासाधनानि शमादीनि ।

[Such means as self-control etc., which are connected by the clause 'He who knows it as such', are proximate to knowledge]

6.10.4 All human and celestial beings eligible for Jnana

It is seen also in the *Sūtras* तदुपर्यपि बादरायणः संभवात् । (26) and भावं तु बादरायणोऽस्ति हि । (33) in the *Devatādhikaraṇa*

and the *Bhāṣya* thereon, that divine beings are also qualified for knowledge which alone leads to liberation, for this is possible though they have no competence for religious rites—

देवादीनां नास्ति कर्माधिकारो विद्या तेषा केवला मुक्तिहेतु.।

(*Sanksepaśārīraka*—4-49)

The *Sūtrabhāṣya* (1-3-9-38) points out that none can dispute the dawn of knowledge and the inevitable result of the good tendencies acquired in the past, in the case of *Brahmajñānis* like Vidura, Dharmavyādha etc., though they are not the twice-born The competency for all the four *varnas* in respect of hearing through *purāṇas* and *itihāsas* as mentioned in the Smṛti is recalled by the *Bhāsya*—

येषा पुन. पूर्वकृतसंस्कारवशाद्विदुरधर्मव्याधप्रभृतीना ज्ञानोत्पत्ति', तेषा न शक्यते फलप्राप्ति प्रतिषेद्धुम्, ज्ञानस्यैकान्तिकफलत्वात्। 'श्रावयेच्चतुरो वर्णान्' इति चेतिहासपुराणाधिगमे चातुर्वर्ण्यस्याधिकारस्मरणात।

Again the instances of the *Brahmajñanis* like Raikva, Vācaknavī Gārgī etc., as cited in the Śruti are pointed out by the *Bhāsya* on the *Sūtra* (3-4-9-36)—

अन्तरा चापि तु तद्दृष्टेः।

[As a matter of fact, a person not belonging to any order is also entitled to *Brahmavidyā*, as such cases are met with in the Upaniṣads.]

'अन्तरा चापि तु' अनाश्रमित्वेन वर्तमानोऽपि विद्यायामधिक्रियते। कुतः? तद्दृष्टे'। रैक्ववाचक्नवीप्रभृतीनामेवंभूतानामपि ब्रह्मवित्त्वश्रुत्युपलब्धे।

Also *saṁnyāsa* is ordained by the Śruti as an aid to secure *Brahmavidyā*, as shown in the *Parāmarśādhikaraṇa* (3-4-2), the *Bhāṣya* on which quotes the Śruti (*Jābālopaniṣad*-5)

*

अथ परिव्राड्विवर्णवासा मुण्डोऽपरिग्रहः शुचिरद्रोही भैक्षाणो ब्रह्मभूयाय भवति ।

[Then the monk who adopts a different coloured robe, shaves his head and desists from accepting wealth etc., becomes pure and free from enmity and resorts to begging, becomes fit to attain *Brahmanhood*]

Śruti emphasises that immortality is secured not by *karma*, not by progeny, not by wealth but only by the renunciation of all these—

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।

All this leads to the conclusion that *karma* cannot be associated with *jñāna* in any manner On the other hand, as Śrī Bhagavān says (*Gītā* IV-37)—

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते . . .

jñāna totally destroys all *karma*, competency, fruits, etc., along with its root Avidyā. This is the import of the *Sūtra* (3-4-1-16) उपमर्दं च.

6.11.1 Karma prelude to Jnana

Here the question naturally arises as to whether there is no need at all for *karma*. Is it to be shunned totally? Not so. It depends on the competency of the seeker. He who is in the throes of *karma* cannot be asked to shake it off all at once. However, the seeker after liberation should scrupulously avoid all *karma* that is prohibited or motivated by desire He should perform the obligatory and the occasional rites which would result in the purification of the mind by cleansing it of sin due to *rajas* and *tamas*. Says the *Mahābhārata*—

मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।

नित्यनैमित्तिके कुर्यात् प्रत्यवायजिहासया ॥

in accordance with the Śruti—

धर्मेण पापमपनुदति । (*Ma. Nā. U.*)

This results in the inclination towards the self—*pratyak-pravanatā*. Since such is the greatness of the performance of obligatory actions, aspirants after liberation, seeking the knowledge of Self, must always perform for purposes of self-purification, actions obligatory, every day and on specified occasions. So says the *Naiskarmyasiddhi* and quotes the words of the Omniscient Lord (*Gītā* IV-3) as authority—

यतो नित्यकर्मानुष्ठानस्यैष महिमा—

तस्मान्मुमुक्षुभिः कार्यमात्मज्ञानाभिलाषिभि. ।
नित्य नैमित्तिकं कर्म सदैवात्मविशुद्धये ॥ (1–50)

यथोक्तेऽर्थे सर्वज्ञवचन प्रमाणम्—

आरुरुक्षोर्मुनेर्योग कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शम एवेति च स्मृतिः ॥ (1–51)

For the one, who has given up the fruits of *karma* and wishes to ascend to *yoga*, *karma* is said to be the means. But when he has ascended to *yoga*, renunciation of *karma* is said to be the means. A person is said to have ascended to *yoga*, when he is not attached to sense-objects and actions including even the obligatory, and renounces all thoughts giving rise to desire for objects here and hereafter. So says the *Gītā* (VI-4)—

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥

This shows that prior to renunciation of all *karma*, for securing *jñānaniṣṭhā* i.e., devoted abidance in knowledge, the capacity for it, *jñānaniṣṭhāyogyatā*, must be secured which can be only by the performance of *karma*.

6.11.2 Svadharma

स्वे स्वे कर्मण्यभिरतः ससिद्धिं लभते नरः ।
स्वकर्मनिरत. सिद्धिं यथा विन्दति तच्छृणु ॥
यत. प्रवृत्तिर्भूताना येन सर्वमिद ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(*Gītā* XVIII-45, 46)

The *Bhāsya* thereon says—

स्वे स्वे यथोक्तभेदे कर्मण्यभिरतः तत्पर. संसिद्धिं स्वकर्मानुष्ठानादशुद्धिक्षये सति कायेन्द्रियाणा ज्ञाननिष्ठायोग्यतालक्षणा ससिद्धिं लभते प्राप्नोति नरोऽधिकृतः पुरुषः । किं स्वकर्मानुष्ठानत एव साक्षात् ससिद्धिः ? न । कथ तर्हि ? स्वकर्मनिरत सिद्धिं यथा येन प्रकारेण विन्दति तच्छृणु ।

यतो यस्मात् प्रवृत्तिरुत्पत्तिश्चेष्टा वा यस्मादन्तर्यामिण ईश्वराद्भूताना प्राणिना स्यात् । येनेश्वरेण सर्वमिद जगत् तत व्याप्तम्, स्वकर्मणा पूर्वोक्तेन प्रतिवर्णं तमीश्वरमभ्यर्च्य पूजयित्वा आराध्य केवल ज्ञाननिष्ठायोग्यतालक्षणा सिद्धिं विन्दति मानवो मनुष्यः ।

Devoted, each to his own duty as ordained, according to his natural qualification, he secures the competency for devoted abidance in knowledge, which consists in the body and sense becoming qualified for the devotion to knowledge, after all their impurities have been washed away by the performance of one's own duty.

This competency is secured not by mere performance of one's own duty, but by worshipping, through the performance of his duty as ordained, the indwelling Lord from whom issues forth all activity of the creatures.

The import of the teaching pertaining to the discipline of *karmayoga* along with *jñānayoga* mercifully taught in great detail in the *Gītā* from the start of the

Upadeśa till the end is this—that the seeker, depending on his natural endowments, birth, order in life etc., should do what is appropriate for him, his *svadharma*. This, however, is not what he thinks he is fit for as being able to accomplish dexterously, as matters like *dharma* and *adharma* etc., are involved, which are beyond the pale of his vision The Śāstra, whose concern is these topics, ordains his *dharma*, as the *Sūtrabhāsya* (3–4–10–40) points out—

यो हि य प्रति विधीयते स तस्य धर्मो न तु यो येन स्वनुष्ठातु शक्यते।

That *svadharma* alone is to be performed is emphasized by such statements as 'Better is one's own duty though it falls short of perfection' and 'Better die doing one's own duty' etc.—

श्रेयान् स्वधर्मो विगुणः, स्वधर्मे निधन श्रेयः (*Gīta* III-35)

6 11.3 Desire for Realisation

The Śrutis say—नास्त्यकृतः कृतेन (*Mu. U.* 1–2–12) .तद्यथेह कर्मचितो लोकः क्षीयत एवमेवामुत्र पुण्यचितो लोक क्षीयते (*Ch. U.* 8–1–6) तरति शोकमात्मवित् (*Ch. U.* 7–1–3)

[The Eternal is not produced by *karma*. Just as in the world, the enjoyable things earned through work get exhausted, so also the enjoyable things in the other world that are earned through merit. The knower of Ātman crosses the ocean of sorrow.]

वेदाहमेत पुरुप महान्तम् आदित्यवर्णं तमसः परस्तात्। तमेव विद्वानमृत इह भवति। नान्यः पन्था विद्यतेऽयनाय। (*Purusasūkta*)

[I have realised this Great Being who is effulgent like the Sun, beyond all darkness One who knows Him thus, becomes immortal here. No other means is in evidence, for liberation.]

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ (*Mu. U* 2-1-2)

[He is bright, formless, all-pervading, existing without and within, unborn, without *prāṇa*, without mind, pure and beyond *avyākṛta* which is beyond all.]

अहं ब्रह्मास्मि [I am Brahman] (*Br. U.* 1-4-10).

In like manner the *Gītā* teaches the ephemeral nature of *karmaphala*, the splendour of Ātman, the importance of *jñāna* for liberation, the imperative need for getting rid of desires etc. So do other texts following the Śrutis and the Smṛtis. The seeker, on hearing these, is attracted by them. This generates in him the desire for realisation of Ātman and disgust for all else which are evanescent. But his mind being tuned to *karma* all along, he cannot be made to take up the necessary discipline for *jñānaniṣṭhā* all at once. He must secure the competency for it i.e., the *sāmarthya*, ability, in addition to *arthitva* which is the desire to know. Though the seeker gives up prohibited action leading to evil consequences as also action motivated by desire, he clings to the obligatory duties, though not for the fruits thereof as mentioned in the Śruti—

कर्मणा पितृलोको विद्यया देवलोको . . . (*Br. U.* 1–5–16)

[The world of manes is secured by *karma* and the world of gods, by meditation...]

but for fear of fall in case they are not done.

6.11.4 Relish for Atmajnana

He is first of all asked to undertake the very *karmas* for purposes of making the desire for knowledge effective by producing in him the '*ruci*' i.e., the relish for *Ātmajñāna*. The relish differs from the desire as seen from

the example of a man who desires to drink milk but does not have the relish for it because of bad liver It is this relish that is secured by the performance of the prescribed *karma*, and referred to by the word '*vividisanti*' in the Śruti (Br. U. 4–4–22), that vitalises the desire for knowledge—

तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ।

So says the *Vārtikasāra* (*Sam. pr.* 32, 33)—

वाक्याद्वेदनसौन्दर्यबोधाद्विविदिषाजनि. ।
यद्यप्यथाप्यात्मबोधे सम्पाद्या कर्मणा रुचि· ॥
दुग्धे पित्तवतोऽस्तीच्छा रुचिर्नास्ति ततोऽनयोः ।
रुचीच्छयोर्महान् भेदो रुचिर्विविदिषाऽत्र हि ॥

The necessity for *karma* as a prelude to *jñāna* in the aforesaid manner has been discussed in the *Sūtra* (3-4-6-2)—सर्वापेक्षा च यज्ञादिश्रुतेरश्ववत् ।

[All religious actions are necessary as well, on the authority of the Śruti prescribing sacrifices etc. This is like the horse]

That no extra *karma* need be performed on this account apart from what has been enjoined has been brought out in the *Āśramakarmādhikarana* (3-4-8) of the *Brahmasūtras*. This purpose is served in the case of those who cannot be placed in any order in life, like a widower etc., by their performing such virtuous acts (*dharma*) as *japa*, fasting, worship etc., which can be resorted to by men in general, as there would not be any clash whatsoever. Since the fruit of *jñāna* is one of direct experience, the mere absence of any prohibition is enough to qualify such an aspirant to undertake hearing etc. This is pointed out by the *Sūtra* (3-4-9-38)—विशेषानुग्रहश्च । [And in their case there

can be the favour of special factors like *japa*] and the *Bhāsya* thereon—

तेषामपि च विधुरादीनामविरुद्धैः पुरुषमात्रसम्बन्धिभिर्जपोपवास-देवताराधनादिभिर्धर्मविशेषैरनुग्रहो विद्यायाः सम्भवति। ...दृष्टार्था च विद्या प्रतिषेधाभावमात्रेणाप्यर्थिनमधिकरोति श्रवणादिषु।

6 11.5 Purification of mind by prescribed Karma

Here it may be noted that the performance of the prescribed *karmas* results, however, in the purification of the mind; but the performance of these very *karmas* in a spirit of dedication to the indwelling Lord would result in generating the relish for *jñāna* As described by Bhagavān Śrī Kṛṣna in the *Gītā* (IX–27, 28), whatever one does, whatever one eats, whatever one sacrifices, whatever one gives and whatever austerity one engages in, must be done as an offering to Him, as a result of which one will be liberated from the effects, good and bad, of actions So says the *Vārtikasāra* (*Sam. pr.* 26 to 30)—

प्रतिबन्धकपाप्मानं नाशयेच्चित्तसंस्कृतिः।
वर्णाश्रमादिशास्त्रेण प्रेरितोऽकरणे भयम्।
पश्यन् करोति यत्कर्म तत्संस्कारकमुच्यते॥

तमेतमिति वाक्येन प्रेरितो बोधवाञ्छया।
अन्तर्यामिण्यर्पयेद्यत्तत्स्याद्विविदिषाकरम्॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥

शुभाशुभफलैरेव मोक्ष्यसे कर्मबन्धनैः।
इत्थं विविदिषाकारि कर्म कृष्णेन वर्णितम्॥

Performance of *karma* in this manner without being in the least concerned with the fruits thereof in the spirit of the *Gītā* (II–47)—

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

with the sense of dedication and worship, is the process of the natural sublimation of all *karma* and its cause, the desire as well.

The *Bṛhadāraṇyakabhāṣya* (4-4-22) raises the question as to how one can seek to know Self through *karma*, like the daily reciting of the Vedas, since *karma* does not reveal Self as the Upaniṣads do. The objection is met by pointing out that karma is a means to purification. It is only when *karma* has purified one, that he, with his mind pure, can easily know Self that is revealed by the Upaniṣads. As the *Muṇḍakopaniṣad* says, 'But his mind being purified, he sees through meditation, that Self which has no parts'. The Smṛti also says—'A man attains knowledge only when his evil work has been destroyed' etc.—

कथ पुनर्नित्यस्वाध्यायादिभिः कर्मभिरात्मान विविदिषन्ति ? नैव हि तान्यात्मान प्रकाशयन्ति यथोपनिषदः । नैष दोषः। कर्मणा विशुद्धि-हेतुत्वात् । कर्मभिः सस्कृता हि विशुद्धात्मानः शक्नुवन्त्यात्मानमुप-निषत्प्रकाशितमप्रतिबन्धेन वेदितुम् । तथा ह्याथर्वणे 'विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कल ध्यायमानः' इति । स्मृतिश्च 'ज्ञानमुत्पद्यते पुसा क्षयात् पापस्य कर्मणः' इत्यादिः ।

The *Sūtrabhāṣya* (3–4–6–26) also points out that there are Smṛtis like—

कषायपक्तिः कर्माणि ज्ञानं तु परमा गतिः ।

कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते ॥

[Performance of the prescribed *karma* results in the scorching away of the sins, the supreme goal here being Knowledge. When sins are scorched by duties, knowledge begins to emerge]

This *Bhāsya* also cites the Śruti (Ch. U. 8-5-1)—

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तत् ।

[Now again what is called sacrifice is really *brahmacarya.*]

And again under the *Sūtra*—अनभिभवं च दर्शयति । (3-4-8-35) the *Bhāsya* says—

अनभिभवं च दर्शयति श्रुतिर्ब्रह्मचर्यादिसाधनसम्पन्नस्य रागादिभिः क्लेशैः 'एष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दते' इत्यादिना ।

[Śrutis like 'That Self does not perish, which one attains by *brahmacarya*' show that one who is equipped with practices like *brahmacarya*, is not overpowered by torments like passion.]

The commentaries make clear that the removal of torments like attachments, hatred etc , results in making the mind sufficiently tenuous—तनूकरणं—so as to remove the obstacles for *Ātmajñāna* and receive the teaching with devotion and faith. The *Bṛhadāranyakabhāṣya* mentioned above cites the *Gītā*—

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ (XVIII-5)

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ (IV-30)

[Worship, gift and austerity are purifiers of those who have no desire for fruits.

All these are knowers of sacrifice whose sins are destroyed by sacrifice.]

6.11.6 Ekagrata by Upasana

Again whatever meditation is taught in the *jñānakāṇḍa* of the Śruti is also for making one fit for the knowledge of Self, by producing in him the capacity for one-pointed attention or by enabling him to attain the abode of

Brahmā where enquiry can be undertaken. Thus all such meditations culminate in *jñāna* alone. Says the *Vārtikasāra* (*Sam. pr.* 19, 20)—

उपासनं तु यत्किञ्चिद्विद्याप्रकरणे श्रुतम् ।
तदप्यैकात्म्यविज्ञानयोग्यत्वायैव कल्प्यते ॥

चित्तस्यैकाग्र्यजननाद्ब्रह्मलोकाप्तितोऽथवा ।
ज्ञान एवोपासनानि पर्यवस्यन्ति सर्वथा ॥

In summary, the situation is this : First of all, it must be noted that instinctively everyone aspires always to secure unlimited happiness unconditioned by space and time and marked by the total absence of misery—

सुखं मे स्यात्, दुःखं मे मा भूत् ।

This is never denied. So says the *Sambandhavārtika*—

न युक्तं कामना मुक्तौ पुंसां नास्तीति भाषितुम् ।
देशकालानवच्छिन्नसुखाद्यर्थित्वदर्शनात् ॥ (290)

But there is the counter-tendency to seek this happiness not in Self where it abides, but elsewhere outside It is this wrong tendency which makes one take to all kinds of activity, even in the case of those who know with certainty that *jñāna* alone is the cause of securing the Bliss marked by the total absence of misery, for, the relish for *jñāna* is not there—

निःशेषदुःखनाशस्य स्वानन्दप्रापणस्य च ।
हेतुर्वेदनमित्येव जानन् सोऽपि न रोचते ॥

(*Vārtikasāra* 4–4–415)

This latter tendency is to be overcome To achieve this end, the Śāstra proceeds to direct the attention of the mind on which one is necessarily working always whenever

he takes to any activity whatsoever. When an action is undertaken the mind stretches (with the aid of the organs, body etc) from the doer through its modification viz., desire, to the fruit. This takes place spontaneously as it were and it looks as though it is hard to overcome it. The Śāstra expounded in detail in the *Gītā* in the manner outlined, comes out with a remedy. Far from suggesting that action be given up at once, it advocates the practice of non-attachment and worship. The fruit is to be dedicated to Īśvara, the Inner Controller and one is not to be attached to it. At the other end, instead of the doer undertaking the action on his own as prompted by desire, he is to regard himself as the servant of Īśvara and do it in the spirit of तस्यैवाहम् i.e , do only what is enjoined He does it only for the sake of Īśvara, effacing his so-called individuality. The doership and the enjoyership aspects in him are only apparent, with Īśvara occupying his place This spirit of *yoga* as given expression to in the line—

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ (*Gītā* II-48)

[Being equanimous in success and failure, evenness, is called *yoga*.]

is to be cultivated as against the desire. Though not recognised as such, this evenness, *samatva*, in the disposition of the mind, stems from the changeless Witness-self which in essence, is Brahman Itself—

निर्दोषं हि समं ब्रह्म . . . (*Gītā* V-19)

[Brahman is indeed faultless and even]

Thus the mental mode is made to start, as it were, from Īśvara, abide in Him and culminate in Him. When this gains sufficient strength, it would be able to lean

directly on the *Svarūpa*. Thus the thief of the mind which was dislodging him from his *Svarūpa* and tempting him outwards is made to become his friend aiding him in the *sādhanā* as the *Pāñcadaśī* (VII–148) says for example—

विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥

It is this transmuting power of skill of human thought—this power to transform an instrument of bondage into a step, which, when followed by further and higher steps, is to lead on to the final release from the bondage of transmigratory existence—that is referred to in the *Gītā* (II–50) in the words—योगः कर्मसु कौशलम् ।

The *Bhāsya* on it says—

स्वधर्माख्येषु कर्मसु वर्तमानस्य या सिद्ध्यसिद्ध्योः समत्वबुद्धिरीश्वरार्पितचेतस्तया तत् कौशलम् कुशलभावः । तद्धि कौशलम् यद्बन्धनस्वभावान्यपि कर्माणि समत्वबुद्ध्या स्वभावान्निवर्तन्ते ।

[That is power in *yoga* which consists in imperturbable evenness of mind in success and in failure on the part of him who is engaged in doing his own prescribed duties while his mind is fixed on Iśvara That is power in *yoga*, because, *karma* which is, by its very nature, of a binding tendency, loses its nature by the evenness of his mind]

As regards meditation, it is needless to point out that it helps to strengthen the abidance in Īśvara, with the spirit of ममैवासौ i.e., 'He is mine alone'.

6.11.7 Means for Liberation—Karma, external; Samnyasa, internal

Thus, as the *Vārtikasāra* (4–4) says—

वहिरङ्गं कर्मजात सन्यासस्यान्तरङ्गता ।

प्रत्यासन्नतरा शान्तिदान्त्याद्या इत्यसौ क्रमः ॥ (411)

[*Karmas* are external means and *samnyāsa* is the internal means for liberation Calmness, self-control etc , are the more proximate ones. This is the order of proximity]

अरुचिप्रतिबन्धस्य कर्मभिः प्रक्षये सति ।
गृहस्थो वा परिव्राड्वा शास्त्रेणात्मानमीक्षते ॥
जनकोषस्तगार्ग्यादेर्न स्याद्वेदनमन्यथा ।
सुलभन्तु परिव्राजो बहुविक्षेपवर्जनात् ॥
सोढ्वापि कर्मविक्षेप ज्ञाननिष्ठो भवेद्यदि ।
विमुच्यते गृहस्थोऽपि प्रव्रजन्त्यन्यथा पुनः ॥ (432 to 434)

[When the impediments in the way of relish for jñāna are destroyed by *karmas,* be he a householder or a *samnyāsī*, he realises the Supreme Self by means of Śāstra, otherwise Janaka, Usasta, Gārgī etc , could not have secured enlightenment But it is easier for the *samnyāsī* because of the absence of the multitude of diversions If, in spite of the diversions due to *karma,* one faces them and attains *jñānanisthā*, he attains liberation even if he be a householder, otherwise he will renounce *karma* and take to *samnyāsa.*]

Says the *Vārtikasāra* (*Sam pr.* 35 to 38)—

रुचिद्वारोपकुर्वन्ति कर्माण्यात्मविमुक्तये ।
अज्ञानस्याविरोधित्वान्न साक्षादात्मबोधवत ॥
अविद्यया न चोच्छित्तौ ज्ञानादन्यदपेक्ष्यते ।
ज्ञानोत्पत्तौ न चैवान्यच्छमादिभ्यो ह्यपेक्ष्यते ॥
शमाद्युत्पत्तये नान्यद्बुद्धिशुद्धेरपेक्ष्यते ।
बुद्धिशुद्धौ च नित्यादिकर्मभ्यो नान्यदिष्यते ॥
पारम्पर्येण कर्मैव वेदनायोपयुज्यते ।
साधनं कर्म तेनैतत्साध्य ब्रह्मात्मवेदनम् ॥

[*Karmas* being unopposed to ignorance aid liberation, not directly as the knowledge of Ātman does, but through the generation of the relish for jñāna

The destruction of Avidyā desiderates nothing other than jñāna. The dawn of jñāna desiderates nothing other than *śama* etc., which in turn desiderate none other than the purity of the mind, and this in turn desiderates only the enjoined *karmas* etc. *Karma* necessarily leads sequentially to jñāna Thus *karma* is the means to the end viz, the knowledge of Brahman-Ātman.

Says the *Sankṣepaśārīraka* (4–49, 50)—

पारम्पर्यात् कर्मणामुक्तहेतोर्विद्याङ्गत्व सर्ववर्णाश्रमाणाम् ॥
पारम्पर्यं शुद्धिहेतुत्वहेतोर्यज्ञादीना श्रूयते स्मर्यते च ।

[For this reason *karmas* pertaining to all classes and stages of life are *only an indirect aid to the knowledge of Self*

It is known from Śruti and Smrti that sacrifices etc, in view of their purifying character, are the indirect means to liberation.]

6.11.8 Relation of Karmakanda to Jnanakanda

As to how this *Karmakānda* is related to *Jñānakāṇḍa* is shown by the *Sambandhavārtika* (325, 331)—

वेदो हि सर्व एवायमैकात्म्यज्ञानसिद्धये ।
अतो नाऽन्योऽभिसम्बन्ध कर्मविज्ञानकाण्डयो. ॥
इत्येवमभिसम्बन्धः कर्मकाण्डस्य युज्यते ।
इतोऽन्यथाऽभिसम्बन्धे न किञ्चिन्मानमीक्ष्यते ॥

[The entire Veda is indeed for giving knowledge of the One Self Therefore there is no other relation between *Karmakānda* and *Jñānakāṇda.*

Such a relation alone of the *Karmakānda* is proper There is no *pramāna* in respect of any other type of relation]

Says the *Bṛhadāraṇyakopaniṣadbhāṣya* (4–4–22)—

वेदानुवचनयज्ञदानतपःशब्देन सर्वमेव नित्य कर्मोपलक्ष्यते । एव काम्यवर्जित नित्यं कर्मजात सर्वमात्मज्ञानोत्पत्तिद्वारेण मोक्षसाधनत्व प्रतिपद्यते । एव कर्मकाण्डेनास्य एकवाक्यतावगतिः ।

[The study of the Vedas, sacrifices, charity and austerity are mentioned as representative of all prescribed regular *karmas*.

Barring the *karmas* aimed at securing desires, in this manner, all the prescribed *karmas* in their entirety are for securing liberation through the doorway of production of the knowledge of Ātman Thus is seen the syntactical unity of the *Jñānakānda* with the *Karmakānda* of the Śruti.]

Again, the *Sambandhavārtika* (278, 279) says—

ज्ञानकाण्डार्थशेषत्व कर्मकाण्डस्य यत्पुनः ॥
विनियोजकहेत्वेतत्तयोर्वाक्यैकवाक्यतः ।

[As for the subsidiariness of the *Karmakānda* to the sense of the *Jñānakānda*, it is accounted for as a case of syntactical unity with sentence, because of the *vividisāśruti* being the applicatory text]

For one with his mind purified by the *karmas*, the steps leading to the desire for the knowledge of Ātman are outlined in the *Vārtikasāra* (4–4–420 to 422)—

शुद्धचित्तस्य यज्ञाद्यैर्विवेकः शुद्धिसम्भवः ।
वैराग्य ब्रह्मलोकादौ व्यनक्त्यथ सुनिर्मलम् ॥
ब्रह्मादिस्तम्बपर्यन्ते संसारेऽस्मिन्नसारताम् ।
बुद्ध्वा भोगान्निवृत्तः सन् प्रत्यक्प्रवणता व्रजेत् ॥
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ।
कुर्वन् दोषविहीन त निजात्मान बुभुत्सते ॥

[From the purity of the mind resulting from the performance of sacrifices etc., arises the discrimination between the eternal and the non-eternal. Thereafter, the unalloyed dispassion in respect of even the abode of Brahmā becomes manifest. Then on the realisation of the absolute worthlessness of this transmigratory existence right from the tiniest creature upto Brahmā, one renounces all enjoyment and turns wholly towards Ātman. Then seeing the evil in respect of each one of birth, death, old age, disease and misery, one desires to know his own Self that is absolutely flawless]

6.11.9 Process of removal of obstacles in stages

The entire process which consists in the removal of obstacles in the way of the manifestation of the self-effulgent Ātman is delineated thus by Śrī Madhusūdana-sarasvatipāda in the *Vedāntakalpalatikā* (67)—

तत्रायं क्रमः—फलपर्यन्तब्रह्मविद्योद्देशेन विहितयज्ञाद्यनुष्ठानात्, नित्यानित्यविवेकप्रतिबन्धकश्चित्तदोषः प्रतिहन्यते । ततो नित्यानित्यविवेकेन, ऐहिकामुष्मिकवैतृष्ण्यप्रतिबन्धकश्चित्तदोषोऽपसार्यते । ततो विषयवैतृष्ण्येन शमदमादिप्रतिबन्धकश्चित्तदोष. । ततः शमदमादिभिर्विपरीतप्रवृत्तिहेतुकश्चित्तदोषः । ततोऽद्वितीयब्रह्मैक्यविषयवेदान्तशक्तितात्पर्यनिश्चयफलकेन श्रवणाख्यतर्केण क्रियार्थत्वादिभिर्हेत्वाभासैर्वा, अद्वितीयब्रह्मात्मैक्ये वेदान्ताना प्रामाण्यासम्भवरूपश्चित्तदोषः । एवं वेदान्ताना प्रामाण्यासम्भावनाप्रचयहेतुभूतचित्तैकाग्र्यप्रतिबन्धकश्चित्तदोषः प्रमेयसम्भावनाफलकेन मननाख्येन तर्केण । ततोऽन्यानुपरक्तब्रह्मात्मैक्यविषयसंस्कारप्रचयहेतुज्ञानवृत्तिफलकेन प्रयत्नेन निदिध्यासनाख्येन, अनादिप्रवृत्तदेहात्मज्ञानजनितसंस्कारप्रचयश्चित्तदोषोऽपसार्यते । ततोऽशेषदोषशून्ये स्वभावस्वच्छचित्तदर्पणे पूर्ववदेव वेदान्तवाक्येन जनिता, अखण्डवाक्यार्थविषया वृत्तिः सर्वदोषरहितत्वात्, अप्रतिबद्धात् स्वत प्रामाण्यादेव कृत्स्नमज्ञानतत्कार्यं निवर्तयति, ततः परं न शङ्का, न चोत्तरम् ।

[By the performance of the prescribed sacrifices etc, aiming at the knowledge of Brahman right up to the fruit, the wrong tendency of the mind acting as an impediment in the way of the discrimination between the eternal and the non-eternal is warded off Thereupon, by this discrimination, the wrong tendency of the mind which obstructs the aversion to greed for the enjoyment of objects here and hereafter, is brushed aside; then the wrong tendency obstructing the control of the mind as well as the senses, by the absence of greed for objects of senses, then by control, restraint etc, the wrong tendency

of the mind which is the cause of perverse activity, is removed. Then by logical reasoning involved in 'hearing' resulting in the decisive knowledge that the purport and the denotation of Vedānta are in the identity of Ātman and the non-dual Brahman, is removed the wrong tendency of the mind entertaining the idea that the Vedānta is unauthoritative in respect of this identity, due to fallacious reasonings such as that the Vedānta is for the sake of *karma* And thus by the reasoning involved in reflection known as '*manana*' which dispels doubts in respect of Brahman-Ātman that is to be 'known', is removed the wrong tendency of the mind obstructing the faculty of concentration of the mind, caused by a host of doubts in respect of the validity of the Vedānta. Then, by the mental effort known as meditation caused by the massing together of the impressions concerning the oneness of Brahman and Ātman, uncontaminated by anything else, resulting in the plenary experience, is removed the wrong tendency of the mind viz., the massing together of the impressions produced by the beginningless false knowledge that the body is Ātman. The mind-mirror that is naturally clear is now devoid of all blemishes Therefore the knowledge of the impartite sense of the *Mahāvākya* that is produced in it, as before on the 'hearing' of the *Mahāvākya*, is now without impediments, there being no blemish whatsoever, and by virtue of its self-validity alone, dispels entirely ignorance and its effects Thereafter, there can be neither any doubt nor the need for a reply.]

6.11 10 Jnananishtha feasible

A possible objection that such a *jñānaniṣṭhā* is hardly feasible, is referred to and answered in the *Gītābhāṣya* (XVIII-50)—

केचित्तु पण्डितमन्या निराकारत्वादात्मवस्तु नोपैति बुद्धिः, अतो दुःसाध्या सम्यग्ज्ञाननिष्ठेत्याहुः । सत्यम्, एवम् गुरुसम्प्रदायरहितानाम् अश्रुतवेदान्तानाम् अत्यन्तबहिर्विषयासक्तबुद्धीना सम्यक्प्रमाणेष्वकृत-श्रमाणाम्, तद्विपरीताना तु लौकिकग्राह्यग्राहकद्वैतवस्तुनि सद्बुद्धिर्नितरा

दुःसम्पाद्या, आत्मचैतन्यव्यतिरेकेण वस्त्वन्तरस्यानुपलब्धेः, यथा चैतदेवमेव नान्यथेत्यवोचाम । उक्तं च भगवता 'यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः' इति । तस्माद्बाह्याकारभेदबुद्धिनिवृत्तिरेव आत्मस्वरूपावलम्बनकारणम् । न ह्यात्मा नाम कस्यचित् कदाचिदप्रसिद्धः प्राप्यो हेय उपादेयो वा । अप्रसिद्धे हि तस्मिन्नात्मनि स्वार्थाः सर्वाः प्रवृत्तयो व्यर्थाः प्रसज्येरन् । न च देहाद्यचेतनार्थत्वं शक्यं कल्पयितुम् । न च सुखार्थं सुखं दुःखार्थं वा दुःखम् । आत्मावगत्यवसानार्थत्वाच्च सर्वव्यवहारस्य । तस्माद्यथा स्वदेहस्य परिच्छेदाय न प्रमाणान्तरापेक्षा, ततोऽपि आत्मनोऽन्तरतमत्वात् तदवगतिं प्रति न प्रमाणान्तरापेक्षेत्यात्मज्ञाननिष्ठा विवेकिना सुप्रसिद्धेति सिद्धम् ।

येषामपि निराकारं ज्ञानमप्रत्यक्षम्, तेषामपि ज्ञानवशैव ज्ञेयावगतिरिति ज्ञानमत्यन्तं प्रसिद्धं सुखादिवदेवेत्यभ्युपगन्तव्यम् । जिज्ञासानुपपत्तेश्च । अप्रसिद्धं चेज्ज्ञानं, ज्ञेयवज्जिज्ञास्येत । यथा ज्ञेयं घटादिलक्षणं ज्ञानेन ज्ञाता व्याप्तुमिच्छति तथा ज्ञानमपि ज्ञानान्तरेण ज्ञातव्यमाप्तुमिच्छेत् । न चैतदस्ति । अतोऽत्यन्तप्रसिद्धं ज्ञानम्, ज्ञाताऽप्यत एव प्रसिद्ध इति । तस्माज्ज्ञाने यत्नो न कर्तव्यः, किन्त्वनात्मन्यात्मबुद्धिनिवृत्तावेव । तस्माज्ज्ञाननिष्ठा सुसम्पाद्या ।

[Some of scholarly conceit hold that the intellect cannot grasp Ātman as It is formless and that, therefore devoted abidance in right knowledge is practically impossible of attainment. True, It is unattainable to those who have not been initiated into the traditional knowledge by the *Guru*, who have not listened to the Vedāntic teaching, whose intellect is quite engrossed in the external objects of the senses and who have not been trained in respect of the valid means of knowledge. But for those who are situated differently (i e , who have been duly initiated etc ,) it is quite impossible to believe in the reality of duality of the perceiver and the perceived as employed in parlance

because they perceive no reality other than the Consciousness of Self And we have shown already that such is the case and not otherwise. *Bhagavān* has declared that the state regarded in parlance as the waking one is seen to be the 'night' of ignorance by the seer-sage Therefore it is only a cessation of the perception of the differentiated forms of the external world that can lead to a firm grasp of the real nature of Self. Self indeed is such that It is never unknown to anybody at any time and not a thing to be reached, rejected or acquired If this Self were unknown, all undertakings intended for the benefit of oneself would be meaningless It is not possible to imagine that they are for the sake of the body etc., that are insentient, nor is pleasure for pleasure's sake and misery for misery's sake. It is, moreover, the Self-knowledge that is the aim of all endeavour Just as there is no need for an external evidence to know one's own body, so too there is no need of an external evidence for knowing the Self which is the most proximate, the very core of one's being Thus it is clear that to those who are able to discriminate, devoted abidance in Self-knowledge is obvious and easy of attainment

Even those who hold that knowledge is formless and not known by immediate perception, must admit that knowledge is quite as immediately known as pleasure etc., since an object of knowledge is apprehended only through knowledge Moreover, the desire to 'know' knowledge cannot arise If knowledge were not quite evident, it would be sought after like an object of knowledge. Just as for example, a person seeks to reach by knowledge a cognisable object like a pot, so also would he have to seek to reach knowledge by means of another knowledge which is not seen to be the case Therefore knowledge is most self-revealed, and because of this only, the knower too is self-evident Hence effort is needed not to secure the knowledge of Self, but only for the removal of the notion of Self in the non-Self Thus devoted abidance in the knowledge (of Ātman) is easy of attainment.]

6 11.11 Jnananishtha, Sadhanabhakti ; culmination in Parajnananishtha, Sadhyabhakti or Parabhakti

As to how this *Jñānaniṣṭha* which may be termed as the *sādhanabhakti* can be made to culminate in its fruit the *Parājñānaniṣṭhā* which may be termed as *sādhyabhakti* or *Parābhakti* is mentioned in the *Gītā* (XVIII–51 to 55) and the *Bhāṣya* thereon which starts with—

सेय ज्ञानस्य परानिष्ठा उच्यते कथ कार्येति ।

The *Bhāṣya* (on XVIII-55) describes this *Parājñānaniṣṭhā*—

ज्ञानस्य स्वात्मोत्पत्तिपरिपाकहेतुयुक्तस्य प्रतिपक्षविहीनस्य यदात्मानुभवनिश्चयावसानत्वं तस्य निष्ठाशव्दाभिलापात् । शास्त्राचार्योपदेशेन ज्ञानोत्पत्तिपरिपाकहेतु सहकारिकारण बुद्धिविशुद्धत्वाद्यमानित्वादि गुण चापेक्ष्य जनितस्य क्षेत्रज्ञपरमात्मैकत्वज्ञानस्य कर्तृत्वादिकारकभेदबुद्धिनिबन्धनसर्वकर्मसंन्याससहितस्य स्वात्मानुभवनिश्चयरूपेण यदवस्थानम् सा परा ज्ञाननिष्ठेत्युच्यते । सेय ज्ञाननिष्ठा आर्तादिभक्तित्रयापेक्षया परा चतुर्थी भक्तिरित्युक्ता । तया परया भक्त्या भगवन्तं तत्त्वतोऽभिजानाति । यदनन्तरमेव ईश्वरक्षेत्रज्ञभेदबुद्धिरशेषतो निवर्तते ।

[The word *nisthā* (devotion) means, the culmination in a firm conviction by one's own experience of the knowledge aided by all conditions favourable for its rise and ripening in full, and freed from obstacles When the knowledge of the unity of the individual Self and the Supreme Self, generated by the teachings of the Śāstra and the Master under conditions favourable to the rise and ripening of that knowledge viz , purity of the mind, humility and other attributes and accompanied by the renunciation of all *karmas* which are associated with the idea of distinctions such as the agent and other factors of action, culminates in a firm conviction by one's own experience, then the knowledge is said to have attained supreme consummation—*Parājñānanisthā*. This devoted abidance in Knowledge is referred to as the supreme fourth kind of devotion—supreme as compared

with the remaining three kinds of devotion, that of the distressed etc. By this supreme devotion the aspirant knows the Lord as He is, and immediately afterwards, all consciousness of difference between Īśvara and jīva disappears altogether]

This *Parājñānaniṣṭhā* or *Parābhakti* is also termed variously as *Akhaṇḍākāravṛttijñāna*, *Brahmavidyā*, *Ātmavidyā*, *Parāvidyā*, *Sadvidyā*, *Bhūmavidyā* etc The *Kaivalyopaniṣad* says that *Brahmavidyā* is the supreme, esoteric and always cultivated by the devout seekers of Truth, by which the wise drives away instantly all the sins and reaches the *Puruṣa* transcending the unmanifest *prakṛti*—

ब्रह्मविद्या वरिष्ठा सदा सद्भि· सेव्यमाना निगूढाम् ।
यया चिरात् सर्वपाप व्यपोह्य परात्परं पुरुषमुपैति विद्वान् ॥

The *Muṇḍakopaniṣad* says that it is the *Parāvidyā* by which the Immortal is known—

अथ परा यया तदक्षरमधिगम्यते । येनाक्षर पुरुष वेद सत्यम् ।

6.12.1 Brahmavidya—Sarvavidyapratishtha

The *Praśnopaniṣad* (4—10) says that he who knows That, the shadowless, the bodiless, devoid of attributes, pure and undecaying, becomes omniscient, becomes all—

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहित शुभ्रमक्षरं वेदयते यस्तु सोम्य। स सर्वज्ञः सर्वो भवति।

The *Mundakopaniṣad* (1-1-1) speaks of *Brahmavidyā* as *sarvavidyāpratiṣṭhā*, the knowledge of Brahman on which all knowledge rests. The *Bhāṣya* says—

ता ब्रह्मविद्या सर्वविद्याप्रतिष्ठा सर्वविद्याभिव्यक्तिहेतुत्वात् सर्वविद्याश्रयाम् इत्यर्थः । सर्वविद्यावेद्यं वा वस्त्वनयैव विज्ञायत इति । 'येनाश्रुत श्रुत भवत्यमत मतमविज्ञात विज्ञातम्' इति श्रुतेः ।

[*Brahmavidyā* is the support, as It is the cause of manifestation of all knowledge Also, the one entity to be cognised by all knowledge is known only by *Brahmavidyā* i.e., *Brahmavidyā* is the culmination—*parisamāpti*—of all knowledge Śruti says 'nothing remains to be heard, thought of or known on the dawn of *Brahmavidyā*']

यस्यामुत्पन्नायां ज्ञातव्याभावात् सा सर्वविद्याप्रतिष्ठा ।

(*Ānandagiriṭīkā*)

All questions such as the ones pertaining to the means for securing the enlightenment of Brahman-Ātman, the Substratum of everything, the destruction of primal ignorance, the securing of uninterrupted happiness, the cessation of sorrow, the culmination of knowledge, the fulfilment of all duties etc., raised variously by Bhṛgu, Śounaka, Nārada, Śvetaketu, Janaka, Gārgī, Maitreyī etc., in the Upaniṣads, have the one answer in *Brahmavidyā*. *Brahmavidyā* accomplishes this by establishing the seeker in the state where there is no question whatsoever.

6.12.2 Brahmavasana at the root of all emotions and activity

When analysed as to how such questions regarding the ultimates arise, it would be seen that these, in common with all activity in the universe, of man and of every other living being, stem from the instincts to be always and everywhere, to know always and all things and to be happy always and under all conditions. The last of these, given expression to as सुखं मे भूयात्, दुःखं मे मा भूत् (happiness be ever to me, never misery) is particularly patent, and includes the other two since one has 'to be' and 'to know' that one 'is happy'. That is, the instinctive aim is to realise the ambition of Existence, Knowledge and Bliss, absolutely unlimited by time, space or

circumstance This is why there is the universal abhorrence of death, ignorance and misery Each of these instincts is a pointer to the basic Brahman-nature of the individuals This pure love of Self is unconditioned and is that mental mode which has for its object pure happiness; and must be distinguished from other mental modes which seem similar, like attachment, faith, devotion, desire—रागश्रद्धाभक्तीच्छा—etc., which arise from and fade away into the former which sustains them by being contained in their very constitution. Actually all other emotions like lust, greed, anger and even hatred can be seen to arise in this love of oneself whose warped manifestations they are. Thus, though not patent, it is the instinctive awareness that one is Brahman i e, *Brahmavāsanā* which is at the root of all activity and emotions regarded as commendable or otherwise, which, however, gets mixed up with *anātmavāsanās* in parlance. Says the *Vivekacūḍāmani* (275, 276)—

अन्त श्रितानन्तदुरन्तवासनाधूलीविलिप्ता परमात्मवासना ।
प्रज्ञातिसङ्घर्षणतो विशुद्धा प्रतीयते चन्दनगन्धवत्स्फुटा ॥

[Like the fragrance of the sandalwood, the perfume of the Supreme Self, which is covered with the dust of endless evil impressions imbedded in the mind, is clearly perceived when purified by the constant impact of *Prajñā* i.e., *Akhanḍākāravrttijñāna*.]

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।
नित्यात्मनिष्ठया तेषा नाशे भाति स्वय स्फुटा ॥

[The *Ātmavāsanā* which has been obscured by the hoards of *anātmavāsanās*, shines clearly of its own accord, when they are destroyed by constant abidance in Self]

Hence, this instinctive attempt in respect of every activity, when recognised and consciously directed, would be a

planned struggle—*sādhana.* This consists in adopting the means for salvaging the *Akhaṇḍākāravṛtti* which has been submerged, as it were. Says the *Śreyomārga*—

आत्मानात्माकारं स्वभावतोऽवस्थित सदा चित्तम् ।
आत्मैकाकारतया तिरस्कृतानात्मदृष्टि विदधीत ॥

At every stage the necessary momentum is to be derived only by turning towards Ātman.

Thus *Brahmavidyā* i e , *Parāvidyā* is the basis as well as the culmination of all knowledge The *Ānandagiritīkā* on the *Muṇḍakopaniṣadbhāṣya* (1–1–2) says—

वाक्योत्थबुद्धिवृत्त्यभिव्यक्त ब्रह्मैव ब्रह्मविद्या ।

[Thus *Brahmavidyā* is verily Brahman manifest in the *Akhaṇḍākāravṛtti* i.e., the mental mode arising from the *Mahāvākya*]

This alone is what is signified by the terms Upanisad and Veda as has alreadv been seen. The *karma* and *upāsanā* sections of the Veda, though in the realm of ignorance, provide the necessary preparation for *Parāvidyā*. The *Muṇḍakopanisad* (1–1–5) speaks of the *Rgveda*, the *Yajurveda*, the *Sāmaveda,* the *Atharvaveda* and the six *vedāngas* viz., phonetics, rituals, grammar, etymology, metrics and astronomy as the *aparāvidyā*—

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्त छन्दो ज्योतिषमिति ।

The *Ātmapurāṇaṭīkā* (16–45) points out that this *aparāvidyā* culminates in *Parāvidyā*—

मुमुक्षुणा द्वे विद्ये विज्ञेये सम्पादनीये ययोर्मध्ये एका अपरा साधनत्वात्, द्वितीया तु परा फलात्मकत्वात् ।

6.12.3 The One Purport of all Sastras is Brahmavidya

Also as has been made clear at the outset the meaning of all *mantras* is *Brahmavidyā*, the *Mahāvākyārtha* The *Sūtasamhitā* (*pūrvabhāga* 4–8) points this out in detail in respect of the *Sadaksaramantra.* The *ṭikā* on it says that the one purport of the Upaniṣads as also the Smṛtis, the *Itihāsas* and the *Purāṇas* which are faithful elaborations of the Upanisads, is *Brahmavidyā* is beyond question. The illusory nature of the world, the identity of the individual Self with the Supreme Self, the Existence, Consciousness, Bliss and the non-duality as the nature of Self, may be seen to be implicit in the disciplines put forward by others as well, though explicit mention to this effect is not made therein—

अत्र हि प्रपञ्चस्य मिथ्यात्व जीवपरमात्मनोरेकत्व तस्य चात्मन: सच्चिदानन्दरूपत्वमद्वितीयत्व चेत्येतावन्मात्रार्थत्वेन प्रतिपादितमेतस्मिन्नर्थे तावद्वेदान्तानाम्, तदनुसारिणा स्मृतीतिहासपुराणाना चैदमर्थ्यमविवादम्। अन्येषामपि तैर्थिकानामीदृग्विधव्यवहारमकुर्वतां प्रायेणैतदभिमतमेव।

The well-known Smṛti, the *Bhagavadgītā*, accomplishes this in an exemplary manner, placing *karma, yoga, bhakti, samnyāsa* etc., each in its proper setting as leading to Jñāna, the *Brahmavidyā.* It accommodates seekers of all types. The spirit of harmony and non-contradiction runs right through. That is why, as is well known, the *Bhagavadgītā* is referred to as Upaniṣad, *Brahmavidyā* and *Yogaśāstra.* Also the *Bhagavadgītā* is pre-eminently a *bhaktiśāstra* as well, emphasizing as it does, on the sublimation of all activities, undertaking of *karma* without attachment and in a spirit of worship, as also prescribing appropriate *upāsanās* and thus paving the way

for *Parābhakti* that is *Parājñānaniṣṭhā*. Thus the one point of view of all Śāstras based on Śruti as has been succinctly expressed is—that is '*karma*' which does not bind; that is Vidyā which leads to liberation; any other so-called *karma* is only a tiresome exertion; and any other so-called Vidyā is mere skill in handicrafts—

तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये ।
आयासायापरं कर्म विद्यान्या शिल्पनैपुणम् ॥

6.12.4 Other disciplines—Elaborations of Sruti

In its endeavour to drive home this truth and to prescribe the *sādhanās* accordingly, leading upto *Brahma-vidyā*, the Śruti is assisted by many a discipline like *karma*, *saguṇanirguṇadevatopāsanā*, jñāna, works on mythology, logic, discussion on religious and social duties, i e., Smrtis, *śikṣā*, *kalpa*, *vyākaraṇa*, *nirukta*, *chandas* and *jyotisa*, as has already been pointed out while discussing the Sūtra—शास्त्रयोनित्वात् and the Bhāṣya thereon. All such disciplines are deemed auxiliary to Śruti The Śruti itself lays down the procedure in respect of these disciplines as is seen from the *Brhadāraṇyakopaniṣad*—अस्य महतो भूतस्य already quoted where mention is made of some of them by way of illustration. The *Vidyāraṇya-bhāṣya* on the *Taittiriyopanisad* (2–2) points out the meanings of the terms occurring therein, for example—

भृगुर्वै वारुणिरित्यादिरितिहासः । यतो वा इमानि भूतानि जायन्त इत्यादिक सर्गप्रतिसर्गादिप्रतिपादक पुराणम् । य एवमेता महासंहिता व्याख्याता वेदेत्यादय उपास्तयो विद्याः । रहस्यार्थोपदेशा उपनिषदः । अत एवानुशासनानुवाके पूर्वमेषा वेदोपनिषदित्युक्तम् । श्लोकास्तु तत्र तत्रोदाहरिष्यन्ते । ब्रह्मविदित्यादिक सूत्रम् । सत्य ज्ञानमित्यादिकमनुव्याख्यानम् ।

अनुक्रमेण सूत्रगताना पदाना तात्पर्यकथनात्। तस्मिन्ननुव्याख्याने यो बुभुत्सितोऽर्थविशेषस्तस्य विस्पष्टमासमन्तात्कथन व्याख्यानम्। तदिदमत्र तावत्तस्माद्वा एतस्मादित्यारभ्यान्नात्पुरुष इत्यन्तेन ग्रन्थेनाभिधीयते। अनुव्याख्यानगतमनन्तत्वमुपपादयितु तस्मिन् ग्रन्थे सृष्टे प्रतिपाद्यमानत्वात्।

[In the Śrutı, *ıtıhāsas* are passages like 'Bhrgu the son of Varuna, once approached hıs father Varuna' *Purānas* are portıons treatıng of *sarga* and *pratısarga* ı e., the prımary and the secondary creatıons such as 'That from whıch all these creatures are born' Vıdyās or *Upāsanās* are the contemplations such as are enjoıned ın the words 'Whoso should contemplate these great conjunctıons thus declared' etc. Upanısads are ınstructıons ın the hidden wisdom Thus, ın the eleventh *anuvāka* ın the *Śīksāvallī*, ıt has been saıd 'Thıs is the secret of the Vedas'. *Ślokas* are such as are quoted ın the *vallī*. *Sūtras* or aphorisms are 'The knower of Brahman attaıns the Supreme' and the lıke. *Anuvyākhyāna* ıs a short succınct gloss such as 'Exıstence, Conscıousness, Infinite ıs Brahman', where the words of the *sūtra* are succinctly explaıned one after another. *Vyākhyāna* is a clear, exhaustive exposıtion of that point ın the *anuvyākhyāna* which needs further explanation. The passage begınnıng with 'From that, verıly—from this Self—ıs *ākāśa* born' and ending with 'From food ıs born man' ıs a *vyākhyāna* because of creation being descrıbed there with a view to explain how Brahman is infinıte as declared ın the *anuvyākhyāna*.]

Other illustratıons are given ın the Bhāsya by Śrī Ācāryapāda on the Śruti अस्य महतो भूतस्य.... All these ıllustratıons are the ones taken from the *Brāhmanas* ın the Śrutı That the well-known *ıtıhāsas* and *purānas* etc., may as well be taken as the connotations of these words ın the Śrutı, they being elaborate exposıtions of the meaning of the Śruti—ıs poınted out by the *Vārtıka* The *Vārtıkasāra* (2–4–10–119, 120) says—

ब्राह्मणं चेतिहासादिरूपमष्टविधं भवेत् ॥
प्रसिद्धैर्वेतिहासाद्या ऋग्वेदाद्युपबृंहकाः ।

Śrī Śrī Madhusūdanasarasvatipāda in his work *Prasthānabheda* says—

अथ सर्वेषां शास्त्राणां भगवत्येव तात्पर्यं साक्षात्परम्परया वेति समासेन तेषां प्रस्थानभेदोऽत्रोद्दिश्यते ।

तथा हि ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेद इति वेदाश्चत्वारः। शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति वेदाङ्गानि षट्। पुराणन्यायमीमांसाधर्मशास्त्राणि चेति चत्वार्युपाङ्गानि। अत्रोपपुराणानामपि पुराणेऽन्तर्भावः, वैशेषिकशास्त्रस्य न्याये, वेदान्तशास्त्रस्य मीमांसायाम्, महाभारतरामायणयोः साङ्ख्यपातञ्जलपाशुपतवैष्णवादीनां च धर्मशास्त्रे मिलित्वा चतुर्दशविद्याः। तथा चोक्तम्—

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

(*Yājñavalkyasmṛti* 1–3)

एता एव चतुर्भिरुपवेदैः सहिता अष्टादशविद्या भवन्ति। आयुर्वेदो धनुर्वेदो गान्धर्ववेदोऽर्थशास्त्रं चेति चत्वार उपवेदाः। सर्वेषां चास्तिकानामेतावन्त्येव शास्त्रप्रस्थानानि, अन्येषामप्येकदेशिनामेतेष्वेवान्तर्भावात् ।

Referring to Vedānta, it is said therein—

इदमेव सर्वशास्त्राणां मूर्धन्यं, शास्त्रान्तरं सर्वमस्यैव शेषभूतमितीदमेव मुमुक्षुभिरादरणीयम् श्रीशङ्करभगवत्पादोदितप्रकारेणेति रहस्यम् ।

[The *Prasthānabheda* sets out with the task of showing that the purport of all Śāstras is in Brahman alone either directly or by way of providing the necessary preliminary steps

Among these, the eighteen Śāstras as accepted by the *āstikas* are the four Vedas, the six *vedāngas*, the four *upāngas* viz., *purāna* inclusive of the *upapurānas*; *nyāya* inclusive of the

vaiśesika, mīmāmsā (pertaining to *karma* and Brahman), *dharmaśāstra* in which are included *itihāsas* viz., *Mahābhārata* and *Rāmāyana* as also the systems like *Sānkhya, Pātañjala, Pāśupata, Vaisnava,* which make up fourteen and the four *upavedas* viz, *Āyurveda, Dhanurveda, Gāndharvaveda,* and *Arthaśāstra* All other disciplines are suitably accommodated amongst these only. The secret here is that the endeavour of the Vedānta which is the pre-eminent of all Śāstras, being in securing *Brahmavidyā* leading to *Moksa,* the Supreme Goal, *Paramapurusārtha,* the Vedantā must be adhered to with steadfast devotion in the manner instructed by Śrī Śankarabhagavatpāda The rest of the Veda comprising of *karmakānda* including *upāsanā,* as also all other disciplines are geared towards this end though providing incidentally for *dharma,* *artha* and *kāma* of parlance.]

6.12.5 Vedanta—Its spirit of accommodation of other schools

Some of these disciplines may now be considered by way of examples *Śikṣā* provides the knowledge of the correct intonation of every syllable in the Śruti, without which its utterance would be futile or even harmful. *Vyākarana* provides for the usage of correct words by avoiding the wrong ones, सिद्धं तु निवर्तकत्वात्. *Nirukta* gives the correct derivation of words, necessary for understanding the meanings of sentences. *Kalpasūtras* lay down the procedure in the performance of rituals. *Chandas* whose knowledge is necessary as its ignorance is condemned, is for providing proper recitation of *mantras* Astronomy gives precisely the time at which the prescribed rituals are to be performed. These disciplines subserve the purpose of the Vedas in this manner. So do the *purāṇas* and the *itihāsas* as already mentioned That the *upavedas* viz., *āyurveda, dhanurveda, gāndharvaveda* and the *arthaśāstra,* as also the *dharmaśāstras* which consider various problems pertaining to both the individuals and the society at large

such as the *varṇāśramadharma*, medicine, defence, internal order etc , are geared to the Vedas, is pointed out here , the *gāndharvaveda* dealing with music, dance etc., has worship, *nirvikalpakasamādhi* etc., for its purpose. Incidentally, it may be recalled that the *kāvyas*—the literary works—drive home, in the manner of a loving mistress—कान्तासम्मिततया—what is ordained by the Vedas with authority—प्रभुसम्मिततया—and expounded by the *purānas* in the manner of a friend—सुहृत्सम्मिततया

The *Sānkhyaśāstra* provides the discriminatory knowledge distinguishing the *prakṛti* from *puruṣa* The *Yogaśāstra* provides steps leading to *nididhyāsana*. The *Nyāyaśāstra* inclusive of the *Vaiśesika* deals with the valid means of knowledge and methods of reasoning leading to the knowledge of Ātman as distinguished from other categories. The *Pāśupata* discipline aims at liberation which is the end of all miseries The *Vaisnavaśāstra* teaches the worship of *Vāsudeva* in various aspects as leading to the final goal

The *Prasthānabheda* concludes thus—

सर्वेषा च सङ्क्षेपेण त्रिविध एव प्रस्थानभेदः। तत्रारम्भवाद एकः, परिणामवादो द्वितीयः, विवर्तवादस्तृतीयः। . . . सर्वेषां प्रस्थानकर्तृणा मुनीनां विवर्तवादपर्यवसानेनाद्वितीये परमेश्वर एव प्रतिपाद्ये तात्पर्यम् । न हि ते मुनयो भ्रान्ताः सर्वज्ञत्वात्तेषाम्, किन्तु बहिर्विषयप्रवणानामापाततः पुरुषार्थे प्रवेशो न सम्भवतीति नास्तिक्यवारणाय तैः प्रकारभेदाः प्रदर्शिताः। तत्र तेषा तात्पर्यमबुद्ध्वा वेदविरुद्धेऽप्यर्थे तात्पर्यमुत्प्रेक्षमाणाः तन्मतमेवोपादेयत्वेन गृह्णन्तो जना नानापथजुषो भवन्तीति सर्वमनवद्यम् ।

[In short, there are only three different systems in all Of these, the first is the *ārambhavāda*, the second, *parināmavāda*, and the third, *vivartavāda* Since they all culminate in the

vivartavāda, the ultimate aim of the authors of all the systems is the secondless Brahman that is sought to be made known (just as the ocean is the destination of all rivers) These thinkers who are all-knowing are by no means labouring under illusion. On the other hand, it is to be noted that different theories have been propounded by them in order to dispel the atheistic views of those who are engrossed in external things and cannot all at once take to the path of realisation of the Supreme Goal of life However, not recognising their purport, and even concocting purports opposed to the Śruti, as the ones to be adhered to, people of diverse tastes take to one or the other of these many paths which are straight or circuitous]

This is the import of the seventh stanza of the *Śivamahimnastotra* on which the *Prasthānabheda* is a commentary—

त्रयी साङ्ख्य योग· पशुपतिमत वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।
रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषा
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥

This is in line with the viewpoint expressed in the *Sūtasamhitā* (4–*pūrvabhāga*—8–22 to 25) which points out that all disciplines culminate in *Brahmavidyā*—

वेदास्सर्वे पुराणानि स्मृतयो भारतं तथा ॥
अन्यान्यपि च शास्त्राणि तथा तर्काश्च सर्वशः ।
शैवागमाश्च विविधा आगमा वैष्णवा अपि ॥
अन्यागमाश्च विदुषामनुभूतिस्तथैव च ।
अस्मिन्नर्थे स्वसंवेद्ये पर्यवस्यन्ति नान्यथा ॥
बाध्यबाधकतां यान्ति व्यवहारे परस्परम् ।
समुद्र इव कल्लोला इति वेदार्थसङ्ग्रहः ॥

[All the *Vedas*, *Purānas*, *Smrtis*, *Bhārata* and other *śāstras*, all philosophical schools, different types of *Śaiva*, *Vaisnava* and other *Āgamas* and the personal experience of the enlightened, all converge to this One which is to be realised by oneself; there is no other way (of interpreting them) Like the waves in an ocean, they may be mutually contradictory in parlance This, in short, is the meaning of the Vedas.]

6.12.6 Other Schools pointers to Brahmavidya

Explicit statements to this effect by the protagonists of some of the apparently rival philosophical schools are also in evidence Dealing with the case of the rival schools, the *ṭīkā* on the *Sūtasamhitā* quoted points out how this perspective can be brought to bear in respect of the so-called non-Upanisadic schools as well This may be illustrated by a few examples

(a) Sankhya and Yoga

Taking the case of the *Sānkhya* and the *Pātañjala*, it may be noted that liberation according to them is secured by the discriminative knowledge of the *puruṣa* (the knower, who is of the nature of Consciousness) from the *prakrti* in its two states, evolved and causal—व्यक्ताव्यक्तज्ञविज्ञानात् (*Sān. Kā 2*) In this state of *Kaivalya*, where Ātman alone shines, there is neither the experience of any other individual nor of the *prakrti* in either of its states. Also, they cannot be affirmed to exist, since the existence is to be established by a *pramāna* —मानाधीना मेयसिद्धिः— and there is no *pramāna* in that state That is, they are *jñāna-nivartya*—sublated on the dawn of knowledge leading to *Kaivalya*. Again, what the *Yogasūtra* (2–22)—कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात्— says viz , that though they cease to exist from the standpoint of the liberated, they are

*

experienced by others, is reminiscent of the rope-snake. Because of these two reasons, the plurality of *purusas*, and *prakrti* are illusory, *mithyā*, though not explicitly mentioned so by these two schools; thus Ātman which is of the nature of Existence and Consciousness, is one without a second. Again, in the *Jaigīṣavyopākhyāna* in the *Yogasūtrabhāṣya* (3–18) it is stated that, though the happiness resulting from the *siddhis* is greater than that in ordinary parlance, it is nothing but misery as compared to *Kaivalya* This shows that *Kaivalya* is what is to be sought after in preference to everything else, as being most beneficial. This implies that Ātman is of the nature of Bliss as well, though not explicitly spoken of as such. Further, in the spirit of the Śruti असङ्गो ह्यय पुरुषः (*Bṛ U.* 4–3–16) [This *purusa* is indeed non-attached] the *Sāṅkhyakārikā* (62) says—

तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरति कश्चित् ।
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥

which declares that, in reality, there is neither bondage nor transmigration nor liberation for anyone; all such parlance is to be traced to *prakṛti* (which has been shown to be illusory). This is reminiscent of the *Māṇḍūkyakārikā*—

न निरोधो न चोत्पत्तिर्न बद्धो नैव साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥

Sarvatantrasvatantra Śrī Śrī Vācaspatimiśra who is at home in all *Śāstras*, says in his *Bhāmatī* on the *Bhāṣya* on the *Sūtra* (2–1–2–3) एतेन योगः प्रत्युक्तः । thus—

न चैतानि योगशास्त्राणि प्रधानादिसद्भावप्रतिपादनपराणि, किं तु योगस्वरूपतत्साधनतदवान्तरफलविभूतितत्परमफलकैवल्यव्युत्पादनपराणि, तच्च यत्किञ्चिन्निमित्तीकृत्य व्युत्पाद्यमिति प्रधानं सविकारं निमित्तीकृत . . .

न तु तद्विवक्षितम्। ... अत एव योगशास्त्रं व्युत्पादयिताऽऽह स्म भगवान् वार्षगण्यः —

गुणानां परमं रूपं न दृष्टिपथमृच्छति ।
यत्तु दृष्टिपथप्राप्तं तन्मायैव सुतुच्छकम् ॥

[The intention of the *Yogaśāstra* is not in establishing the existence of the *pradhāna* etc., but in delineating the nature of *yoga*, the means for it and the *siddhis* as its subsidiary benefits, and *Kaivalya* as its supreme purport. Since some framework is to be adopted for this purpose, the *pradhāna* with its products as conceived of in *Sāṅkhya* is adopted as offering incidence for this. The intention is not thus in delineating the *pradhāna* That is why Bhagavān Vārsaganya says in his exposition of *Yogaśāstra* that the substratum of the *gunas*, the Ātman, is not an 'object' of experience. That which is an 'object' of experience, is indeed illusory; in fact, it does not exist at all]

This points out the slender difference between the *pradhāna* as believed to be conceived of by the *Sāṅkhyas* and the *avyakta* or *avyākṛta* of the Vedānta. The *Bhāṣya* on the *Brahmasūtra* (1–4–1–3) तदधीनत्वादर्थवत्। says—

यदि वयं स्वतन्त्रां काञ्चित्प्रागवस्थां जगतः कारणत्वेनाभ्युपगच्छेम, प्रसञ्जयेम तदा प्रधानकारणवादम्। परमेश्वराधीना त्वियमस्माभिः प्रागवस्था जगतोऽभ्युपगम्यते । न स्वतन्त्रा ।

[Should we admit some independent primal state as the cause of the world, we shall be implicitly admitting the theory of *pradhāna* as the cause. What we admit, however, is only a primal state dependent on the Supreme Lord and not an independent one; only then would it be purposeful.]

Again as to how the concepts of *mahat* and *ahaṅkāra* of the *Sāṅkhyas* can be taken over into the Vedāntic scheme as equivalent to the concepts of *īkṣana* and *saṅkalpa* has already been referred to.

(b) Nyaya and Vaiseshika

Since, just as in the case of the *Sāṅkhyas* etc , even according to the schools of *Nyāya*, *Vaiśesika* etc., liberation results from knowledge, and from the standpoint of the liberated, the world characterised as non-Self does not exist apart from the individual, they too must necessarily admit, like the *Sāṅkhyas* etc , the non-duality of Self and the illusory nature of the world. Liberation being coveted as more beneficial than the positions of Brahmā, Indra etc , greatest happiness is in liberation though not explicitly stated as such They speak of the non-existence of knowledge as well in liberation, in this sense that there is no knowledge whatsoever of anything that is different from Ātman like the mind, senses, body, objects etc , of the world. Consciousness that is Ātman is absolutely *nirvikalpaka* i.e., It has no objective characteristics and hence there is no knowledge categorised as a quality in their system That liberation ensues from right knowledge which dispels the illusory knowledge is expressed by their own *sūtras*—

तत्त्वज्ञानान्निःश्रेयसाधिगम. । दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः । (1–1–2)

[Liberation results from the removal of the illusory knowledge, which in turn, results in the successive removal of defects (like attachment, repulsion etc.,), activity, birth and misery.]

Śrī Udayanācārya, the great logician, when dealing with the Buddhist logicians points out the discrepancy in their *śūnyavāda* by such statements as—

न ग्राह्यभेदमवधूय धियोऽस्ति वृत्तिः ।
तद्बाधके बलिनि वेदनये जयश्रीः ॥

[Without an external object, there can be no knowledge relating to it Thumping victory crowns only the impregnable Vedāntic set-up which alone shows that the external world is sublated only on the dawn of the knowledge of the Substratum.]

and प्रविश वाऽनिर्वचनीयख्यातिकुक्षिम्, तिष्ठ वा मतिकर्दममपहाय ।

[Enter the fold of the *anirvacanīyakhyāti* of the Vedāntins or remain quiet by cleansing your mind of your untenable speculations.]

That his anxiety is particularly in saving people from atheism and in providing the ground for taking eventually to the Vedāntic discipline, is made clear by the above statements as also by the statement—किमार्द्रकवणिजो वहित्रचिन्तया ? [What has a ginger-trader to do with a sea-going vessel ?] when comparing his own system with Vedānta. Even the great logicians Gaṅgeśopādhyāya and Raghunāthabhaṭṭācārya have made clear in the invocations respectively in their compositions that their sole purport is in Brahman of the Vedānta, which, though by Itself transcends the three *gunas*, appears to be associated with them because of *upādhi* and which is secondless, impartite Bliss and Consciousness—

गुणातीतोऽपीशस्त्रिगुणसचिवः । and अखण्डानन्दबोधाय पूर्णाय परमात्मने ॥

Likewise, that the purport of Annambhaṭṭa, the author of the *Tarkasaṅgrahadīpikā* is also in Vedānta, is indicated by his choice of the *Mahāvākya* 'That thou art' to exemplify the *jahadajahallakṣaṇā* and his concluding statement in the *Dīpikā* that the purpose of the *Tarkasangraha* is in aiding *manana* i.e., contemplation on what is learnt from Śruti i.e., *śravaṇa,* as per the Śruti—

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।

(*Br. U.* 2–4–5)

(c) Purvamimamsa

Śrī Kumārilabhaṭṭapāda, expounder of the *Pūrvamīmāmsāśāstra* observes in his *Ślokavārtika* (1–10)—

प्रायेणैव हि मीमासा लोके लोकायतीकृता ।
तामास्तिकपथे कर्तुमयं यत्नः कृतो मया ॥

[For the most part, in the world the *Mīmāmsā* has been rendered materialistic as it were My effort is to expose its character that is anti-atheistic.]

Again, in the *Ślokavārtika* (*Ātmavāda*–148) he observes—

इत्याह नास्तिक्यनिराकरिष्णुरात्मास्तिता भाष्यकृदत्र युक्त्या ।
दृढत्वमेतद्विषयश्च बोधः प्रयाति वेदान्तनिषेवणेन ॥

[*Bhāṣyakāra* Śrī Śabarasvāmipāda has, through reasoning, established the existence of Self, with the intention of refuting the atheistic school. Firm conviction of this knowledge of Self ensues from the study of the Vedānta.]

The real intention behind the refutation of the existence of Īśvara in the *Ślokavārtika*, must be deemed to be the refutation of the view that Īśvara can be established through inference, and not in the non-acceptance of Īśvara, as is seen from the invocatory verse of the *Ślokavārtika* wherein he pays obeisance to Him as adorned by the crescent Moon, with the three Vedas as the divine eyes, the embodiment of Pure Consciousness, the bestower of Bliss—

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥

Also, Śrī Prabhākaramiśrapāda in his commentary *Bṛhatī* on *Śābarabhāṣya* says—

यस्तु ब्रह्मविदामेष निश्चयो यदुपलभ्यते न तत्तथ्यमिति, यन्नोपलभ्यते, तत्तथ्यमिति, नमस्तेभ्यः, विदुषा नोत्तरं वाच्यम् । and

यदुक्तं अहङ्कारममकारौ अनात्मन्यात्माभिमानाविति, मृदितकषायाणामेवैतत्कथनीयम्, न कर्मसङ्गिनामित्युपरम्यते। आह च भगवान् द्वैपायनः 'न बुद्धिभेदं जनयेदज्ञाना कर्मसङ्गिनाम्' इति रहस्याधिकारे। तस्मान्न विवृतमत्र भाष्यकारेण भगवतो वचनानुरोधात्, नाज्ञानात्।

[As regards the conclusion arrived at by the knowers of Brahman—that which is an 'object' of knowledge is not the Reality and that which can never be an 'object' is the Reality—we prostrate before them May nothing be said after the wise have expressed themselves.

As regards the statement that the feeling of 'I' and of 'mine' in the non-Self is due to superimposition, it applies only to those whose minds are cleansed of passions, but not to those who are attached to action. So says Bhagavān Dvaipāyana in the *Rahasyādhikāra*—'The wise should not confuse the minds of the ignorant who are devoted to the path of action' Thus it is that Śrī Śabarasvāmipāda in his *Bhāsya* has not gone into the details of this aspect, in accordance with the instruction of the Lord, and not because he was not aware of it.]

Again in the *Vyākarana* section of the *Tantravārtika*, for example, is to be found statements pertaining to liberation, Self, Knowledge and action which are all in accordance with the Vedāntic set-up. In this connection it is seen that often the *Mīmāmsakas* maintain the view—

यन्न दुःखेन संभिन्न न च ग्रस्तमनन्तरम्।
अभिलाषोपनीत च तत्सुखं स्वःपदास्पदम्॥

[That Bliss which is not mixed with sorrow or eclipsed by any other mental state, which has no cessation and which is available for the mere wish, is heaven.]

which is the viewpoint of Śruti.

Śrī Madhusūdanasarasvatipāda in his *Advaitaratnarakṣanam*, in the section showing that the ultimate purport

of the Śrutis like 'The aspirant after heaven must perform sacrifice' is in *Advaita* alone, impresses on the *Mīmāmsakas* thus—

तथा च त्वदुपन्यस्तं प्रमाण रुदन्तमपि त्वा द्वैतरागिणमद्वैतमेव बोधयतीति परिभावय।

[Likewise, know well that the *Śrutipramāna* quoted by you yourself teaches you *Advaita* alone in spite of your protests and your attachments to *dvaita*.]

Thus all the great *Mīmāmsakas* have made it abundantly clear, without any speck of doubt, that their purport is in *Advaita* and that the *Mīmāmsāśāstra* operates keeping in view only the less qualified people who have not overcome attachment.

(d) Dharmasastra

Referring to the *Dharmaśāstra*, it is seen by way of example, that the *Yājñavalkyasmṛti* (1–8) says—

इज्याचारदमाहिंसादानस्वाध्यायकर्मणाम् ।
अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् ॥

[Of all the *karmas* such as sacrifices, conduct, control of senses, non-violence, gift, learning of one's own branch of Śruti etc , this is the supreme *Dharma* which is seeing Ātman by means of *yoga*.]

Says the *Manusmṛti*—

सर्वेषामपि चैतेषामात्मज्ञान परं स्मृतम् ।
तद्ध्यग्र्य सर्वविद्याना प्राप्यते ह्यमृतं ततः ॥ (12–85)
सर्वभूतेषु चात्मान सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥ (12–91)
एतद्धि जन्मसाफल्य ब्राह्मणस्य विशेषतः ।
प्राप्यैतत्कृतकृत्यो हि द्विजो भवति नान्यथा ॥ (12–93)
आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् । (12–119)

[The knowledge of Ātman is considered superior to all these This is the foremost of all disciplines, immortality is secured from it. Seeing himself in all, and all in himself, and seeing Brahman everywhere, the seeker of Self secures the kingdom of Self. This is the fruitfulness of one's life—specially of a *Brāhmana*. He is verily the twice-born who secures this fruit and thus fulfils all his duties in life, and none other All gods are verily Ātman Itself, everything is established in Ātman]

These illustrations serve to show that the exponents of *Dharmaśāstra* have themselves made explicit statements to the effect that the ultimate aim of the practice of *dharma* is in the realisation of Brahman-Ātman

(e) Agamas

That the purport of all *Āgamas* delineating various deities and devotional practices is also in *Brahmāvidyā* is seen from their own statements. *Sarvajñānottara*, an authority in respect of *Śaivāgamas* says—

योऽसौ सर्वेषु वेदेषु पठ्यते ह्यज ईश्वरः ।
अकायो निर्गुणो ह्यात्मा सोऽहमस्मि न संशयः ॥

अहमात्मा शिवो ह्यन्यः परमात्मेति यः स्मृतः ।
एवं यो भावयेन्मोहान्न शिवत्वमवाप्नुयात् ॥

[I am indeed He who is spoken of in all the Vedas as the unborn Lord, Ātman Himself, devoid of body and qualities. There is no doubt about this.

He who, out of delusion, thinks that he is Self and that Śiva the Supreme Lord is indeed different from him, will not attain Śivahood.]

The *Suprabhedāgama* says—

यथा जल जले क्षिप्त क्षीरे क्षीरं घृते घृतम् ।
अविशेष भवेत्तद्वदात्माऽपि परमात्मनि ॥

[As water poured in water, milk in milk or ghee in ghee, so also jīva merging in Śiva becomes non-different.]

In the *Pāñcarātrāgama* are found statements such as—

अय प्रपञ्चो मिथ्यैव सत्य ब्रह्माहमद्वयम् ।

तत्र प्रमाणं वेदान्ता गुरुः स्वानुभवस्तथा ॥ (*Nāradapāñcarātra*)

द्वैत नास्तीति बोधेन मनसो द्वैतनाशनम् ।

एतदन्तो हि संसारो ब्रह्मन्नेव विचारय ॥

सगुणोपासनं तावत्साधनं निर्गुणस्य तु ।

ब्रह्मविद्भवति ब्रह्म इत्येषा च परा श्रुतिः ॥ (*Brahmasamhitā*)

[This world is only illusory, the truth is that I am the secondless Brahman The Vedāntas, the Guru as also one's own experience are the *pramānas* in this respect.

On the dawn of the realisation that there is no duality, the duality of the mind is destroyed. This is the end of *samsāra* O Brāhmana ! enquire on these lines

Meditation on the qualified leads to the one that is devoid of qualities The knower of Brahman is Brahman The great Śruti also declares this]

(f) Saktatantra

Those who follow the *Śākta* school also hold *Advaita* as the ultimate truth All the seed-letters end in *bindu*, the material cause of all principles. The *Śāktatantra* texts also say—

मिथ्याजगदधिष्ठाना, ब्रह्मात्मैक्यस्वरूपिणी, निर्भेदा, भेदनाशिनी, अहमित्येव विभावयेन्महेशीम् etc.

[She who is the Substratum of the illusory world, whose *svarūpa* is Brahman-Ātman, the One without distinction, the one who destroys differences, the Supreme Goddess should be meditated upon thus alone · 'I am She'.]

(g) **Vyakarana**

Again, the subject of grammar which has been known to occupy itself with the correct usage of words, has also a philosophical development as is seen from the works of the great grammarians, Pānini, Vararuci, Patañjali, Bhartṛhari etc A few examples may be considered Says Bhartrhari—

अनादिनिधन ब्रह्म शब्दतत्त्व यदक्षरम् ।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥

[The immutable Brahman without beginning or end is the sum and substance of all sound The world of objects denoted by words is an apparent transfiguration of this Brahman]

सम्बन्धिभेदात् सत्तैव भिद्यमाना गवादिषु ।
जातिरित्युच्यते तस्या सर्वे शब्दा व्यवस्थिताः ॥
ता प्रातिपदिकार्थं च धात्वर्थं च प्रचक्षते ।
सा नित्या सा महानात्मा तामाहुस्त्वतलादय· ॥

[Existence which differs from animal to animal as in cows by virtue of the difference in its association is called genus (*jāti*), all words are based upon it This alone is referred to as the meaning of the stem and verbal root That is the eternal and Supreme Self The suffixes 'tva', 'tal' etc , pertain to It]

The above statement of Bhartṛhari is from the viewpoint of Śrī Śrī Vyājapyāyanācārya who accepts genus (*jāti*) as what is denoted by a word.

Bhartrhari again gives expression to the viewpoint of Śrī Vyādi who accepts the individual as what is denoted by a woid—

सत्य वस्तु तदाकारैरसत्यैरवधार्यते ।
असत्योपाधिभिः शब्दै· सत्यमेवाभिधीयते ॥

अभ्रुवेण निमित्तेन देवदत्तगृह यथा ।
गृहीतं गृहशब्देन शुद्धमेवाभिधीयते ॥

[The real object is made known through unreal ones which have the appearance of the Real. By words which act as the unreal adjuncts, the Real alone is expressed. Just as the house of Devadatta is made known by an incidental entity—*upalaksana*—serving as a pointer (e g , a crow), the word 'house' e.g., indicates the Pure Brahman Itself.]

Śrī Vidyāranyacarana says in the *Sarvadarśanasangraha* (13-234)—

भाष्यकारेणापि 'सिद्धे शब्दार्थसम्बन्धे' इत्येतद्वार्तिकव्याख्यानावसरे 'द्रव्य हि नित्यम्' इत्यनेन ग्रन्थेनासत्योपाध्यवच्छिन्न ब्रह्मतत्त्व द्रव्यशब्द-वाच्य सर्वशब्दार्थ इति निरूपितम् ।

[Commenting on the *Vārtika* 'word, its meaning, and the relation between them being eternal' Bhagavān Patañjali states—'The meaning of a word is the individual itself which is eternal' by which he implies (as Śrī Kaiyata clarifies) that it is Brahman Itself as delimited by an unreal adjunct that is the connotation of every word]

6.12.7 Different Expositions due to Adhikaribheda; Each has an in-built secret exit leading to Brahmavidya

In respect of this variety of exposition, says the *Sūtasamhitā* (*Yajñavaibhavakhanda* 22-22 to 26)—

अतोऽधिकारिभेदेन मार्गा मानं न संशयः ॥
ईश्वरस्य स्वरूपे च बन्धहेतौ तथैव च ।
जगतः कारणे मुक्तौ ज्ञानादौ च तथैव च ॥
मार्गाणां ये विरुद्धाशा वेदान्तेन विचक्षणाः ।
तेऽपि मन्दमतीना हि महामोहावृतात्मनाम् ।
वाञ्छामात्रानुगुण्येन प्रवृत्ता न यथार्थतः ॥

दर्शयित्वा तृण मर्त्यो धावन्तीं गा यथाऽग्रहीत् ॥
दर्शयित्वा तथा क्षुद्रमिष्ट पूर्वं महेश्वरः ।
पश्चात्पाकानुगुण्येन ददाति ज्ञानमुत्तमम् ॥

[Therefore all paths are valid because of the difference in the competency of the seekers, there is no doubt about this As regards the aspects of these systems that are contradictory to Vedānta such as the real nature of Īśvara, cause of bondage, cause of the world, liberation, knowledge etc, they are meant for those of less intellectual and mental calibre, steeped in great illusion But these contradictions are not real Like a man who can control a running cow by showing grass, the Supreme Lord *shows some trivial object of desire (to those ignorant men)* and confers upon them the highest knowledge later, according to their maturity.]

From all this it is clear that the principal purport of all the systems mentioned is in Brahman-Ātman of the Vedānta The differences in expositions are because of the differences in the equipment of the seekers Their intention in not revealing their main purport as such is in conformity with the dictum given expression to by Bhagavān Vasiṣṭha—

अज्ञस्यार्धप्रबुद्धस्य सर्वं ब्रह्मेति यो वदेत् ।
महानिरयजालेषु स तेन विनियोजितः ॥

[He who preaches to the ignorant and the half-learned that everything is Brahman, verily entangles him in a mesh of horrible hells]

The concepts and the method of instruction have been designed carefully in each case, to provide for a path leading eventually to *Brahmavidyā* in the manner of the secret exit provided by Vidura enabling the Pāṇḍavas to escape from the house of wax wherein if they had remained, they would have been burnt up By way of

example may be cited the *Nyāyavaiśesika* concepts of–*samavāya* as being one only, *atyantābhāva* (absolute non existence), differences in one and the same entity due t *upādhis* like the organs of hearing in different livin beings as associated with one and the same *ākāśa*, *dvyaṇuk* as arising from the untenable imaginary contact of tw partless *paramānus*—

कणादः पारिमाण्डल्यसंयोगाद्द्व्यणुकक्रमात् ।
जगदुत्प्रेक्षयन् मायावादसादरमानसः ॥

The *Sānkhya* concept of *prakrti*, the *pradhāna* th unmanifest state of the manifest world, is virtually th same as the concept of Māyā except for this differenc that *prakrti* is not spoken of by them as the power c Īśvara and it is not said to be sublated by knowledge This shows the close proximity of *Sānkhya* to Vedānta So also the notion of *Purusa* of the nature of Conscious ness. Again it may be recalled that all the systems spea of *jñāna* as the means for liberation which is hardl distinguishable from that according to Vedānta Agai Śrī Appayyadīksitapāda says in the *Nyāyaraksāmani* i connection with the *Brahmasūtra* (1–3–3–12)—

स्फोट चेतनमपि केचिदभ्युपगच्छन्ति शब्दब्रह्माद्वैतवादिनः, तन्मतानु सारेण प्रशासनमपि स्फोटस्योपपद्यत इत्याशङ्क्याह—अन्यभावव्यावृत्तेश्च एव चेत् ब्रह्म स्फोट इति नाममात्रे भेदः स्यात्, न वस्तुनि, मुक्त्यन्वयि सकलजीवाभेद जडप्रपञ्चराहित्य चानभ्युपगम्य स्फोटाद्वैतोपपादनायोगात्

[Some of those who teach the non-dual *Śabda-Brahman*, accep a *sphota* that is sentient According to them, it is reasonable t attribute even the mighty rule to the *sphota*. If that be so, th difference between Brahman and *sphota* is only in respect o nomenclature, not in substance, as those who establish by reaso

the non-duality of *sphota* have perforce to accept non-difference of jīvas and the negation of the insentient world in final emancipation]

6 12.8 Need for refutation of other schools

If, as has been shown here, the purport of each one of these disciplines is in *Brahmavidyā* then why have they been refuted in the Vedānta? Such questions are raised and answered in the *Sūtrabhāsya* e g , on the *Sūtra* (2–2–1–1)—

ननु मुमुक्षूणा मोक्षसाधनत्वेन सम्यग्दर्शननिरूपणाय स्वपक्षस्थापनमेव केवल कर्तु युक्तम्। किं परपक्षनिराकरणेन परद्वेषकरेण? बाढमेवम्। तथापि महाजनपरिगृहीतानि महान्ति साङ्ख्यादितन्त्राणि सम्यग्दर्शनापदेशेन प्रवृत्तान्युपलभ्य भवेत्केषाञ्चिन्मन्दमतीनामेतान्यपि सम्यग्दर्शनायोपादेयानीत्यपेक्षा। तथा युक्तिगाढत्वसम्भवेन सर्वज्ञभाषितत्वाच्च श्रद्धा च तेषु। इत्यतः तदसारतोपपादनाय प्रयत्यते।

[It is proper to establish one's own point of view for making known clearly the right knowledge which is the means for the liberation of those who are aspiring for it But why refute others' points of view resulting in the generation of hatred? The answer is—It is just so. But some people of dull intellect who, on noticing that the great system of the *Sānkhyas* and others which proceed under the plea of bestowing right knowledge are accepted by the honoured ones, conclude that these too are to be accepted as a means to right knowledge. Besides, they may have faith in these, believing that they have the weight of profound reasoning and that they are put forward by the all-knowing Hence this effort is being made to expose their hollowness]

Also the *Bhāsya* on the *Sūtra* (1–1–5–5) says—

एवमन्येऽपि तार्किका वाक्याभासयुक्त्याभासावष्टम्भाः पूर्वपक्षवादिन इहोत्तिष्ठन्ते। तत्र पदवाक्यप्रमाणज्ञेनाचार्येण वेदान्तवाक्यानां ब्रह्मावगतिपरत्वदर्शनाय वाक्याभासयुक्त्याभासविप्रतिपत्तयः पूर्वपक्षीकृत्य निराक्रियन्ते।

[Similarly there are other logicians in addition to *Sāṅkhya* and *Kaṇāda* who stand up here in opposition with garbled quotations and sophistry as their mainstay That being the case, the *Ācārya* (Bhagavān Bādarāyaṇa) who is master of *Vyākaraṇa*, *Mimāmsā* and *Nyāya*, refutes the erroneous views arising from the garbled quotations and sophistry, by placing them in opposition in order to establish that the sole purpose of the Upaniṣadic texts is in imparting the knowledge of Brahman]

6.12 9 Sankhya and Yoga specially considered—Why?

As to why among the many *Smṛtis*, the *Sāṅkhya* and the *Yoga* have been specially considered is made clear in the *Sūtrabhāṣya* (2–1–2–3)—

सतीष्वप्यध्यात्मविपयासु वह्वीपु स्मृतिपु, साङ्ख्ययोगस्मृत्योरेव निराकरणे यत्न. कृतः। साङ्ख्ययोगौ हि परमपुरुषार्थसाधनत्वेन लोके प्रख्यातौ, शिष्टैश्च परिगृहीतौ, लिङ्गेन च श्रौतेनोपवृंहितौ। 'तत्कारण साङ्ख्ययोगाभिपन्नं ज्ञात्वा देव मुच्यते सर्वपाशैः' इति । निराकरण तु न साङ्ख्यज्ञानेन वेद-निरपेक्षेण योगमार्गेण वा निःश्रेयसमधिगम्यत इति । श्रुतिर्हि वैदिकादात्मै-कत्वविज्ञानादन्यन्निःश्रेयससाधनं वारयति 'तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय' इति। द्वैतिनो हि ते साङ्ख्या योगाश्च नात्मैकत्व-दर्शिनः। यत्तु दर्शनमुक्तम् 'तत्कारण साङ्ख्ययोगाभिपन्नम्' इति, वैदिकमेव तत्र ज्ञान ध्यान च साङ्ख्ययोगशब्दाभ्यामभिलप्येते प्रत्यासत्तेरित्यवगन्तव्यम्। येन त्वशेन न विरुध्येते तेनेष्टमेव साङ्ख्ययोगस्मृत्योः सावकाशत्वम्। तद्यथा 'असङ्गो ह्यय पुरुषः' इत्येवमादिश्रुतिप्रसिद्धमेव पुरुपस्य विशुद्धत्व निर्गुण-पुरुषनिरूपणेन साङ्ख्यैरभ्युपगम्यते। तथा च योगैरपि 'अथ परिव्राड्विवर्ण-वासा मुण्डोऽपरिग्रह' इत्येवमादिश्रुतिप्रसिद्धमेव निवृत्तिनिष्ठत्व प्रव्रज्याद्युप-देशेनानुगम्यते ।

[Although there are many *Smṛtis* treating of Self, only the *Sāṅkhya* and the *Yoga* have been singled out for refutation,

because they have been widely recognised in the world as the means for the supreme goal and they have found favour with competent persons Moreover, their position is strengthened by a Vedic passage referring to them, 'He who has known that divine cause which is to be apprehended by *Sāṅkhya* and *Yoga*, is freed from all fetters' Their refutation here centres round only this false claim that liberation can be attained through *Sāṅkhya*-knowledge or the path of *Yoga* independently of Veda For, the Śruti rejects the claim that there can be anything apart from the knowledge of the unity of the Self made known by Veda, that can bring about liberation as is denied in 'By knowing Him alone, one goes beyond death, there is no other path for final emancipation' Again, the followers of *Sāṅkhya* and *Yoga* are dualists and they do not discern the unity of Self In the passage quoted, 'that cause which is to be apprehended by *sāṅkhya* and *yoga*', the terms '*sāṅkhya*' and '*yoga*' denote Vedic knowledge and meditation, as is seen from proximity We willingly allow room for such portions of the two systems which do not contradict the Śruti In their description of the *Puruṣa* for instance, as free from all qualities, *Sāṅkhyas* are in harmony with the Śruti which teaches that the *Puruṣa* is essentially pure—'for that *Puruṣa* is not attached to anything'. *Yoga*, again, while prescribing the rules for the wandering monk, admits the state of renunciation of the concern for life, as is made well-known by the Śruti—'Then there is the monk with the ochre cloth, shaven head and non-acceptance of all gifts'.]

These *Bhāṣyas* show that the intention of the *Sūtras* and the *Bhāṣyas* is in saving the seekers from a possible exposure to wrong views and disciplines in respect of the notion of liberation and the means to it viz., *jñāna*. Any type of equivocation in respect of these would be disastrous The seeker should not be exposed even inadvertently to such views This explains the strong criticism voiced in respect of these systems

6.12 10 Close Proximity of Sankhya and Yoga to Vedanta; their purpose is in preparing the ground

This does not mean, however, that they are rejected wholesale. It is pointed out by Śrī Ācāryapāda that the *Sāṅkhya* system has close proximity to Vedānta because of its acceptance of the non-difference of the effect from the cause, prior existence of the effect as unmanifest, and Ātman as unattached and self-effulgent—

स च (प्रधानवादः) कार्यकारणानन्यत्वाभ्युपगमात् प्रत्यासन्नो वेदान्तवादस्य। (*Sū. Bhā.* 1–4–8–28)

वैदिकस्य दर्शनस्य प्रत्यासन्नत्वात्। (*Sū. Bhā.* 2–1–4–12)

The terminology employed in the Śruti such as *sāṅkhya*, *yoga*, *avyakta*, *mahat*, *purusa* are the ones that are used in the *Sāṅkhya* and the *Yoga* systems, though not with precisely the same significance. In respect of the term *avyakta* i.e., the unmanifest state of the universe, the *Bhāṣya* on the *Sūtra* (1–4–1–3) says—

यदि वयं स्वतन्त्रां काञ्चित्प्रागवस्था जगतः कारणत्वेनाभ्युपगच्छेम प्रसञ्जयेम तदा प्रधानकारणवादम्। परमेश्वराधीना त्वियमस्माभि. प्रागवस्था जगतोऽभ्युपगम्यते। न स्वतन्त्रा।

[Should we admit some primal state as an independent cause of the world, we shall be opening the door for the theory of *pradhāna* as the cause But this primal state is held by us to be subject to the Supreme Lord, and not as independent]

The *Sūtrabhāṣya* (1–2–6–22) says—

यदि प्रधानमपि कल्प्यमान श्रुत्यविरोधेनाव्याकृतादिशब्दवाच्य भूतसूक्ष्म परिकल्प्येत परिकल्प्यताम्।

[If a principle called *pradhāna* is imagined without violence to the Śruti and designated by terms like *avyākṛta* etc , and as being the subtle state of elements, it may as well be imagined so.]

The refutation is to remove entirely the possible confusion in terminology Incidentally, however, it is seen how, with suitable modifications, the *Sāṅkhya* discipline can be taken over into the scheme of Vedānta by understanding the terms *pradhāna* or *avyakta*, *mahat* and *ahaṅkāra* etc , respectively as Māyā, *īkṣaṇa* and *saṅkalpa* etc.

Again, as regards the *Yoga* school, it has already been seen that its adoption of the *Sāṅkhya* framework is only incidental. In addition to the one already mentioned, a few among the other examples given in the *Sūtrabhāṣya* to show that some aspects of the systems are in accordance with the Śruti may be pointed out—

यत्प्रसादाद्धि योगिनामप्यतीतानागतविषय प्रत्यक्षं ज्ञानमिच्छन्ति योगशास्त्रविद (*Sū Bhā*. 1-1-5-5)

[It is held by the adepts in *Yogaśāstra* that even the *yogins* get their direct knowledge about the past and the future by Īśvara's grace alone.]

एषैव च योगशास्त्रेषु योगिनामनेकशरीरप्रयोगप्रक्रिया ।

(*Sū. Bhā*. 4-4-7-15)

[This is the process given in the *Yogaśāstra* as well, about the assumption of many bodies by the *Yogins*]

In the *Sūtrabhāṣya* (2–4–5–12), it is seen that the *Yogasūtra* (1–1–6) enumerating the five mental modes 'valid knowledge, error, that pertaining to a non-existent, sleep and memory' is quoted mentioning the dictum that when the opponent's view is not refuted, it is as good as being accepted—

एव तर्हि 'परमतमप्रतिषिद्धमनुमत भवति' इति न्यायादिहापि योगशास्त्रप्रसिद्धा मनसः पञ्चवृत्तयः परिगृह्यन्ते 'प्रमाणविपर्ययविकल्पनिद्रास्मृतयः' नाम ।

As to how this is accommodated in the Vedāntic fold according to which some of these are *avidyāvṛttis*, is shown by the *Bhāmatī* on the *Bhāṣya* Further, in this connection, it may be pointed out that the *Sūtrabhāṣya* (2–1–2–3) itself says—

सम्यग्दर्शनाभ्युपायो हि योगो वेदे विहितः 'श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' इति। 'त्रयुन्नत स्थाप्य समं शरीरम्' इत्यादिना चासनादिकल्पनापुरस्सर बहुप्रपञ्च योगविधान श्वेताश्वतरोपनिषदि दृश्यते। लिङ्गानि च वैदिकानि योगविषयाणि सहस्रश उपलभ्यन्ते। 'तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्' इति। 'विद्यामेता योगविधिं च कृत्स्नम्' इति चैवमादीनि। योगशास्त्रेऽपि 'अथ तत्त्वदर्शनोपायो योगः' इति सम्यग्दर्शनाभ्युपायत्वेनैव योगोऽङ्गीक्रियते।

[*Yoga* has been enjoined in the Vedas as a means to direct realisation by the Śruti which prescribes hearing, reflection and contemplation. Moreover, in the *Śvetāśvataropaniṣad* are found elaborate injunctions about yogic practice in respect of the posture of the body etc , as for instance, 'Placing the body in a straight posture holding the chest, neck and head erect' etc. Further, there are very many passages in the Veda which point to *yoga*, as for instance, 'This the firm holding back of senses is what is called *yoga*', 'This knowledge and the method of *yoga* in its entirety' etc And in *Yogaśāstra* itself the passage 'Now then *yoga*, the means to the realisation of the Reality' accepts *yoga* only as means to direct realisation]

The *Sūtrabhāṣya* (1–3–8–33) says—

अपि च स्मरन्ति—'स्वाध्यायादिष्टदेवतासंप्रयोगः' इत्यादि। योगोऽप्यणिमाद्यैश्वर्यप्राप्तिफलः स्मर्यमाणो न शक्यते साहसमात्रेण प्रत्याख्यातुम्। श्रुतिश्च योगमाहात्म्य प्रख्यापयति—'पृथ्व्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते। न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमय शरीरम्' इति।

[Besides, the *Smṛtis* declare 'From the recitation of one's own branch of the Veda follows the proximity to (and conversation with) one's chosen deity' and so on Also *Yoga* which is spoken of in the *Smṛti* as leading to the attainment of such mystic powers as becoming minute, cannot be denied by a mere bold statement. The Śruti also declares the glory of *yoga* thus 'When the five elements—earth, water, fire, air and ether —have been conquered and when the yogic powers have started functioning, then for the aspirant who has acquired a body constituted by fire of *yoga*, there is no disease, no old age, no death']

Thus it is seen that the purpose of the *Sāṅkhya* and the *Yoga* lies in preparing the ground for the seeker to receive the Vedāntic instruction leading to liberation

6.12.11 Nyaya-vaiseshika as first step for seekers

The *Nyāya-vaiśeṣika* system is brought in as the first step for seekers who are immersed in the world and exposed to atheistic influence Admittedly, it is addressed to those of feebler equipment, as the expounders of the system make clear by referring to themselves as 'traders in ginger'. Also the object is to retrieve them from the influence of atheistic schools by providing a suitable ground for them which will eventually lead them to the Vedāntic discipline as is seen from their own statements such as वेदनये जयश्रीः (success attends only on the Vedic path) It is realised that the discipline prescribed for a person must be commensurate with his equipment, and therefore has to proceed in the initial stages on what men commonly believe to be true. The seeker who is swayed by the views prevalent in respect of his actions, the means employed and the fruits thereof, must first be won over and made to see the viewpoint of the *Śāstra* in respect of

them, though in the world of duality itself. The *Nyāya-vaiśesikaprakriyā* provides the necessary background for this purpose. Though the system is apparently geared towards this, the concepts that are employed, as also the methods of reasoning and terminology, are devised to enable further development towards the desired end The important role that reasoning plays in the Vedāntic discipline, in *manana*, has already been pointed out Though it has been criticised more drastically than the *Sāṅkhya* on grounds of its being relatively more remote from the Vedānta, it is also seen that Śrī Śrī Ācāryapāda quotes in the *Sūtrabhāsya* (1–1–4–4) the *Nyāyasūtra* (1–1–2) referring to it as न्यायोपबृंहितम् (well supported by reasoning) and आचार्यप्रणीतम्, expressing His veneration to the author of the *sūtra*, Śrī Gautamamaharsi

6.12 12 Purvamimamsa—Alignment with Vedanta shown

In respect of the *Pūrvamīmāmsā*, it has already been seen as to how the *karmakānda* aligns itself with the Vedānta by securing for the seeker the preliminary purity of the mind that is necessary. This *Śāstra* also proceeds to save the seeker from atheism and inculcate in him the *Śāstraic* viewpoint in his endeavour, leading eventually to the Vedāntic discipline In respect of the competency of the seeker at this stage, says the *Adhyāsabhāsya*—

शास्त्रीये तु व्यवहारे यद्यपि बुद्धिपूर्वकारी नाविदित्वात्मनः परलोक-सबन्धमधिक्रियते, तथापि न वेदान्तवेद्यमशनायाद्यतीतमपेतब्रह्मक्षत्रादिभेदम-संसार्यात्मतत्त्वमधिकारेऽपेक्ष्यते, अनुपयोगादधिकारविरोधाच्च । प्राक्च तथा-भूतात्मविज्ञानात् प्रवर्तमान शास्त्रमविद्यावद्विषयत्व नातिवर्तते । तथा हि 'ब्राह्मणो यजेत' इत्यादीनि शास्त्राण्यात्मनि वर्णाश्रमवयोवस्थादिविशेषाध्या-समाश्रित्य प्रवर्तन्ते ।

[But, in respect of the activity which is founded on the *Śāstra*, it is true, indeed, that a deliberative individual is qualified for it not without knowing the relationship of himself with the other world; yet the knowledge of the true nature of Self as revealed by the Vedānta as free from hunger etc., divested of differentiations like *brāhmana*, *ksatriya* etc., and transcending transmigration, is not a desideratum; on the other hand, such knowledge is not only useless for this purpose, but is also opposed to it. The *Śāstra* that is operative prior to such knowledge cannot but be meant for the ignorant. It is therefore, that *Śāstras* such as '*brāhmana* shall perform sacrifice' are operative only when the superimposition on Self, of particularities such as *varna*, *āśrama*, age, condition etc., is in evidence.]

While thus Śrī Śrī Ācāryapāda recognises the nature of the construct that is to be offered to the particular seeker, in the interest of the ultimates, He is ever careful in guarding against the overstepping of the concerned *Śāstra* beyond its limits. Instances of this are found in His works. In the *Sūtrabhāṣya* (1–1–4–4) for example, occurs the statement—

यदपि शास्त्रतात्पर्यविदामनुक्रमण 'दृष्टो हि तस्यार्थः कर्मावबोधनम्' (*Śābarabhāṣya* 1–1–1) इत्येवमादि, तद्धर्मजिज्ञासाविषयत्वात्, विधि-प्रतिषेधशास्त्राभिप्राय द्रष्टव्यम् ।

[As for the statement of the people well acquainted with the *Śāstra* that 'Its purport is indeed seen to be the teaching of the ritual' etc., since the subject matter pertaining to this enquiry is *dharma*, it must be understood that it must be confined to that part of the *Śāstra* dealing with injunctions and prohibitions.]

Discussing this topic at length, the *Bhāṣya* establishes that this dictum—

आम्नायस्य क्रियार्थत्वादानर्थक्यमतदर्थानाम्। (*Jai. Sū.* 1-2-1)

(since the *Śāstra* teaches only action, the teaching about

merely an existent is useless) should not be applied unilaterally to the entire Śruti and should be confined only to those parts which are of the nature of legends and the like that do not serve any human goal—

तस्मात् पुरुपार्थानुपयोग्युपाख्यानादिभूतार्थवादविषयम् आनर्थक्याभिधान द्रष्टव्यम् ।

Again the argument that 'the *mantras* and the *arthavādas* are meant to serve some extraneous purpose, so that they are not competent to reveal the corporality etc , of the gods' is taken up for consideration—

यदप्युक्त—मन्त्रार्थवादयोरन्यार्थत्वान्न देवताविग्रहादिप्रकाशनसामर्थ्यमिति । अत्र ब्रूमः । (Sū Bhā 1–3–8–33)

After a detailed discussion the *Bhāsya* concludes—

तत्र यादृशं मन्त्रार्थवादयोरिन्द्रादीनां स्वरूपमवगत, न तत् तादृशं शब्दप्रमाणकेन प्रत्याख्यातु युक्तम् ।

[That being so, it is not proper for anyone who accepts Vedas as a *pramāna*, to deny the *svarūpa* of Indra etc , as determined by the *mantras* and *arthavādas*]

Incidentally, it is also pointed out that in the light of this, the *itihāsas* and *purāṇas* based as they are on *mantras* and *arthavādas* (in the Śruti) are capable of establishing the corporality etc., of the gods—

इतिहासपुराणमपि व्याख्यातेन मार्गेण संभवन्मन्त्रार्थवादमूलत्वात् प्रभवति देवताविग्रहादि साधयितुम् ।

The question of the eternality of the Vedas is discussed at length in the *Sūtrabhāsya* in the *Adhikaraṇa* (1–3–8) wherein it is shown that the tenets of the *Pūrvamimāmsā*, though being accepted in this connection,

have to be amended in the light of the very Veda itself, by accepting creations and dissolutions, Vedas being in their subtle form in dissolution, and Īśvara, as the revealer of the same Veda every time etc In this connection the school advocating the insentient *sphota* is refuted by subscribing to the notion of the eternality of syllables of sound by quoting Bhagavān Upavarṣa. In many *adhikaranas*, such as (1–4–5), (3–4–11), (4–1–12), (4–4–3), (4–4–5) etc , Śri Jaiminyācārya is quoted and concurrence with his views expressed by Śri Bādarāyanacārya and the *Bhāṣya* thereon. The *Bhāṣya* on the *adhikarana* (3–3–30) wherein is established that Ātman as different from the body exists, shows that a *Sūtra* of such vital importance, though not found explicitly among the *Jaiminisūtras* has been taken over from here by Śrī Ācārya Śabarasvāmipāda and explicit mention to this effect is made by Bhagavān Upavarṣa—

इत एव चाकृष्याचार्येण शबरस्वामिना प्रमाणलक्षणे वर्णितम् । अत एव च भगवतोपवर्षेण प्रथमे तन्त्रे आत्मास्तित्वाभिधानप्रसक्तौ शारीरके वक्ष्याम इति उद्धारः कृतः ।

Further, इह चेद चोदनालक्षणेषूपासनेषु विचार्यमाणेष्वात्मास्तित्व विचार्यते कृत्स्नशास्त्रशेषत्वप्रदर्शनाय । (*Sūtrabhāṣya* 3-3-30-53)

[Now, here, in the course of discussion of the meditation as prescribed, this existence of Self is being considered in order to show that this underlies the entire *Śāstra*.]

Again, *Jaiminisūtras* are employed in several places in the *Brahmasūtrabhāṣya* specially in (3-3) dealing with *upāsana* in determining the import of the *Śrutivākyas*. All this gives an idea of the extent of accommodation of the *Pūrvamīmāmsāśāstra* in the Vedānta inspite of its rejection

in matters relating to *samnyāsa*, liberation etc., these being decided only on the basis of Śruti as already shown.

6.12 13 Upasana and worship—Savisesha, Nirvisesha; their purpose

Talking of *upāsanas*, it might be noted that in the *Chāndogyopanisad*, meditation has been taught as subsidiary to *karma* to accommodate those seekers who are predisposed in favour of *karma*, as made clear by the *Chandogyopanisadbhāsya* (1–1–1)—

तत्र कर्माभ्यासस्य दृढीकृतत्वात् कर्मपरित्यागेनोपासन एव दुःख चेतस्समर्पणम् कर्तुमिति कर्माङ्गविषयमेव तावदादावुपासनमुपन्यस्यते ।

[*Upāsana* being a necessary prelude to *jñāna*, first of all, *upāsana* as an accessory to *karma* is prescribed since taking to *upāsanā* to the exclusion of *karma* would be a painful undertaking for the seeker, he being a stickler to *karma*]

Similarly the *Taittirīyopanisad* teaches *samhitopāsanā* to accommodate him who is in the grip of the tendency towards the recitation of the Vedas as pointed out by the *Bhāsya* on the Śruti—अथातः संहिताया उपनिषदं व्याख्यास्यामः । *Taittirīyopanisad* (1–3)—

अथ अनन्तरमध्ययनलक्षणविधानस्य पूर्ववृत्तस्य, अतः यतोऽत्यर्थं ग्रन्थभाविता बुद्धिर्न शक्यते सहसाऽर्थज्ञानविषयेऽवतारयितुमित्यतः संहिताया उपनिषदं—संहिताविषयं दर्शनमित्येतद्ग्रन्थसन्निकृष्टामेव व्याख्यास्यामः ।

[After what has been taught in the previous sections as to how the Upanisads should be recited, we shall now teach how the *samhitā* is to be meditated upon, this being in close proximity to the texts of recitation, since the intellect, always accustomed as it has been to think of the text, cannot all at once be directed to a knowledge of the meaning of the text.]

While a beginning is made in this manner, eventually other *upāsanas* such as *pratīkopāsanas* (meditation on

natural objects), various types of *sagunopāsana, ahaṅgraho-pāsanas* (meditation upon the object as oneself), leading up to *nididhyāsana* are given. The underlying principle is brought out in the *ślokas* of the *Kalpataru* (1–1–7–20)—

निर्विशेष परं ब्रह्म साक्षात्कर्तुमनीश्वराः ।
ये मन्दास्तेऽनुकम्प्यन्ते सविशेषनिरूपणैः ॥

वशीकृते मनस्येषा सगुणब्रह्मशीलनात् ।
तदेवाविर्भवेत्साक्षादपेतोपाधिकल्पनम् ॥

[Brahman with attributes has been delineated, out of compassion for those of dull intellect who are not capable of comprehending directly the attributeless Supreme Brahman. When the minds of these are conquered by abiding in Brahman with attributes, then the Pure Brahman bereft of all adjuncts which had been a mere concoction, reveals Itself directly]

In this connection, speaking of worship, the *Yogavāsiṣṭha* (5–43–19, 20) and the *ṭīkā* thereon say—

आराधयात्मनात्मानमात्मनात्मानमर्चय ।
आत्मनात्मानमालोक्य सन्तिष्ठस्वात्मनात्मनि ॥

शास्त्रयत्नविचारेभ्यो मूर्खाणां प्रपलायिनाम् ।
कल्पिता वैष्णवी भक्ति. प्रवृत्त्यर्थं शुभस्थितौ ॥

आराधय उत्कृष्टबुद्ध्या श्रवणादिना साधय सिद्ध च निरन्तरानुसन्धानेनार्चय । आलोक्य तत्त्वतः साक्षात्कृत्य सन्तिष्ठस्व तत्रैव सम्यगवतिष्ठस्व । तद्भावान्न च्यवस्वेत्यर्थः ।

यदि स्वप्रयत्नजविचारादेव ज्ञानोदयः, तर्हि किमर्थं शास्त्रेषु विष्ण्वादिभक्तिविधान तत्राह — शास्त्रेति । विषयासक्तिप्राबल्यादध्यात्मशास्त्रेभ्य इन्द्रियजयादियत्नेभ्यो विचारेभ्यश्च प्रपलायिना दूरीभूताना मूर्खाणा कथञ्चिच्छुभस्थितौ सन्मार्गे प्रवृत्त्यर्थमित्यर्थः ।

[Propitiate, worship, see and abide in Self by self alone. For the sake of those fools who run away from *Śāstra*, effort in that direction and enquiry, devotion to Visnu etc., have been devised to make them take to the right path

Here 'propitiation' means *sādhana* by means of listening to *Śāstra* etc, with veneration, 'worship' means continuous contemplation of what has been ascertained. 'Seeing' means direct realisation of the Truth. 'Abidance' means abiding firmly in that Truth.

If knowledge dawns only as a result of self-effort and enquiry why then the prescription of devotion to Visnu etc, in the *Śāstras*? The reason is this—there are fools who, because of powerful attachment to sense objects, are very remote from the *Śastras* pertaining to Ātman, effort at control of the senses and enquiry They are to be somehow made to take to the right path leading to emancipation]

It must be noted that generally in the case of *upāsanas*, the meditation on the prescribed object must be only as ordained which need not always be actually as the object is, it is *codanātantra* and not *vastutantra* The forms that are prescribed in *saguṇopāsana* are symbolic representations. It is thus seen as to how the various types of *upāsana* mentioned in *purānas* and *āgamas* like *Śaiva*, *Vaisnava* etc., are accommodated in the Vedāntic scheme This is pointed out by the *Pañcadaśī* (VI–120-124)—

एवमन्ये स्वस्वपक्षाभिमानेनान्यथान्यथा ।
मन्त्रार्थवादकल्पादीनाश्रित्य प्रतिपेदिरे ॥
अन्तर्यामिणमारभ्य स्थावरान्तेशवादिनः ।
सन्त्यश्वत्थार्कवंशादेः कुलदैवतदर्शनात् ॥
तत्त्वनिश्चयकामेन न्यायागमविचारिणाम् ।
एकैव प्रतिपत्तिः स्यात्साप्यत्र स्फुटमुच्यते ॥

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥
इति श्रुत्यनुसारेण न्याय्यो निर्णय ईश्वरे ।
तथा सत्यविरोधः स्यात्स्थावरान्तेशवादिनाम् ॥

[Similarly others with a bias towards their own contentions think of Īśvara variously, relying upon some *mantras*, *arthavādas* or *kalpas* etc

There are people who ascribe lordship variously to different entities—ranging from the Inner Ruler and ending with the immovables. For, it is seen that the status of being the family deity is assigned to the *aśvattha* tree, the *arka* plant, the bamboo etc.

Those who undertake enquiry into the Śruti with the aid of reasoning, with the desire to arrive at a decisive knowledge of Truth, know that there is only one Īśvara

One must know Māyā as the root cause, and the wielder of Māyā as the Supreme Lord. This entire universe is pervaded by what may be regarded as His organs

Such a conclusion in consonance with the Śruti about the Lord, is alone proper This being the case, there will be no contradiction with those who say that everything down to the immovables is the Lord]

Introducing the *Sūtra* (1-1-6-12), the *Bhāṣya* says—

द्विरूपं हि ब्रह्मावगम्यते, नामरूपविकारभेदोपाधिविशिष्टम्, तद्विपरीतं च सर्वोपाधिविवर्जितम् । 'यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति । यत्र त्वस्य सर्वमात्मैवाभूत्तत् केन कं पश्येत्' ... इति चैवं सहस्रशो विद्याविद्याविषयभेदेन ब्रह्मणो द्विरूपतां दर्शयन्ति वाक्यानि ।

तत्राविद्यावस्थायां ब्रह्मण उपास्योपासकादिलक्षणः सर्वो व्यवहारः । तत्र कानिचिद्ब्रह्मण उपासनान्यभ्युदयार्थानि कानिचित् क्रममुक्त्यर्थानि,

कानिचित् कर्मसमृद्ध्यर्थानि । तेषां गुणविशेषोपाधिभेदेन भेदः । एक एव तु परमात्मेश्वरस्तैस्तैर्गुणविशेषैर्विशिष्ट उपास्यो यद्यपि भवति तथापि यथागुणोपासनमेव फलानि भिद्यन्ते । 'तं यथा यथोपासते तदेव भवति' इति श्रुतेः 'यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति' इति च । स्मृतेश्च 'य य वापि स्मरन् भाव त्यजत्यन्ते कलेवरम् । त तमेवैति कौन्तेय सदा तद्भावभावितः ॥' इति । यद्यप्येक आत्मा सर्वभूतेषु स्थावरजङ्गमेषु गूढः, तथापि चित्तोपाधिविशेषतारतम्यादात्मनः कूटस्थनित्यस्यैकरूपस्याप्युत्तरोत्तरमाविष्कृतस्य तारतम्यमैश्वर्यशक्तिविशेषैः श्रूयते 'तस्य य आत्मानमाविस्तरां वेद' इत्यत्र । स्मृतावपि 'यद्यद्विभूतिमत्सत्त्व श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्व मम तेजोऽशसंभवम् ॥' इति यत्र यत्र विभूत्याद्यतिशयः स स ईश्वर इत्युपास्यतया चोद्यते ।

[Sruti speaks of Brahman in Its two aspects—one as qualified by the delimiting adjuncts which are products distinguished from one another by names and forms, and the other, unlike the former, devoid of all delimiting adjuncts There are thousands of Śruti passages showing Brahman in these two aspects, distinguished from each other as being the object of either knowledge or ignorance e g , 'only where there is duality, as it were, one sees the other , but where all this is only Self, then who sees what and by what means ?'

This being the case, it is in the state of ignorance that Brahman can come within the range of empirical parlance, comprising of the object of devout meditation, meditator etc. Among these different meditations of Brahman, some are conducive to the attainment of prosperity, some, to liberation by stages and some to the greater efficacy of actions These differ because of the differences in qualities and delimiting adjuncts And though it is the only one Supreme Self, the Lord, that is to be meditated upon as possessed of those particular qualities, still the fruits differ according to these qualities. Says the Śruti—'One becomes just what one meditates It to be',

'According to what one's volitional resolve is in this world, so will one be after departure from this world'. This is also borne out by the *Smrti*—'O son of Kunti ! remembering whatever form of being, he leaves his body in the end, that alone is attained by him, being impressed with it through constant meditation'. Though one and the same Self is hidden in all beings, moving or stationary, still, as pointed out by the Śruti 'He who meditates on Self as manifested in a more pronounced way in him', though it is unchanging and ever homogeneous, there are differences in the manifestation of the various powers of the Lord because of the gradations of the mind by which It becomes conditioned (as it were) *Smrti* also—'Whatever being there is, great, prosperous or powerful, that know thou to have sprung from a part of My splendour'— enjoins that in whatever there is pronounced greatness, it is to be meditated upon as the Lord]

6.13.1 Bhagavata School—Accommodation of all Schools—Vedic and non-vedic ; Smriti and Reasoning subservient to Sruti

That devout worship spoken of by the *Bhāgavatas* finds its place in the scheme is shown by the *Sūtrabhāṣya* (2–2–8–42)—

तत्र यत्तावदुच्यते योऽसौ नारायणः परोऽव्यक्तात् प्रसिद्धः परमात्मा सर्वात्मा स आत्मनात्मानमनेकधा व्यूह्यावस्थित इति, तन्न निराक्रियते, 'स एकधा भवति त्रिधा भवति' इत्यादिश्रुतिभ्यः परमात्मनोऽनेकधाभावस्याधिगतत्वात् । यदपि तस्य भगवतोऽभिगमनादिलक्षणमाराधनम् अजस्रमनन्यचित्ततयाभिप्रेयते, तदपि न प्रतिषिध्यते । श्रुतिस्मृत्योरीश्वरप्रणिधानस्य प्रसिद्धत्वात् ।

[Now, we do not refute the view stated therein that Nārāyana who is well known as beyond the unmanifest nature, the Supreme Self and Self of all, manifests Himself by showing in many forms. That the Supreme Self assumes various forms is known from Śrutis like 'He assumes one form, He assumes three forms' Nor are we opposed to the inculcation of continuous one-

pointed concentration of the mind on the Lord, reverential approach etc., (as prescribed by the *Bhāgavata* school), for, that the Lord is to be meditated upon is well known from Śruti and *Smṛti*]

Again says the *Sūtrabhāṣya* (1–1–7–20)—

स्यात्परमेश्वरस्यापीच्छावशान्मायामय रूपं साधकानुग्रहार्थम् ।

'माया ह्येषा मया सृष्टा यन्मां पश्यसि नारद ।

सर्वभूतगुणैर्युक्त मैव मा ज्ञातुमर्हसि ॥' इति स्मरणात् ।

[Even for the Supreme Lord, there may be forms created at His will out of Māyā in order to favour the aspirants as is declared in the *Smṛti* 'O Nārada! it is indeed Māyā created by Me that you see Me in this form as possessed of qualities. You must not take this to be what I am'.]

Similar observations are seen in the *Sūtrabhāṣya* in respect of *dharma* and *adharma* For example, the *Sūtrabhāṣya* (3–1–6–25) says—

शास्त्रहेतुत्वाद्धर्माधर्मविज्ञानस्य । अय धर्मोऽयमधर्म इति शास्त्रमेव विज्ञाने कारणम् । अतीन्द्रियत्वात् तयोः । अनियतदेशकालनिमित्तत्वाच्च । यस्मिन् देशे काले निमित्ते च यो धर्मोऽनुष्ठीयते स एव देशकालनिमित्तान्तरेष्वधर्मो भवति । तेन शास्त्रादृते धर्माधर्मविषय विज्ञान न कस्यचिदस्ति ।

[Knowledge of *dharma* and *adharma* is derived from the *Śāstras*. The *Śāstras* alone are the source for knowing what is *dharma* and what is *adharma* since they are supersensuous and they are not invariant with respect to space, time and circumstance. What is adhered to as *dharma* in a particular place at a particular time in a particular circumstance will itself become *adharma* in a different context pertaining to place, time and circumstance. As such, nobody can have any knowledge of *dharma* and *adharma* unless it be from the *Śastras*.]

In the light of this, as also the discussion pertaining to transmigration, in the *Sūtrabhāṣya* (3–1) etc., it is easy to

see how the various *Śāstras* dealing with *dharma* and *adharma* etc., are accommodated in the scheme of Vedānta.

6.13.2 Dualistic Vedantic Schools

Following the footsteps of the authors of the *Sūtra* and the *Bhāṣya*, Śrī Appayyadīksitar, himself a trenchant critic of non-advaitic schools, has shown how the three schools propounded by Śrī Madhvācārya, Śrī Rāmānujācārya and Śrī Śrīkanṭhaśivācārya are useful in expounding the *upāsanas* that are the means at different levels leading to *Advaita*—

आनन्दतीर्थमुनिलक्ष्मणदेशिकेन्द्रश्रीकण्ठयोगिपदवीरदवीयसीर्नः ।

It is thus clear that the many constructs by the various *Ācāryas* are meant to serve ultimately the same end. The differences in exposition are because these constructs are meant for seekers of different calibre — intellectual, emotional and volitional. In the case of those who are attached to the multiplicity as revealed by the sensory organs etc., the *ārambhavāda* is offered in the first instance ; next the *pariṇāmavāda* which by itself leads to *vivartavāda* In these cases though Śruti is also accepted as a *pramāna*, considerable weight is given to other *pramānas* and reason is made to stray into territories which are not sanctioned by Śruti. In supersensuous matters, Veda is the only independent *pramāna* like the Sun in respect of colour. Verbal testimony other than Śruti is remote in respect of its validity as it desiderates some other basic *pramāna* and there is the intervention of the memory of the speaker. So says the *Sūtrabhāṣya* (2–1–1–1)—

वेदस्य हि निरपेक्षं स्वार्थे प्रामाण्यं रवेरिव रूपविषये । पुरुषवचसा तु मूलान्तरापेक्ष वक्तृस्मृतिव्यवहित चेति विप्रकर्षः ।

*

e constructs offered by these disciplines, though not
e ultimate purport of the disciplines, are in most cases
ought in with the object of focussing the individual's
tention on what is to be undertaken by him at his level,
that all his faculties are developed and geared towards
e ultimate goal. Thus it is seen how the various
ciplines coming under the category of *aparāvidyā* are
ned to *Brahmavidyā*. Says the *Sūtrabhāsya* (2–1–2–3)—

एतेन सर्वाणि तर्कस्मरणानि प्रतिवक्तव्यानि । तान्यपि तर्कोपपत्तिभ्या
ज्ञानायोपकुर्वन्तीति चेदुपकुर्वन्तु नाम । तत्त्वज्ञानन्तु वेदान्तवाक्येभ्य
भवति 'नावेदविन्मनुते तं बृहन्तम्', 'त त्वौपनिषद पुरुप पृच्छामि'
वमादिश्रुतिभ्य. ।

[Thus all the *Smrtis* adopted by the various schools that
ke reasoning predominate are to be refuted If they are
nducive to the knowledge of Reality through inference and
pporting reason, let them very well be so conducive. But the
owledge of Reality springs from the Vedânta texts alone, as
stated in Śrutis like 'One who is not versed in the Vedas
nnot know Brahman', 'I ask you of that infinite being known
m the Upanisads alone']

Thus it is that the *Sūtasamhitā*, *Brahmagītā* (4, 66–70)
ys—

तस्मादस्ति महादेव एव साक्षात् स्वयप्रभुः ।
आनन्दरूपः संपूर्णो न ततोऽन्यत्तु किञ्चन ॥
इयमेव तु तर्काणां निष्ठा काष्ठा सुरोत्तमाः ।
प्रत्यक्षादिप्रमाणाना वेदान्तानामपीश्वराः ॥
स्मृतीना च पुराणाना भारतस्य तथैव च ।
वेदानुसारिविद्यानामन्यासामास्तिकोत्तमाः ॥
शैवागमानां सर्वेषां विष्णुप्रोक्तागमस्य च ।
असमदुक्तागमस्यापि सुरास्सूक्ष्मनिरूपणे ॥

बुद्धागमानां सर्वेषां तथैवान्यागमस्य तु ।
यक्षगन्धर्वसिद्धादिनिर्मितस्यागमस्य तु ॥

[Thus the Supreme Effulgence, Mahādeva alone, is Himself the Self-radiant, of the nature of Bliss and the Full And there is nothing other than Him. This alone is the basis as well as the culmination of all schools of reasoning, all the *pramānas*, like *pratyaksa*, *Vedāntas*, *smrtis*, *purānas*, *Bhārata*, the disciplines which are in accordance with the Veda, the other disciplines, all the *āgamas*, including the *Śaiva*, the *Vaisnava* and the *Brāhma*, all the Buddhistic *āgamas*, the *āgamas* propounded by the *Yaksas*, *Gandharvas* and the *Siddhas* etc]

6.13 3 Buddhism—Vijnanavada

It will be seen that reference is made here to *āgamas* other than the ones mentioned previously, including those of the Buddhistic school. The *Sadaksaravyākhyā* already quoted says while referring to the *Yogācāra* school of Buddhism—

विज्ञानवादिनस्तु क्षणिकविज्ञानप्रवाहा आत्मेति वर्णयन्ति । तेषा मतेऽपि सावृतस्य विषयोपप्लवस्य विद्यया विनिवृत्तौ विशुद्धज्ञानसन्तानोदयो मुक्तिः । उक्त हि—'धीसन्ततिस्स्फुरति निर्विषयोपरागा' इति । सन्तानो नाम नानाव्यक्तिषु नैरन्तर्येण वर्तनम् । तच्चानुभवदशाया सैवेय दीप-ज्वालेतिवदेकत्वेनानुभूयमानत्वम् । तथा चानुभवत आत्मन ऐक्ये सिद्धे युक्त्या यत्तस्य क्षणभङ्गसमर्थन तद्बाह्यार्थक्षणिकत्वसाधनाय यत् सत् तत् क्षणिकमिति व्याप्तेरनैकान्तिकत्वपरिहारेण समर्थनार्थम् । . . . एव विज्ञानवादिनोऽपि योऽहमद्राक्ष स एवेदानीं स्पृशामीति पूर्वोत्तरक्षणयोरेकत्व-प्रतिसन्धानेनात्मनः स्थायित्वे स्वानुभवसिद्धे यत्क्षणभङ्गसमर्थन तदुक्त-प्रयोजनायैवेति ।

[The *Vijñānavādins*, however, portray Ātman as a *santāna*, a series of momentary cognitions. Even according to them,

liberation is the rise of the series of pure cognitions on the removal, by knowledge, of the afflictions of the objects of parlance So has it been said 'The series of cognitions manifests as free from the association of objects'. By *santāna* is meant non-intermittent series of individuals. And that is the oneness that is experienced as in 'This is the same flame'. The oneness of Ātman thus being established by experience, the attempt at proving its momentary nature is to secure the establishing of the momentary nature of the external objects by having recourse to the inference 'that which exists is momentary' which is not invalidated by the fallacy of inconstancy . . .. In view of the recognition of the form 'I who saw the pot previously am myself touching it now', by holding that a series of the sum total of one's consciousnesses constitutes Ātman, the *Vijñānavādins* indirectly accept the existence of Ātman which is immutable and imperishable.]

They trace the so-called parlance reality to the latent impressions in the consciousness which, however, are sublated by knowledge. Thus it means in effect that the external objects are unreal and consciousness alone is ultimately Real. So even the doctrine of the *Yogācāras* results in *Advaita* So it has been said in the *Nyāyamañjarī*—

अथापि नित्य परमार्थसन्त सन्तानमात्मानमुपैपि भावम् ।
उत्तिष्ठ भिक्षो ! फलितास्तवाशाः सोऽय समाप्तः क्षणभङ्गवादः ॥

Commenting on the statement—

. . . तथा ज्ञान, नैतद्बुद्धेन भाषितम् ।

[as also the consciousness, not this was spoken of by the Buddha]

in the *Māndūkyakārikā* (4–99), the *Bhāsya* says—

(ज्ञान) आकाशमिवाचलमविक्रियं निरवयवं नित्यमद्वितीयमसङ्गम-दृश्यमग्राह्यमशनायाद्यतीत ब्रह्मात्मतत्त्वम् । 'न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यते' इति श्रुतेः । ज्ञानज्ञेयज्ञातृभेदरहित परमार्थतत्त्वमद्वयमेतन्न बुद्धेन

भाषितम् । यद्यपि बाह्यार्थनिराकरणं ज्ञानमात्रकल्पना चाद्वयवस्तुसामीप्य-मुक्तम् । इद तु परमार्थतत्त्वमद्वैत वेदान्तेष्वेव विज्ञेयमित्यर्थ. ।

[This knowledge is the Reality which is Brahman-Ātman and is, like *ākāśa*, immutable, changeless, free from parts, permanent, one and without a second, unattached, non-cognisable, unthinkable and beyond hunger and thirst The Śruti says 'The knowledge (characteristic) of the Seer is never absent'. This Supreme non-dual Reality which is devoid of the distinctions of knowledge, object known and the knower, was not taught by the Buddha, though the denial, by him, of the external objects and the postulation of pure knowledge are very near the non-dual Reality. The Supreme non-dual Reality, however, is to be known from the Vedāntas alone.]

6.13.4 Buddhism—Sunyavada

In the case of *Mādhyamikas*, the *Śūnyavadins*, their procedure is close to that of the Vedāntins. There is much in common between these two schools such as Reality of the ultimate, illusory character of its opposite, two-fold division of the illusory viz., the parlance reality and the seeming reality as spoken of by the Vedāntins, the superimposition of the illusory on the Real, the absence of all diversity in the Real, Its auspiciousness, Its realisation through hearing, reflection and contemplation, Its being beyond the realm of words etc., in accordance with the Śruti 'यतो वाचो निवर्तन्ते' and the Bāṣkali–Bādhva episode. The view that in Reality there is neither instruction for emancipation nor emancipation itself, agrees with the Vedāntins—

न मुमुक्षुर्न वै ... ा परमार्थता ॥

The Vedāntins tea ... uth by positive as w
negative expressio ... *hyamikas* believe in i..
the truth only by ... method. Śrī Śrī ...

cāryapāda has stated in the *Brhadvārtika* (1–4–410) that by declaring the impermanence of external objects and the absence of misery, the Buddha strives to put an end to attachment etc., but not to deny the existence of Ātman—

अनित्यदुःखशून्यत्व पदार्थाना ब्रुवन् स्फुटम् ।
बुद्धोऽपि रागाद्युच्छित्तौ यतते नात्मनिह्नुतौ ॥

The formula enunciated by them for securing detachment is to contemplate thus—

सर्वं स्वलक्षण स्वलक्षण, क्षणिकं क्षणिकं, दुःखं दुःख, शून्यं शून्यम् ।

[Each and everything is a bare unrelated particular in itself, momentary, misery, mere void.]

By this contemplation the root cause of transmigration viz., Avidyā is dispelled The *Pañcadaśī* shows how, by declaring the world of names and forms to be a superimposition on the void, the *Mādhyamika* comes round to the standpoint of the Vedāntin since what he terms as void is only the positive substratum and blesses him as 'May you live long'— तथा चेज्जीव्यता चिरम् (Pan. II-34). Then where is the difference between the *Mādhyamikas* and the Vedāntins? The difference is in this that while the Vedāntins go by the Śruti, the *Mādhyamikas* take inference as the *pramāna*. It has already been shown, however, that in this realm of the ultimates, inference cannot be an independent *pramāna* and has to subserve Śruti which is the sole *pramāna* in this respect. Even if it be said that they go by the *Tripiṭaka* texts containing the teaching of the Buddha, it cannot be, for, as already shown, even the enlightened like the Buddha could have become so only by resorting to the *apauruseyaśrutipramāna* Says the *Pañcadaśī* (II-30, 31)–

भगवत्पूज्यपादाश्च शुष्कतर्कपटूनमून् ।
आहुर्माध्यमिकान् भ्रान्तानचिन्त्येऽस्मिन् सदात्मनि ॥

अनादृत्य श्रुतिं मौर्ख्यादिमे बौद्धास्तमस्विनः ।
आपेदिरे निरात्मत्वमनुमानैकचक्षुषः ॥

[Śrī Bhagavatpūjyapāda also says of these *Mādhyamikas* who are experts in dry logic, that they are deluded in the matter of this Ātman that is Existence, which transcends thought.

These ignorant Buddhists, with only reasoning as their *pramāna* and foolishly disregarding Veda accept void (as the substitute for Ātman).]

6.13.5 Jainism

In respect of Jainism, says Professor Hiriyanṇa (Outlines of Indian Philosophy, p. 172)—'Matter is divided into an infinite number of atoms, but all being of the same kind, it is impossible to distinguish them from one another. Similarly, in the case of the jīvas, their empirical distinctions are adequately explained by their physical adjuncts. Even the difference in their moral nature is fully accounted for by them, Jainism electing to explain *karma* as a form of matter. In these circumstances, the intrinsic distinction which is assumed to exist between one jīva and another, or the plurality of spirit, becomes only nominal. The necessary implication of *Jaina*-thought in this respect is, therefore, a single spiritual substance encountering a single material substance. And since these two substances are interdependent, the dualism must, in its turn and finally, be resolved in a monism and point to an Absolute which, owing to its essentially dynamic character, develops within itself the distinctions of jīva and *ajīva* as known to us. That is the inevitable consequence of the *Jaina* view'.

'Its (jīva's) intrinsic nature is one of perfection and is characterised by infinite intelligence, infinite peace,

infinite faith and infinite power ; but during the period of its union with matter which constitutes *samsāra*, these features are obscured though not destroyed. The jīva's exterior semblance belies its innate glory.'(pp 157-158)

It becomes clear from this that the world can be looked upon as real only when the highest aspect of the pure spirit is shut out of view. If this is recognised, then the not-Self is merely the other of the Self, not quite as real as the Self, something which is ultimately sublated The world becomes then an appearance created by the power of the not-Self. In this way one is led to a severe monism, *advaita* of the type advanced by Vedānta.

6.13.6 Sufism

While talking of systems that are not Vedic, mention may be made of a few others by way of examples. The Sufi teaching is—' Grasp well the subtle fact; thou art that which thou seekest. The foremost duty of the seeker lies in eliminating his own separated existence . . Thou-ness and I-ness pertain to our world. They do not exist in the region of the Beloved. . .He is the only reality ; futile is the assertion of any existence but His'. Four stages are mentioned. *Shariat*—humility or obedience to the Lord ; *Tarikat*—spiritual adoration and resignation to Divine will ; *Marifat* (or *Aruf*)—inspired knowledge ; *Kakikāt*—truth or complete effacement in God ; *Fana* means dying alive and is the Sufi word for mystical realisation of union with God. The advaitic complexion of this instruction is patent.

6.13.7 Christianity

In Christianity, the Ten Commandments, the beatitudes, and the statements of Jesus the Christ such as "He

who has seen Me has seen the Father", "I and My Father are one", "I am the way, the Truth and the Life", "I am the Light of the world" etc , are reminiscent of the implied advaitic undercurrent.

6.13.8 Charvakamata

Again, the *Cārvāka* system i.e , materialism, provides a door-way for the eventual realisation of Brahman-Ātman by freeing the seeker from his identification of himself with *gauṇātmā* i.e., land, wealth, children, wife etc. It thus centres his attention, as a first step, on his gross body, the *annamayakośa*.

6.13.9 Modern Physics

Even in Physics which plays a predominant role in the present day science, developments are reminiscent of those of the steps leading to the Vedānta. The particle theory resembling the *paramānuvāda* and the subsequent field theory, resembling the *pariṇāmavāda* have given place in the quantum theory to a formulation resembling the *vivartavāda*. According to the quantum theory, matter cannot be asserted to be in the form of particles or local variations of the nature of a wave group in an extensive field. These are, at best, two different ways of talking about or picturing physical reality in parlance, in terms of what is familiar ; and at best they are crude pictures of the nature of representation. The language is purely metaphorical in character. Any attempt at picturing, for example, an electron, really as a tiny speck, is not possible because the formulae show that if it has no dimension it would have to be of infinite energy ; and if dimension is attributed, it should have burst long ago by

mutual repulsion of its parts. This shows that 'size' in the usual sense cannot be attributed to an electron; similarly for the other so-called fundamental particles which are so only in name, a concept, introduced as a convenient way of talking, since in the mathematical parlance relating to them, integral numbers play the role The usual notions of space, time and causation do not work in the realm of the so-called fundamental particle physics; they are to be employed only because contact has to be established with the things of the world in everyday-parlance, in the experiments, for example. The uncertainty principle which is now recognised to be all-important has far-reaching consequences The notion of position precludes altogether the notion of motion; similarly in respect of energy and time and also in respect of other such pairs. Again, what is observed in experiment cannot be asserted to be the 'property' of the entity that is regarded as observed, because of the unavoidable interaction of the observer that is the apparatus etc., with the observed. What may be regarded as seen is of the nature of a reaction to a stimulus, thus bringing in the notion of the so-called biological significance of the dynamical variables like position, momentum etc., of the observed. This, as well as the recognition of the phenomena that are spontaneous like radio-activity etc., and the synthesis in the laboratory of certain viruses etc., apparently abolishes the border line between life and non-life and makes the science of life all-important in the science of physics. Again, the relativistic formulations which have brought space and time into intimate relation, showing that their separation is untenable, that matter is

merely curvature of the so-called space-time manifold and that matter and energy are not different entities, show that all physical phenomena must be traced to a single entity, say, energy, unmanifest or manifest The notion of different observers with their own measures in regard to the shapes and sizes of objects that are observed, and with their own fragmentisation of the space-time manifold into 'space' and 'time', lends itself to the view that the universe observed by each is of his own making. If the physical accompaniments such as the senses, apparatus etc., are included in the notion of the observer, then, since they interact with the observed, the so-called observer would correspond to the *pramātr* or the *kartṛ*, while, if the 'depersonalisation' as is now-a-days envisaged, is effected by stripping the observer of these, the observer would then correspond to the Witness—*Sākṣī* of Vedānta. These theories have forced the view that the universe can, at best, if at all, be 'described' succinctly, and never 'accounted for'. There is thus the admission of Avidyā of the investigator and *anirvacanīyatā* of the universe, as in Vedānta. That the universe has been referred to by them as mysterious, recalls to the mind the Māyā of Vedānta.

6 13.10 Establishing the seeker in the Svarupa — The One Endeavour of All Sastras

It is pointed out in the *Yogavāsiṣṭha* (5–87–18 to 21) that what is to be realised ultimately, which defies speech and thought, has been characterised differently by the different schools—

यच्छून्यवादिनां शून्य ब्रह्म ब्रह्मविदां वरम् ।
विज्ञानमात्रं विज्ञानविदा यदमल पदम् ॥

पुरुषः साङ्ख्यदृष्टीनामीश्वरो योगवादिनाम् ।
शिवः शशिकलाङ्काना कालः कालैकवादिनाम् ॥
आत्मात्मनस्तद्विदुषां नैरात्म्यं तादृशात्मनाम् ।
मध्य माध्यमिकाना च सर्वं सुसमचेतसाम् ॥
यत्सर्वशास्त्रसिद्धान्तो यत्सर्वहृदयानुगम् ।
यत्सर्वं सर्वगं सार्वं यत्तत्तत्सदसौ स्थितः ॥

[It is referred to as the void by the *Śūnyavādins*, as Brahman by the knowers of Brahman, as untainted pure knowledge by the *Vijñānavādins*, as *Purusa* by the *Sānkhyas*, as Īśvara by the *Yogins*, as *Śiva* by the *Śaivas*, as *Kāla* by those who hold 'Time' as the supreme, as Ātman by the knowers of Ātman, as non-existence by the *Sautrāntikas* and *Vaibhāsikas* (since according to them neither the objects of the world nor their cognitions have an abiding existence), as the absolutely non-existent middle by the *Mādhyamikas*, and as the Impartite Whole by the enlightened. Verily as This, which is the purport of all *Śātras*, which abides in the heart of everyone, which is all, which pervades all, which is the essence of all, abides the liberated.]

A similar description of the liberated is given in the *Sarvavedāntasiddhāntasārasangraha* (979–982). This is Brahman—Existence, Knowledge, Bliss—that is sought after by everyone instinctively, expressed in the form—सुखं मे भूयात् दुःखं मे मा भूत्. None desires to be merely free from misery, for even a stone is so. Cessation of misery is desired only as subservient to happiness, the goal. It is *Śāstra* that makes known the means for this. It is accepted by all schools that this goal is eternal and thus Supreme—*Paramapurusārtha*. Thus it cannot be one that is produced anew, as it would, in that case, perish It follows, therefore, that this should be the very *svarūpa* of the seeker though not known to be so because of ignorance

and consequent concoctions. It is the endeavour of every *Śāstra* to secure by the appropriate jñāna for the seeker this natural state of his, by the removal of ignorance—

शमार्थं सर्वशास्त्राणि विहितानि मनीषिभिः ।
स एव सर्वशास्त्रज्ञो यस्य शान्त मनः सदा ॥

6.13.11 Disputes due to partial views resolved by Vedanta; Nivritti the keynote

The apparent differences in the *Śāstras* are because of the *adhikāribheda* i e., the variety in the concoctions in which the seekers are entangled, much in the same way as the diversity of prescriptions by a doctor depending on the nature of the disease—

वैद्या यथातुरवशात् क्रियाभेद प्रकुर्वते ।
न तु शास्त्रस्य भेदोऽस्ति दोषभेदात्तु भिद्यते ॥

The *prakriyā*, the counter-concoction offered by the *Śāstra* would be such that any serious seeker is led to the next higher step only when he is fit for it, the highest goal, however, being always presented to be within his reach. He is never dislodged from the previous step without his acquiring the competency for the next. Says the *Sūta-samhitā* (4–22–13 and 22)—

सोपानक्रमतो देवा वेदमार्गस्य हेतवः ।
अतोऽधिकारिभेदेन मार्गा मानं न संशयः ॥

Step by step he is freed from his entanglements and eventually liberated completely i.e , the purport of every *Śāstra* is in *nivrtti* and abandonment. Thus *tyāga* or renunciation is the keynote of all *sādhanas*. Though the final goal is the same, the starting point is determined by the volitional, emotional and intellectual equipment

of the seeker, the concepts that he entertains, the language he uses to express them, the *pramānas* and the method of reasoning which he believes constitute the proof. The *Śāstra* takes note of this situation in offering the appropriate *prakriyā*. Thus is explained the variety in the exposition of the *Śāstras*. Only *nivṛtti* is the purport that is sought to be conveyed by all *Śāstras* and not the verbal formulations which are mostly re-statements of what is accepted as already known by the seeker. The purport is not also in activity, *pravṛtti*, which is spontaneous in the realm of ignorance. Thus there is no contradiction whatever in respect of the purport of the *Śāstras*. The vehement criticisms of other *Śāstras* by any one of them is to save the seeker from exposure to their unwanted influence which would be harmful at that stage; and thus is no evidence of fundamental contradiction as stated by Śrī Appayyadīkṣitar—

विरोधो नातीव स्फुरति नहिनिन्दानयविदाम्

The dictum referred to—*nahinindānyāya*—is this that the criticism is offered not with the purpose of countering what is criticised but with the intention of safeguarding by eulogising what is ordained—

न हि निन्दा निन्द्यं निन्दितुं प्रवर्तते, अपि च विधेयं स्तोतुम्।

In the *Bṛhadāraṇyakopaniṣadbhāṣya* (1–4–7) says Śrī Śrī Ācāryapāda—यदर्थः सर्वशास्त्रारम्भः . . . ('He for attaining whom, all the scriptures operate . . .').

The *Vārtika* (405–412) on this says—

यदर्थं सर्वशास्त्राणां प्रवृत्तिरतिविस्तरा ।
आत्मज्ञानावतारार्थः सर्वशास्त्रसमुच्चयः ॥

विरोधः सर्वशास्त्राणां स्वाभिधेयव्यपेक्षया ।
निवृत्त्यर्थेऽविरोधित्वादत एतत्समीरितम् ॥

स्वत एव यतः पुंसां प्रवृत्तिः स्वार्थसिद्धये ।
तत्रानुवादि शास्त्रं स्यान्निवृत्तावेव तन्मितिः ॥

अपि वात्स्यायनादीनां शास्त्राणामुक्तहेतुतः ।
प्रामाण्यमविरुद्धं स्यादैकात्म्यज्ञानजन्मने ॥

प्रवर्तमानः पुरुषः शास्त्रोद्दीपितवर्त्मना ।
प्रवृत्तिविषयं दुष्टं दृष्ट्वातो विनिवर्तते ॥

अनित्यदुःखशून्यत्वं पदार्थानां ब्रुवन् स्फुटम् ।
बुद्धोऽपि रागाद्युच्छित्तौ यतते नात्मनिह्नुतौ ॥

त्याग एव हि सर्वेषां मोक्षसाधनमुत्तमम् ।
त्यजतैव हि तज्ज्ञेयं त्यक्तुं प्रत्यक् परं पदम् ॥

एकवाक्यत्वतो यद्वा ऐकात्म्यज्ञानजन्मने ।
वेदशास्त्रस्य कृत्स्नस्य तथा पूर्वमवादिषम् ॥

The *Parāśarapurāṇa* says—

शास्त्रमापाततो भाति मुने बहुमुखं नृणाम् ।
निरूपितं तु न्यायेन विभात्येकमुखं पुनः ॥

The *Nyāyamañjarī* says—

नानाविधैरागममार्गभेदैरादिश्यमाना बहवोऽभ्युपायाः ।
एकत्र ते श्रेयसि संपतन्ति सिन्धौ प्रवाहा इव जाह्नवीयाः ॥

and also—

तस्मादात्मज्ञानं सन्तो मोक्षप्राप्तौ हेतुं प्राहुः ।
तीर्थे तीर्थे तच्चाचार्यैस्तैस्तैरुक्तं संज्ञाभेदैः ॥

The *Sūtasamhıtā*, *Yajñavaıbhavakhanda* (22) says—

...तानि मानानि कथितानि मनीषिभिः ।
अधिकारिविभेदेन, नैकस्यैव सदा द्विजाः ।
तर्कैरेते हि मार्गास्तु न हन्तव्या मनीपिभिः ॥ (9)

तस्मादुक्तेन मार्गेण शिवेन कथिता अमी ।
मार्गा मानं न चामान मृषावादी कथ शिवः ॥ (27)

महाकारुणिको देवः सर्वज्ञो निर्मलः खलु । (28)

6.13.12 Tarka Auxilıary to Vedanta ; Samanvaya, Avirodha stem from Svarupa

It ıs thus seen from these that all the systems stem from the same source Śıva, the *Jñānasvarūpa*, to suit the varıous seekers. Each school speaks ın terms of the *pramāṇas* givıng rıse to varıous types of experıence and also reasonıng—*tarka*—in order to formulate ıts system. Reasonıng as employed in thıs connectıon has two aspects—*samanvaya* i e., formulatıon of the harmonıous princıple runnıng right through the whole range of experiences that are consıdered, and *avırodha* i e., establıshıng that there ıs no contradıctıon anywhere ın the entıre formulatıon. *Taıka* ıs employed for thıs purpose by all schools ınclusive of Vedānta where enquıry ıs aıded by reasonıng ın conformity wıth the Vedānta text and has the hıghest Beatıtude as the aim—

वेदान्तवाक्यमीमासा तदविरोधितर्कोपकरणा निःश्रेयसप्रयोजना ।
(Sū Bhā. 1–1–1–1)

Thıs faculty of reasonıng ın ıts twın-aspects must be traced to the *Ātmavāsanā* of the mınd. It ıs the one Ātman, the *anubhavasvarūpa* whıch ıs *saıvānvıta* that ıs the one content

of all experiences, and this being secondless, there is nothing to stand up by way of contradiction. Also it is the realisation of this Ātman as such that is sought to be achieved, by enquiry, with the aid of reasoning. When by taking the world to be real, confines are imposed on reasoning in accordance with the so-called self-evident axioms that are set up by the different schools, the formulations assume various complexions often mutually contradictory. The *Sūtrabhāsya* (2-2-3-17) says—

अविद्यमानार्थकल्पनायां सर्वार्थसिद्धिप्रसङ्गात् । इयानेवाविद्यमानो विरुद्धोऽविरुद्धो वार्थः कल्पनीयो नातोऽधिक इति नियमहेत्वभावात् । कल्पनायाश्च स्वायत्तत्वात् प्रभूतत्वसम्भवाच्च । न च वैशेषिकैः कल्पितेभ्यः षड्भ्यः पदार्थेभ्योऽन्येऽधिकाः शतं सहस्रं वार्था न कल्पयितव्या इति निवारको हेतुरस्ति । तस्माद्यस्मै यस्मै यद्यद्रोचते तत्तत् सिध्येत् । कश्चित् कृपालुः प्राणिनां दुःखबहुलः संसार एव मा भूदिति कल्पयेत् । अन्यो वा व्यसनी मुक्तानामपि पुनरुत्पत्तिं कल्पयेत् । कस्तयोर्निवारकः स्यात् ?

[If one can resort to imagining the existence of things that do not exist, then anything can be proved to exist, as there is no restriction to the effect that such and such non-existing things alone, and nothing else, are to be imagined to exist irrespective of whether they be contradictory or not. Besides, imagination is its own master and it can well be prolific. Moreover, there is no such overriding reason that, apart from the six categories imagined by the *Vaiśeṣikas*, other categories, greater in number —say a hundred or a thousand—are not to be imagined. Accordingly, anything that any one likes will stand established. Some kind-hearted person may wish that creatures may never have the cycle of births and deaths, full of misery as it is, while some pessimist may i[illegible] that the liberated ones should be born again. Who ca[illegible] them?]

The aim of [illegible] to liberate the seeker [illegible] such disputes and [illegible] with the experience [illegible]

one Self which alone is evident and can never be done away with; and not in a concocted axiom brought in as the basis for the formulation of the system. Says the *Bhāṣya* on the *Praśnopaniṣad* (6-3)—

एव परस्परविरुद्धार्थकल्पनातो आमिषार्थिन इव प्राणिनो अन्योन्य-विरुद्धमानार्थदर्शित्वात् परमार्थतत्त्वाद्दूरमेवापकृष्यन्ते। अतस्तन्मतमनादृत्य वेदान्तार्थतत्त्वमेकत्वदर्शनं प्रत्यादरवन्तो मुमुक्षवः स्युरिति तार्किकमतदोष-प्रदर्शनं किञ्चिदुच्यतेऽस्माभि न तु तार्किकवत् तात्पर्येण। तथैतदत्रोक्तम्—

विवदत्स्वेव निक्षिप्य विरोधोद्भवकारणम्।
तैः संरक्षितसद्बुद्धिः सुख निर्वाति वेदवित्॥

[Thus engaged in mutually conflicting theories and fighting each other like creatures striving to get at the same piece of flesh, they have, all of them, been continually drawn away from the Supreme Truth, exhibiting mutually contradictory standpoints. In order that those desirous of emancipation may disregard all their theories and strive with zeal to know the true drift of the Vedānta i.e, Universal Identity, we point out the flaws in the theories of the logicians and not just for the sake of disputation like the logician. It has been accordingly observed—'Having left the causes of all disputes to the other disputants, the knower of the Vedas, with the decisive knowledge that non-duality alone is without blemish, reposes in happiness'.]

This verse quoted here elevates the Vedāntin to a philosophic plane where all differences and disputes vanish in toto. Says the *Praśnopaniṣadbhāṣya* (6–3)—

अतो न तार्किकवाटभटप्रवेशो वेदान्तराजप्रमाणबाहुगुप्ते इहात्मैकत्व-विषये।

[Therefore there is no scope for the army of the arguments of logicians entering into this domain of oneness of Ātman, well-guarded by the arm of the royal authority of the Vedānta.]

Again, the *Bṛhadāraṇyakopaniṣadbhāṣya* (2–1–20) says—

तस्मात् तार्किकचाटभटराजाप्रवेश्यमभय दुर्गमिदमल्पबुद्ध्यगम्य शास्त्र-गुरुप्रसादरहितैश्च ।

[Therefore this oneness of Brahman-Ātman is a secure fortress impregnable to logicians, those first rate heretics and cheats, and inaccessible to persons of shallow understanding and to those who are devoid of the grace of the *Śāstra* and the Guru]

6.13.13 Non-Vedantic Schools in Mutual conflict ; Advaita not opposed to any

The *Advaitadarśana* has no quarrel with any system of philosophy. While the pluralistic world-views are in conflict with one another, *Advaita* is not opposed to any of them. It recognises that there is truth in each of them, but only that truth is not the whole. Hostility arises out of partial vision. When the whole truth is known, there could be no hostility. Say the *Māṇḍūkyakārikā* (3–17, 18) and the *Bhāṣya* thereon—

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरय न विरुध्यते ॥
अद्वैत परमार्थो हि द्वैत तद्भेद उच्यते ।
तेषामुभयथा द्वैत तेनायं न विरुध्यते ॥

स्वसिद्धान्तव्यवस्थासु स्वसिद्धान्तरचनानियमेषु कपिलकणादबुद्धार्हतादिदृष्ट्यनुसारिणो द्वैतिनो निश्चिताः । एवमेवैष परमार्थो नान्यथेति तत्र तत्रानुरक्ताः प्रतिपक्षं चात्मनः पश्यन्तस्तं द्विषन्त इत्येव रागद्वेषोपेता. स्वसिद्धान्तदर्शननिमित्तमेव परस्परमन्योन्य विरुध्यन्ते । तैरन्योन्यविरोधिभिरस्मदीयोऽय वैदिकः सर्वानन्यत्वादात्मैकत्वदर्शनपक्षो न विरुध्यते यथा स्वहस्तपादादिभिः । एव रागद्वेषादिदोषानास्पदत्वादात्मैकत्वबुद्धिरेव सम्यग्दर्शनमित्यभिप्रायः ।

केन हेतुना तैर्न विरुध्यत इति? उच्यते—अद्वैतं परमार्थो हि यस्मात्, द्वैत नानात्वं तस्याद्वैतस्य भेदः, तद्भेदः तस्य कार्यमित्यर्थः। 'एकमेवाद्वितीयम्', 'तत्तेजोऽसृजत' इति श्रुतेः। उपपत्तेश्च। स्वचित्तस्पन्दनाभावे समाधौ मूर्छायां सुषुप्तौ चाभावात्। अतस्तद्भेद उच्यते द्वैतम्। द्वैतिना तु तेपा परमार्थतश्चापरमार्थतश्चोभयथापि द्वैतमेव। यदि च तेषा भ्रान्ताना द्वैतदृष्टिः, अस्माकमद्वैतदृष्टिरभ्रान्ताना, तेनाय हेतुनाऽस्मत्पक्षो न विरुध्यते तैः। 'इन्द्रो मायाभिः पुरुरूप ईयते', 'न तु तद्द्वितीयमस्ति' इति श्रुतेः। यथा मत्तगजारूढ उन्मत्त भूमिष्ठ प्रति 'गजारूढोऽह वाहय मा प्रति' इति ब्रुवाणमपि त प्रति न वाहयत्यविरोधबुद्ध्या, तद्वत्। ततः परमार्थतो ब्रह्मविदात्मैव द्वैतिनाम्। तेनाय हेतुना अस्मत्पक्षो न विरुध्यते तैः।

[The dualists following the views of Kapila, Kanāda, Buddha, Jina etc., hold firmly to the conclusions as outlined and formulated by their respective schools They think that their view alone is the ultimate Reality, and that other views are not so Therefore they become attached to their own views and hate others whom they consider to be opposed to them Thus being overcome with attachment and hatred, they contradict one another, the reason being the adherence to their own convictions as the only truth But our view viz, the unity of Ātman, based upon the identity of all, supported by the Vedas, does not conflict with others who find contradictions among themselves—as with one's limbs such as hands, feet etc. Hence the purport of the Śruti is that the knowledge of the oneness of Ātman is the true knowledge, as it is free from the blemish of attachment and aversion.

How is it that the non-dualist does not conflict with the dualist? The reason is thus stated. As non-duality is the ultimate Reality, duality or multiplicity is only its effect The Śruti passages such as 'He is one alone, without a second', 'He created fire' support this view. It is further borne out by reason, as duality is not perceived in the absence of the activity of the mind, in the state of trance, swoon or deep sleep.

Therefore, duality is said to be the effect of non-duality. But the dualists perceive duality alone either way i.e, from both the absolute and the relative standpoints As duality is perceived only by the deluded and non-duality by us who are enlightened, therefore, our view does not clash with their views. For, Śruti also says 'Indra, the Supreme Lord, created all these diverse forms through Māyā', 'But It is one without a second'. It is like the case of a man on a spirited elephant, who knows that none can oppose him, but who yet does not drive his beast upon a lunatic who, though standing on the ground, shouts at the former—'I am also on an elephant, drive your beast on me'. Therefore from the standpoint of Reality, the Knower of Brahman is the very Self of even the dualists. Hence, our (viz., the non-dualistic) view does not clash with their views.]

6.13.14 Liberation, Result of Aupanishadic Samyagjnana Alone

Says the *Sūtrabhāṣya* (2–1–3–11)—

अपि च सम्यग्ज्ञानान्मोक्ष इति सर्वेषा मोक्षवादिनामभ्युपगमः। तच्च सम्यग्ज्ञानमेकरूपम्। वस्तुतन्त्रत्वात्। एकरूपेण ह्यवस्थितो योऽर्थः स परमार्थः। लोके तद्विषय ज्ञान सम्यग्ज्ञानमित्युच्यते। यथाग्निरुष्ण इति। तत्रैवं सति सम्यग्ज्ञाने पुरुषाणा विप्रतिपत्तिरनुपपन्ना। तर्कज्ञानाना त्वन्योन्यविरोधात् प्रसिद्धा विप्रतिपत्तिः। यद्धि केनचित्तार्किकेण इदमेव सम्यग्ज्ञानमिति प्रतिष्ठापितम्, तदपरेण व्युत्थाप्यते। तेनापि प्रतिष्ठापित ततोऽपरेण व्युत्थाप्यत इति प्रसिद्ध लोके। कथमेकरूपानवस्थितविषयं तर्कप्रभव सम्यग्ज्ञान भवेत्? न च प्रधानवादी तर्कविदामुत्तम इति सर्वैस्तार्किकैः परिगृहीतो येन तदीयं मत सम्यग्ज्ञानमिति प्रतिपद्येमहि। न च शक्यन्ते अतीतानागतवर्तमानास्तार्किका एकस्मिन्देशे काले च समाहर्तु येन तन्मतिरेकरूपैकार्थविषया सम्यग्मतिरिति स्यात्। वेदस्य तु नित्यत्वे विज्ञानोत्पत्तिहेतुत्वे च सति व्यवस्थितार्थविषयत्वोपपत्तेः तज्जनितस्य ज्ञानस्य सम्यक्त्वमतीतानागतवर्तमानैः सर्वैरपि तार्किकैरपह्नोतुमशक्यम्।

अत सिद्धमस्यैव औपनिषदस्य ज्ञानस्य सम्यग्ज्ञानत्वम् । अतोऽन्यत्र सम्यग्ज्ञानत्वानुपपत्ते. संसाराविमोक्ष एव प्रसज्येत ।

[Besides, all those who teach the final release of the soul, are agreed that it results from perfect knowledge. Perfect knowledge has the characteristic mark of uniformity, because it depends on the already accomplished actually existing things, for whatever thing is permanently of one and the same nature, is acknowledged to be a true or real thing. And knowledge conversant about such is called perfect knowledge, as, for instance, the knowledge embodied in the proposition—'Fire is hot'. Now it is clear that in the case of perfect knowledge a mutual conflict of men's opinions is impossible. But that cognitions founded on reasoning do conflict, is well known, for we continually observe that what one logician endeavours to establish as perfect knowledge is demolished by another, who in his turn, is treated alike by a third How, therefore, can knowledge, which is founded on reasoning, and whose object is not something permanently uniform, be perfect knowledge? Nor can it be said that he who maintains the *pradhāna* to be the cause of the world (i e, the *Sāṅkhya*) is the best of all reasoners and accepted as such by all philosophers, which would enable us to accept his opinion as perfect knowledge Nor can we collect at a given moment and on a given spot, all the logicians of the past, present and future so as to settle (by their agreement) that their opinion regarding some uniform object is to be considered perfect knowledge Veda, on the other hand, which is eternal and the source of knowledge, may be allowed to have for its object firmly established things, and hence the perfection of that knowledge which is founded on Veda cannot be denied by any of the logicians of the past, present or future. We have thus established the perfection of this knowledge which reposes on the Upanisads, and as apart from it perfect knowledge is impossible, its disregard would lead to 'absence of final release' of the transmigrating jīvas]

6.14.1 Mahavakya the ultimate Pramana; No Expectancy thereafter

It is this perfect knowledge that is gained by the instruction through the *Mahāvākya*, as the *Sūtrabhāṣya* (2-1-6-14) points out—

अपि च अन्त्यमिदं प्रमाणमात्मैकत्वस्य प्रतिपादकम्, नातः परं किञ्चिदाकाङ्क्ष्यमस्ति । यथा हि लोके 'यजेत' इत्युक्ते किं, केन, कथम् इत्याकाङ्क्ष्यते, नैवं 'तत्त्वमसि', 'अहं ब्रह्मास्मि' इत्युक्ते किञ्चिदन्यदाकाङ्क्ष्यमस्ति, सर्वात्मैकत्वविषयत्वावगतेः । सति ह्यन्यस्मिन्नवशिष्यमाणेऽर्थे आकाङ्क्षा स्यात् । न त्वात्मैकत्वव्यतिरेकेण अवशिष्यमाणोऽन्योऽर्थोऽस्ति य आकाङ्क्षेत ।

[Furthermore, this (Vedānta) is the ultimate means of valid knowledge, establishing oneness of Self, after which there remains no expectancy. Unlike the expectancy that arises in common parlance to know 'what, with what and how', on hearing the injunction 'One should sacrifice', there is no expectancy after the teaching 'That thou art' or 'I am Brahman' for that knowledge has for its content the universal Self-hood Expectancy arises only when something is left over But apart from the oneness of Self nothing else is left over which might arouse expectancy for being made known.]

In this connection, says the *Vedāntasiddhāntamuktāvali* in introducing the *śloka* 57—

किञ्च ब्रह्मातिरिक्त शास्त्रसत्त्वमस्तीति ये मन्यन्ते तान्प्रति भवतु शास्त्राप्रामाण्यप्रसङ्गो दोषः; तस्य प्रमाणैकस्वभावत्वात् । ये तु मन्यन्ते सदा अद्वैतमेवास्तीति द्वैतवार्ताऽनभिज्ञास्तान्प्रति कथमय दोषः स्यात्, तैः शास्त्रस्य वा तत्प्रामाण्यस्य वा ब्रह्मातिरिक्तस्यानभ्युपगमादन्यथा ताभ्यामेवाद्वैतक्षतिः स्यात् । न च वेदप्रामाण्यानभ्युपगमे पाखण्डत्वप्रसङ्गः, तदप्रामाण्यस्याप्यनभ्युपगमात् ।

What has been conveyed here has been clearly given expression to in the *Praśnopaniṣadbhāṣya* (6-3)—

एकत्वेऽपि शास्त्रप्रणयनाद्यानर्थक्यमिति चेत्। न। अभावात्। सत्सु हि शास्त्रप्रणेत्रादिषु तत्फलार्थिषु च शास्त्रस्य प्रणयनमनर्थकं सार्थकं वेति विकल्पना स्यात्। न ह्यात्मैकत्वे निश्चिते शास्त्रप्रणेत्रादयस्ततो भिन्नाः सन्ति। तदभावे एवं विकल्पनैवानुपपन्ना। अभ्युपगते आत्मैकत्वे प्रमाणार्थश्चाभ्युपगतो भवता यदात्मैकत्वमभ्युपगच्छता। तदभ्युपगमे च विकल्पानुपपत्तिमाह शास्त्रम् 'यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन कं पश्येत्' इत्यादि। शास्त्रप्रणयनाद्युपपत्तिं चाहान्यत्र परमार्थवस्तुस्वरूपाविद्याविषये 'यत्र हि द्वैतमिव भवति' इत्यादि विस्तरतो वाजसनेयके। अत्र च विभक्ते विद्याविद्ये परापर इत्यादावेव शास्त्रस्य।

The import is this—It should not be thought that if the non-dual Ātman alone exists, there would then be the contingency of the *Śāstra* being invalidated That would be so in that system in which the *Śāstra* is deemed to have an existence apart from the universal Self, but not so in the present case. Even prior to and after the realisation of the Universal Self, it is held that the *Śāstra* or its validity has no existence other than that of Self. The Śruti itself declares—'But where to him all becomes Ātman alone, there, who could see what and by what means?'. The appropriateness of compiling the *Śāstra* is also pointed out when dealing from the standpoint of ignorance, without the knowledge of the real existing entity. Thus, at length, the *Bṛhadāraṇyakopaniṣad* says 'Where he sees as if duality exists' etc. Here, in the *Muṇḍakopaniṣad* also, a division of the *Śāstra* is made at the very beginning relating to the *parā* and the *aparāvidyā*. That the *Śāstra* is regarded as being different from Self is only because of ignorance.

6.14 2 Atman the 'Revealer'; Not the 'Revealed'; It is the Basic Experience, Never Denied

The sentient Ātman that is the 'revealer' of the *Śāstra* should not be regarded as being 'revealed' by the *Śāstra* as that would be tantamount to regarding the fire as being burnt by the faggots. The beginningless Veda is revealed by Īśvara, and derives its capacity of being a *pramāṇa* by way of manifesting this Īśvara that is Self-effulgent and thus His own testimony, so say the wise. Veda, which, in essence, is the *Akhaṇḍākāravṛttyārūḍhacaitanya*, remains over as Brahman-Ātman that it has ever been. Say the *Saṅkṣepaśārīraka* (1–487)—

मेयेन मानावगतिश्च युक्ता वेदान्तवाक्येष्वजड हि मेयम् ॥

and the *Svātmanirūpaṇam* (46, 47)—

मान प्रबोधयन्तं बोधं मानेन ये बुभुत्सन्ते ।
एधोभिरेव दहन दग्धु वाञ्छन्ति ते महात्मानः ॥
वेदोऽनादिरमुष्य व्यञ्जक ईशः स्वयं प्रकाशात्मा ।
तदभिव्यक्तिमुदीक्ष्य प्रोक्तोऽसौ सूरिभिः प्रमाणमिति ॥

As has been seen, Self can never be denied. It is the basic Experience underlying all other experiences. It is only in the light of this Witness-self that anything else may be said to be known. It is in respect of the latter, the so-called objective aspect of knowledge, that any doubt is possible. Uncertainty and speculation hang over this as evidenced by the various theories and the mutual criticisms. The revealer of all these always stands undisputed. Say the *Vārtikasāra* (4–3–66)—

सर्वेषां वादिना स्वस्वमतमेतत्प्रसादतः ।
सिध्यतीति विवादोऽस्मिन् कर्तुं शक्यो न केनचित् ॥

the *Bṛhadvārtika* (1–4–1372, 1373)—

सर्ववादिविरोधेऽपि यत्सिद्धान्तबलाश्रयम् ।
साधनं दूषणं सर्वं न तन्निह्नुतिरिष्यते ॥
साधनं दूषणं सर्वं यस्य पादव्यपाश्रयात् ।
सिद्ध्यते तीर्थदृशाम् कुतः स्यात्तस्य निह्नुतिः ॥

and the *Vārtikasāra* (4–3–62)—

प्रमाणं मेयविषयं तत्फलं मातृसंश्रयम् ।
इति यत्साक्षिकं सिध्येत् स आत्मेत्यभ्युपेयताम् ॥

6.14 3 Experience, Ignorance and its removal by Knowledge: basically accepted by all schools

Just as this eternal experience is perforce accepted, so also is accepted ignorance that is sought to be removed, this being the aim of every school The removal of ignorance is also accepted Śrī Śrī Sureśvarācāryapāda shows that this triad—viz , experience, ignorance and its removal by knowledge—is accepted basically by all schools. There is no contradiction in respect of the acceptance of these though contradictions are seen in respect of detailed formulations. This is tantamount to the acceptance of the Vedānta system by all schools, as this basic formulation is all that the Vedānta starts with. In accepting these, therefore, every school has been subscribing necessarily to this Vedāntic point of view. Again, the very acceptance of this basic position shows that the detailed formulations which are in the realm of ignorance and are sublated along with it are necessarily illusory, which subtlety is openly declared by the Vedānta but not by these schools which affirm the reality of the world. Says the *Bṛhadvārtika* (1–4)—

सर्ववादिविरोधेऽपि संवादोऽनुभवे यथा ।
वादिनामविसंवादस्तथाऽज्ञानेऽप्यसंशयः ॥ (1365)

तद्बाधोऽप्यवबोधस्य बोधेनाभ्युपगम्यते ।
एतावतैव पर्याप्तमस्मद्राद्धान्तसिद्धये ॥ (1366)

अस्मद्राद्धान्तसंसिद्धौ नान्यराद्धान्तसिद्धता ।
तत्सिद्धावस्य संसिद्धिर्न कथञ्चिन्निवार्यते ॥ (1367)

Thus, though every one of the schools has the same basis as the Vedānta, the formulation in each case is determined by the additional assumptions suited to the particular circumstances. Along with the basic triad, are also accepted notions of *dharma*, *adharma*, transmigration, yoga, liberation etc., and as accepted by the other schools, are but restatements of what is mentioned in the Śruti which alone is the *pramāna* in respect of them. Says the *Svātmanirūpaṇam* (49)—

निगमेषु निश्चितार्थं तन्त्रेषु कश्चिदपि प्रकाशयति ।
तदिदमनुवादमात्रं प्रामाण्यं तस्य सिध्यति न किञ्चित् ॥

The revealing aspect of a *pramānavṛtti* of the mind is to be traced to the *Caitanya*, in particular the *vṛtti* aided by the functioning of the senses is able to give rise to direct cognition because of the immediate nature of Ātman that is Consciousness. The self-validity of the *pramānas* employed is also to be traced to Ātman which is Its own testimony. The functions of the intellect, its capacity for reasoning in its various aspects like induction, universalisation, uniformity, exclusion of all differences, removal of contradictions etc., must be traced to Self, as has been seen. The formulation of what are regarded as basic categories in an axiomatic manner regarded as self-evident

by each school, appears so only because of Ātman which alone is self-evident and cannot be denied. Says the *Vārtikasāra* (4–3–54)—

...सर्वतीर्थदृशां स्वेष्टस्य वस्तुनः ।
सिद्धिर्यदभ्युपगमात्तत्सिद्धिर्वार्यते कुतः ॥

The disciplines prescribed as pre-requisites for the knowledge in any school can be seen to stem from the Vedāntic notions of *cittaśuddhi* and *ekāgratā* which are the results of *svadharmānuṣṭhāna* and *upāsana* of *Iṣṭadevatā*. Similarly, the import of all disciplines which is in *nivṛtti*, *tyāga* alone, and not in *karma*, progeny or wealth is affirmed in the Sruti—

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । (*Ma Nā.*)

Tyāga is again to be traced to the non-dual Ātman which is always detached and basically bereft of anything else to which It can be attached.

Thus it is seen that necessarily every school gets accommodated in the fold of the Vedānta, as a special case suited to particular circumstances The universality of Vedānta with its emphasis on non-difference and non-contradiction is seen to be exemplified here. These disciplines, however, are all in the realm of ignorance and belong to the category of *aparāvidyā* which is to lead step by step to *Parāvidyā* that is the doorway to realisation. All this serves to show that all disciplines are based on tenets stemming from *Brahmavidyā* and form the steps leading ultimately to *Brahmavidyā* Says the *Sūtasamhitā* (4–22–13)—

सोपानक्रमतो देवा वेदमार्गस्य हेतवः ।
वेदमार्गस्थितो देवः साक्षान्मुक्तेस्तु कारणम् ॥

These different disciplines are meant for those who are not qualified to receive the Śruti teaching. But those who are qualified for the study of Śruti have nothing to gain from these, and are to realise Brahman–Ātman from Śruti which shows the right path directly and is most beneficial. Says the *Sūtasamhitā* (4– *Sūtagītā* 8–25)—

श्रुतिपथगलितानां मानुषाणां तु तन्त्रं
गुरुगुरुरखिलेशः सर्ववित्प्राह शंभुः ।
श्रुतिपथनिरतानां तत्र नैवास्ति किञ्चि-
द्धितकरमिह सर्वं पुष्कलं सत्यमुक्तम् ॥

6.14.4 Veda not a dogma, but pramana, never invalidated

By the principle of *adhikāribheda* the all-comprehensive Vedic systematics thus contains within its fold not only those disciplines that accept it as *pramāna,* as special cases of its teaching for the respective seekers, but also those which apparently proclaim their anti-Vedic stances However, the followers of these latter ones will have to pass through devious routes to join the straight path held out by Vedas Those who are already on the way in this right royal road should stick to it without being overpowered by the others Thus Veda is accepted not because it is Veda in the sense of a dogma, but because it is a *pramāna,* there being no possibility whatsoever of proving its invalidity, as the *Bṛhadvārtika* (2–4–325) says—

न च वेदोक्तितो वेदः श्रद्धेयार्थ इहेष्यते ।
किन्त्वमानत्वहेतूनां वेदवाक्येष्वसंभवात् ॥

6.14.5 The term 'Veda'

Vedas, it is are termed as such as they establish the on ity, Brahman–Ātman, th

provide the enquiry to know this Brahman-Ātman, they generate the knowledge of this Brahman-Ātman, they bestow, by removing the veil of ignorance, the *Svarūpa* of Brahman - Ātman on the seeker, meanwhile themselves attaining this very *Svarūpa* which they are in essence, all the meanings of the word Veda, arising from the root 'vid'—

विद् सत्तायाम् । विद् विचारणे । विद् ज्ञाने । विद् लाभे ।

6.14.6 Veda never Vedya

These Vedas—*aparāvidyā*—are many, when in the realm of ignorance pertaining to their essence that is the one Brahman–Ātman which becomes manifest in *Parāvidyā*, the plenary experience. Therefore, insofar as the Vedas are regarded as verbal, different from Self, they belong to the realm of the known, the insentient, and can know neither the Sentient Omniscient Veda, Self, nor the real *svarūpa* of the insentient, the universe, *vedya*, the object of knowledge, as this becomes known only when the Substratum, Self, on which it is superimposed, is known However, Vedas themselves are the only means of the knowledge of Reality, though not directly, yet by the removal of ignorance, through enquiry Says the *Sanatsujātīya* (3–37, 41, 42)—

एकवेदस्य चाज्ञानाद्वेदास्ते बहवोऽभवन् ।
न वेदाना वेदिता कश्चिदस्ति वेद्येन वेद न विदुर्न वेद्यम् ।
यो वेद वेद स च वेद वेद्य यो वेद वेद्य न स वेद सत्यम् ॥

यो वेद वेदान् स च वेद वेद्य न त विदुर्वेदविदो न वेदा ।
तथापि वेदेन विदन्ति वेद ये ब्राह्मणा वेदविदो भवन्ति ॥

One is thus led by Vedas to the *Parāvidyā*, the doorway to realisation And, as has been shown, all other disciplines

coming under *aparāvidyā* are geared towards this end. The culmination is in the realisation of the import of the *Mahāvākya*. The entire body of the Upanisadic literature is such that every Upaniṣad contains a *Mahāvākya*. The endeavour of the *Brahmasūtras* is in establishing that the purport of all the Upaniṣads is in providing the knowledge of the absolute unity of Self, by eradicating Avidyā, the cause of all evil and in dispelling the wrong notions of those who swear by contrary views. This has been shown by Śrī Śrī Bhagavatpāda in the *Adhyāsabhāṣya* and the *Sūtrabhāṣya* (1–3–5–19)—

अस्य अनर्थहेतोः प्रहाणाय आत्मैकत्वविद्याप्रतिपत्तये सर्वे वेदान्ता आरभ्यन्ते । यथा चायमर्थः सर्वेषां वेदान्तानां तथा वयमस्यां शारीरक-मीमांसायां प्रदर्शयिष्यामः ।

तेषां सर्वेषामात्मैकत्वसम्यग्दर्शनप्रतिपक्षभूताना प्रतिबोधायेदं शारीरक-मारब्धम् ।

This, the Vedāntas achieve by providing the knowledge of the Supreme Self and then establishing the identity of the individual Self with the Supreme Self, as the *Sūtrabhāṣya* (1–3–7–25) says—

द्विरूपा हि वेदान्तवाक्याना प्रवृत्तिः, क्वचित्परमात्मस्वरूपनिरूपणपरा, क्वचिद्विज्ञानात्मनः परमात्मैकत्वोपदेशपरा ।

The entire *Śārīrakamīmāmsā* is an elaboration of the first four Sūtras. The first Sūtra sets forth the nature of the individual Self, the second, that of the Supreme Self, substantiated by the third, the fourth, the identity of the two, which is principal to the senses of the two terms 'thou' and 'That' as pointed out by the *Saṅksepaśārīraka* (1–560, 561)—

त्वपदार्थविषय समन्वयं तत्पदार्थविषय ततः क्रमात् ।
तस्य शेषमपरं च वर्णयन्नुक्तवानथ महावचोगतम् ॥
त्वंपदस्य दृशि वृत्तिमद्वये तत्पदस्य च निवेदयन्मुनिः ।
प्रत्यगद्वयपरं समन्वय शेषिण पुनरथाब्रवीत्तयोः ॥

The Supreme teaching of the *Śāstra* is thus seen to be centred in the *Mahāvākyas* It has been made amply clear from the passages cited from the *Sūtrabhāsya* that the *Mahāvākya* as the supreme *pramāna*, is eminently capable of making known the only Existent, the Impartite, which is principal and not subordinate to any action, thereby providing the knowledge that has liberation as its fruit. Says the *Saṅksepaśārīraka* (1–562)—

शक्नोति सिद्धमवबोधयितु च वाक्य
शक्नोति कार्यरहित वदितुं च वाक्यम् ।
शक्नोत्यखण्डमवबोधयितु च वाक्य
शक्नोति मुक्तिफलमर्पयितु च वाक्यम् ॥

This Knowledge is not different from Brahman, the beginningless Existent, though spoken of as being revealed by It The *Ātmasvarūpa*, the beginningless One, which is sought to be known is revealed by Itself i.e., It is Self-effulgent Brahman which is of the nature of One homogeneous mass of eternal Consciousness. It is not in need of any other knowledge to reveal It, like the Sun which is always radiant by itself. So say the *Gauḍapāda-kārikā* (3–33) and the *Bhāṣya* thereon—

अकल्पकमज ज्ञान ज्ञेयाभिन्न प्रचक्षते ।
ब्रह्म ज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥

तेनात्मस्वरूपेणाजेन ज्ञानेन अज ज्ञेयमात्मतत्त्व स्वयमेव विबुध्यतेऽव-

गच्छति। नित्यप्रकाशस्वरूप इव सविता। नित्यविज्ञानैकरसघनत्वान्न ज्ञानान्तरमपेक्षत इत्यर्थः।

6.14.7 Brahman-realisation leaves nothing unknown—Avidya was not, is not, will not be

The *Śivatattvasudhānidhi* (9–6)—

ज्ञानस्यानन्तरं सर्वं दृश्यते ज्ञानरूपतः।
ज्ञानस्य ब्रह्मणश्चापि ममैव च पृथङ्न हि॥

also points out that on realisation the distinctions like the knower, the knowledge and the known would not be there, which is in accordance with the Śrutis like—

यत्र त्वस्य सर्वमात्मैवाभूत् तत्केन क पश्येत्।
आत्मैवाभूद्विजानतः।

The *ṭikā* on it quotes the example of a wooden elephant which, when seen as an elephant, conceals the wood that it is; and when wood that it actually is, is seen, the 'elephant' dissolves into the wood; so into the Supreme Self dissolves what was previously seen as the world—

दन्तिनि दारुविकारे दारु तिरोभवति सोऽपि तत्रैव।
जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधत्ते॥
(*Svātmanirūpaṇam*—94)

Say the *Praśnopaniṣad* (6–7)—

...एतावदेवाहमेतत्परं ब्रह्म वेद। नातः परमस्तीति॥

and the *Bhāṣya* thereon—

एतावदेव वेद्यं परं ब्रह्म। वेद विजानाम्यहमेतत्। न अतोऽस्मात्परमस्ति प्रकृष्टतरं वेदितव्यम्। इत्येवमुक्तवान् शिष्याणामविदितशेषास्तित्वाशङ्कानिवृत्तये कृतार्थबुद्धिजननार्थं च।

[Brahman that is to be known is just this Very well do I know this. There is nothing apart from this, hence nothing

*

more excellent or worthy to be known This he said to remove any doubt in the minds of the disciples that there was yet something not known and to produce the knowledge of certainty that their object has been accomplished]

So says the *Gītā* (VII–2) also—

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥

In respect of Avidyā that is dispelled by Knowledge, the *Sambandhavārtika* (183, 184) says that it never existed—

तत्त्वमस्यादिवाक्योत्थसम्यग्धीजन्ममात्रत ।

अविद्या सहकार्येण नासीदस्ति भविष्यति ॥

[The mere dawn of true knowledge generated by *Mahāvākyas* like 'That thou art', reveals that Avidyā along with its effects was not, is not and will not be.]

6.14.8 The Mahavakyas—Sublation of superimposition

Just like the *Mahāvākya* 'That thou art', there are many others in the Śruti, the import of which is the impartite sense of the identity of Brahman and Ātman as the *Vivekacūdāmaṇi* (251) e.g , points out—

एवं महावाक्यशतेन कथ्यते ब्रह्मात्मनोरैक्यमखण्डभाव. ॥

The purport sought to be conveyed by each one of these being the same, it is given expression to differently in each case since the purpose viz , the removal of the particular phase of Avidyā in each case is different depending on the circumstance As has been seen, the Śruti points out that the Supreme Reality is beyond the pale of mind and words, which, however, the Śruti employs with trepidation, as it were, to remove the superimposition. Says the *Śivamahimnastotra* (2)—

अतीत· पन्थान तव च महिमा वाङ्मनसयो-

रतद्व्यावृत्त्या य चकितमभिधत्ते श्रुतिरपि ।

Naturally, this, the profoundest secret, the purport of all the Upaniṣads, hardly obtainable in all the worlds, is to be secured only by instruction from the Guru, by which arises the direct manifestation of Brahman. Says the *Śivatattvasudhānidhi* (9–1)—

वक्ष्ये रहस्यमत्यन्त साक्षाद्ब्रह्मप्रकाशकम् ।
सर्वोपनिषदर्थं च सर्वलोकेषु दुर्लभम् ॥

The various *Mahāvākyas* are thus different verbal representations of the one plenary experience of Brahman-Ātman, the sole Reality characterised variously as the abode of Infinite love, as transcending the world, as eternal, as Bliss, as non-dual, as Impartite etc.; hence the term *Mahāvākya*. Says the *Śivatattvasudhānidhiṭīkā* (9–2)—

महच्च तद्वाक्य च महावाक्यम् । ...तत्र महत्त्वं च परमप्रेमास्पद-निष्प्रपञ्चनित्यसुखरूपाद्वैताखण्डरसब्रह्माभिव्यञ्जकत्वम् ।

By conventional usage, the term *Mahāvākya* is restricted to these four, one from each Veda—

तत्त्वमसि	(Ch U. 6–8–7)	(Sāmaveda)
अहं ब्रह्मास्मि	(Bṛ. U. 1–4–10)	(Yajurveda)
प्रज्ञानं ब्रह्म	(Ai. U. 3–1–3)	(Ṛgveda)
अयमात्मा ब्रह्म	(Mā. U. 2)	(Atharvaveda)

[That thou art, I am Brahman; Consciousness is Brahman; This Ātman is Brahman]

All the *Mahāvākyas* are verily made known by the Śruti by way of instruction—*upadeśa*. However, usually 'That thou art' is spoken of as the *upadeśavākya* since its very form is patently so Expressions like—मननवाक्य, अभ्यासवाक्य, अर्थदर्शनवाक्य, अनुभववाक्य etc., are sometimes used in relation to some of the *Mahāvākyas* when they are employed in connection with reflection, abidance, recognition and direct experience, all in respect of the

underlying theme whichever is emphasised in the particular case

In the third stanza of the hymn under consideration the expression असत्कल्पार्थगं recalls to the mind अतद्व्यावृत्ति (dispensing with what is not 'That'). The term सदात्मकं (of the nature of existence) recalls Existence, Brahman, the import of the second stanza and along with स्फुरणं it recalls the *Mahāvākya* प्रज्ञानं ब्रह्म (Consciousness is Brahman). तत्त्वमसि (That thou art) is explicitly mentioned in the second line; and the third line recalls to the mind अहं ब्रह्मास्मि (I am Brahman), for example. In a nutshell, the teaching of the first two lines of the third stanza is that Brahman the ever-abiding Consciousness which endows directly the existence and shine to the entire universe consisting of ether etc., superimposed on It, thereby manifesting that Brahman, the Pure Consciousness, art thou. Śrī Śrī Ācāryapāda in the *Sarvavedāntasiddhāntasārasangraha* (782) says—

स्वात्मन्यनस्तमयसंविदि कल्पितस्य व्योमादिसर्वजगतः प्रददाति सत्ताम् ।
स्फूर्तिं स्वकीयमहसा वितनोति साक्षाद्यद्ब्रह्म तत्त्वमसि केवलबोधमात्रम् ॥

The *Yogavāsiṣṭha* (6-*Pūrvārdha* 120-26) also offers the instructions in similar terms—

एकः स्फुरत्यखिलवस्तुषु विश्वरूप आत्मा सरस्सु जलधिष्विव तोयमच्छम् ।
सशान्तसङ्कलनभूरिकलापमेकं सत्ताशमात्रमखिलं जगदङ्ग विद्धि ॥

6.15.1 Total Surrender at the Feet of the Guru

This instruction is offered, as the hymn points out, to the seeker who has totally surrendered himself at the feet of his Guru, the *Sphuranasvarūpa*, renouncing all else, seeking refuge only in Him, as the word '*āśritān*' indicates

The appropriate construct for the seeker is given by the Guru. The plural in the word '*āśritān*' indicates again that the same *Svarūpa* which instructs directly through the *Mahāvākya* also offers the appropriate disciplines so as to enable the seekers of lesser competency eventually to receive the instruction 'That thou art' directly. Whosoever is thus blessed by the Guru who having realised Brahman is verily Brahman Itself, on that disciple the Supreme Lord also showers His Grace by way of manifesting to him His *Svarūpa*, Brahman. Say the *Ātmapurāna* (16–25) and the *ṭīkā* thereon—

गुरुणानुगृहीतश्चेच्छिष्योऽय ब्रह्मरूपिणा ।
ब्रह्माप्यनुग्रहं तस्य कुरुते स्वात्मदर्शनात् ॥

एष विद्यया ब्रह्मभूतो गुरुरेवं य शिष्यमनुगृह्णाति त शिष्यं प्रति स्वस्वरूपप्रादुर्भावेन ब्रह्म परमेश्वरोऽप्यनुगृह्णातीत्यर्थः ।

6.15.2 Greatness of Instruction from Guru

The greatness of the instruction of the *Mahāvākya* like 'That thou art' from the Guru is brought out in the *Pañcadaśī* (I–63, 64)—

परोक्ष ब्रह्मविज्ञान शाब्दं देशिकपूर्वकम् ।
बुद्धिपूर्वकृत पाप कृत्स्नं दहति वह्निवत् ॥
अपरोक्षात्मविज्ञान शाब्द देशिकपूर्वकम् ।
संसारकारणाज्ञानतमसश्चण्डभास्करः ॥

[The indirect knowledge of Brahman obtained from the Śruti through the Guru burns away like fire all sins wilfully committed. The direct realisation of Self secured from Śruti through the Guru is a fierce Sun in relation to the darkness of ignorance, the cause of the cycles of births and deaths.]

It is also said—

शास्त्रेण नश्येत्परमार्थदृष्टिः कार्यक्षमा नश्यति चापरोक्ष्यात् ।

प्रारब्धनाशात् प्रतिभासनाश एव त्रिधा नश्यति चात्ममाया ॥

[The notion that Avidyā is real, is destroyed by *Śāstra*, its effectiveness viz., its ability to entangle, is destroyed by direct knowledge, even the very appearance of it ceases on the exhaustion of *prārabdha*; Avidyā is thus destroyed in three stages, as it were.]

6.15.3 Removal of Obstacles—Realisation

The *Mahāvākya* which is a *pramāṇa* does produce direct immediate knowledge of Brahman-Ātman which can never be mediate. As has been pointed out already, it may appear to be indirect because of the obstructions due to blemishes. Such obstacles are—attachment to objects, dullness of intellect, bad reasoning and foolish obstinacy in asserting what is contrary to truth These obstacles are removed by calmness etc , and enquiry etc., as says the *Pañcadaśī* (IX–43, 44), speaking of these as obstacles in this life—

प्रतिबन्धो वर्तमानो विषयासक्तिलक्षणः ।

प्रज्ञामान्द्यं कुतर्कश्च विपर्ययदुराग्रहः ॥

शमाद्यैः श्रवणाद्यैश्च तत्र तत्रोचितैः क्षयम् ।

नीतेऽस्मिन्प्रतिबन्धेऽतः स्वस्य ब्रह्मत्वमश्नुते ॥

Each kind of obstacle is to be met by the appropriate means that can remove it. These have been dealt with in detail in the *Vedāntakalpalatikā* as already seen, which also quotes the *Sankṣepaśārīraka* (1–14, 15, 16)—

पुरुषापराधमलिना धिषणा निरवद्यचक्षुरुदयापि यथा ।

न फलाय भच्छुविषया भवति श्रुतिसभवापि तु तथात्मनि धी. ॥

पुरुषापराधविगमे तु पुनः प्रतिबन्धकव्युदसनात्सफला ।
मणिमन्त्रयोरपगमे तु यथा सति पावकाद्भवति धूमलता ॥

पुरुषापराधनिवृत्तिफल सकलो विचार इति वेदविदः ।
अनपेक्षतामनुपरुध्य गिरः ... ... ॥

[Just as the cognition though arising from a faultless eye and relating to Bharcchu (a king's favourite minister who, having been led to a forest and reported dead by those who were jealous of him was mistaken for a devil by the king inspite of the king himself seeing him directly in the forest), but being obscured by the fault of a person (the contrary notion that Bharcchu was dead) does not lead to the determination (in the form 'this is Bharcchu') in regard to Bharcchu, so also the cognition of Brahman arising from the infallible Veda, being coloured by the predilections of man, does not become fruitful (by dispelling Avidyâ)

Just as there arises a column of smoke from fire, only after the removal of the counteracting jewel and the charm, so also the cognition of Brahman becomes fruitful after the removal of the defects.

Without denying the self-validity of Vedic texts, experts in the Veda maintain that the entire science of enquiry (viz , the *Pūrvamīmāmsā* and the *Uttaramīmāmsâ*) has for its purpose the removal of personal predilections. The defects present in the intellect of the seeker having been removed, the knowledge of Brahman-Ātman sets forth directly]

Obstacles of other kinds relating to the past and the future mentioned in the *Bṛhadvārtika* are referred to in the *Pañcadaśī* (IX–38)—

पुनः पुनर्विचारेऽपि त्रिविधप्रतिबन्धतः ।
न वेत्ति तत्त्वमित्येतद्वार्तिके सम्यगीरितम् ॥

The 'past' is illustrated by the story of the removal the ob in the form of a former affection of an

ascetic for a buffalo, by instruction from the Guru that Brahman is the truth even of the buffalo he loved The obstacle relating to the future is illustrated by the stories of Vāmadeva for whom one more life was enough and of Jadabharata for whom three more lives were necessary for overcoming the obstacles. In this connection the *Gītā* (VI) relating to the seeker fallen from the path, for whom many lives may be necessary, may be recalled. A desire such as for *Brahmaloka* is also an obstacle that has a reference to 'future'. Enquiry will never be fruitless; if it does not bear fruit in this life, then it must be due to some obstacle that clogs the way; and when the obstacle is removed, the stream of enquiry resumes its course and reaches its goal viz, Brahman-realisation. In the *Gītā*, Śrī Bhagavān says that none who earnestly strives to reach the goal, need lose heart. These *Gītā* passages as also the instances of Vāmadeva have been quoted in the Bhāṣya on the Sūtra (3–4–16–51)—ऐहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात्।

यदा प्रक्रान्तस्य विद्यासाधनस्य कश्चित्प्रतिबन्धो न क्रियत उपस्थित-विपाकेन कर्मान्तरेण, तदेहैव विद्योत्पद्यते। यदा तु खलु तत्प्रतिबन्धः क्रियते तदामुत्रेति। ... श्रवणादिद्वारेणापि विद्योत्पद्यमाना प्रतिबन्धक्षयापेक्षयैवोत्पद्यते।

[Enlightenment is possible even in this life provided the means adopted for it are not obstructed in any way by the result of some other past *karma* that starts fructifying. Should it, however, be obstructed, the fruition comes in a subsequent birth Even the enlightenment emerging from hearing etc, arises only after the impediments wear away.]

Śrutis such as—

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥ (Br U. 4–4–7)

[When all desires nourished in the heart are abandoned, then indeed does the mortal become immortal and realise Brahman even here]

may be recalled in this connection. Commenting on this Śruti the Bhāṣya says—

अर्थादनात्मविषयाः कामा अविद्यालक्षणा मृत्यव इत्येतदुक्तं भवति। अतो मृत्युवियोगे विद्वाञ्जीवन्नेवामृतो भवति। अत्रास्मिन्नेव शरीरे वर्तमाने ब्रह्म समश्नुते ब्रह्मभावं मोक्षं प्रतिपद्यत इत्यर्थः। अतो मोक्षो न देशान्तरगमनाद्यपेक्षते। अतो विदुषो नोत्क्रामन्ति प्राणा यथावस्थिता एव स्वकारणे पुरुषे समवनीयन्ते।

[It is implied that desires concerning things other than Self are in the realm of ignorance, and are but forms of death Therefore on the cessation of death, the enlightened becomes immortal even as being embodied and attains Brahman, the identity with Brahman i.e , liberation, living in this very body. Hence liberation is not contingent on such things as going to some other place. Therefore the organs of the enlightened do not depart, they are merged in *Purusa*, Self, their Substratum where they apparently exist]

6.16.1 Liberation, the Fruit co-terminus with Realisation

This enlightenment, the *Akhaṇḍākāravṛttijñāna* is thus the result of the direct instruction of the *Mahāvākya* 'That thou art' by the Guru. It is this immediate direct knowledge (arising from *Mahāvākya*, the *pramāṇa*, that dispels the illusion) that has been 'a matter of direct experience' all along and does not stand in need of any other aid like *karma* in yielding its fruit This is *Sākṣātkāra* mentioned in the third line of the first stanza that is referred to here in the third line of the third stanza of the —

रणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ।

[On the direct realisation of which, there will be no more return to the ocean of *samsāra*.]

In respect of this *Sākṣātkāra*, says the *Vedāntasiddhānta-muktāvalī* (40, 41)—

साक्षात्कृते त्वधिष्ठात्रे समनन्तरनिश्चितिः।
अध्यस्यमान नास्तीति बाध इत्युच्यते बुधैः ॥

उपमर्दस्वभावत्वमविद्याया विरोधिता।
तत्कर्तृत्वं तु विद्यायाः प्रकाशतमसोरिव ॥

[The wise declare that sublation is the conviction that 'the falsely surmised is not' following immediately on the direct realisation of the substratum of the superimposition.

Vidyā and Avidyā are by nature opposed to each other like light and darkness, Vidyā being the destroyer and Avidyā the destroyed]

Says the *Sūtrabhāṣya* (1-1-4-4)—

अपि च 'ब्रह्म वेद ब्रह्मैव भवति', 'क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे', 'आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चन', 'अभय वै जनक प्राप्तोऽसि', 'तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत्', 'तत्र को मोहः कः शोक एकत्वमनुपश्यतः' इत्येवमाद्याः श्रुतयो ब्रह्मविद्यानन्तरं मोक्ष दर्शयन्त्यो मध्ये कार्यान्तरं वारयन्ति। तथा 'तद्धैतत्पश्यन्-ऋषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्च' इति ब्रह्मदर्शनसर्वात्मभावयोर्मध्ये कर्तव्यान्तरवारणायोदाहार्यम्। तथा 'तिष्ठन् गायति' इति तिष्ठति-गायत्योर्मध्ये तत्कर्तृकं कार्यान्तरं नास्तीति गम्यते।

[Moreover, Śrutis which declare that final release is co-terminus with the realisation of Brahman preclude the possibility of any other intervening action between the two—'the knower of Brahman is verily Brahman Itself', 'All his actions perish when once he beholds That which is high as being the cause and low as being the effect', 'He who knows the Bliss of Brahman fears

nothing', 'O Janaka! you have certainly attained fearlessness', 'It knew verily Itself as "I am Brahman"; thereby It became All', 'Then what delusion and what sorrow can there be for him who beholds this Unity' Similarly in order to exclude the necessity of anything else to be done between the realisation of Brahman and the attainment of universal Selfhood, may be cited the Śruti 'Seeing this indeed, the sage Vāmadeva realised—"I was Manu, I was the Sun"', just as in 'standing, he sings' no other act of the agent intervenes between his standing and singing.]

The *Sūtrabhāsya* (1-4-1-6) says—

यावद्ध्यविद्या न निवर्तते तावद्धर्मादिगोचरत्व जीवस्य जीवत्व च न निवर्तते । तन्निवृत्तौ तु प्राज्ञ एव तत्त्वमसीति श्रुत्या प्रत्याय्यते । न चाविद्यावत्त्वे तदपगमे च वस्तुनः कश्चिद्विशेषोऽस्ति ।

[As long as Avidyā does not vanish, so long It is within the fold of *dharma* etc , and the jīvahood of the jīva is not sublated. When Avidyā is dispelled, the individual Self is revealed to be Consciousness, the Supreme, by the *Mahāvākya* 'That thou art'. However, whether in association with Avidyā or otherwise, the entity (Brahman the Substratum) is not in the least affected.]

Again says the *Sūtrabhāsya* (2-1-2-14)—

'स आत्मा तत्त्वमसि श्वेतकेतो' इति च शारीरस्य ब्रह्मभावोपदेशात् । स्वय प्रसिद्ध ह्येतच्छारीरस्य ब्रह्मात्मत्वमुपदिश्यते न यत्नान्तरप्रसाध्यम् । अतश्चेद शास्त्रीय ब्रह्मात्मत्वमवगम्यमान स्वाभाविकस्य शारीरात्मत्वस्य बाधक संपद्यते रज्ज्वादिबुद्धय इव सर्पादिबुद्धीनाम् । बाधिते च शारीरात्मत्वे तदाश्रय. समस्तः स्वाभाविको व्यवहारो बाधितो भवति । . . . न चाय व्यवहाराभावोऽवस्थाविशेषनिबद्धोऽभिधीयत इति युक्त वक्तुम्, तत्त्वमसीति ब्रह्मात्मभावस्य अनवस्थाविशेषनिबन्धनत्वात् ।

[The Śruti 'That is the Self, That thou art, O Śvetaketu!' also teaches that the embodied Self is verily Brahman Itself.

The Brahmanhood of the embodied Self is a self-established truth and is not what is to be accomplished by any endeavour Thus, this knowledge of the identity of Brahman and Ātman as derived from Śruti, sublates the illusory embodiedness of Ātman resulting from ignorance, just as the knowledge of the rope etc , sublates the illusion of the snake in it etc Once this illusion of embodiedness of Ātman is sublated, all parlance naturally based on it, is also sublated It is not appropriate to say that this absence of parlance is to be associated with a particular state of Ātman, since the identity predicated of Ātman with Brahman by the Śruti 'That thou art' is not confined to any particular state.]

Further says the *Sūtrabhāsya* (2–1–7–22)—

अपि च यदा 'तत्त्वमसि' इत्येवंजातीयकेनाभेदनिर्देशेनाभेदः प्रतिबोधितो भवत्यपगतं भवति तदा जीवस्य संसारित्वं, ब्रह्मणश्च स्रष्टृत्वं, समस्तस्य मिथ्याज्ञानविजृम्भितस्य भेदव्यवहारस्य सम्यग्ज्ञानेन बाधितत्वात्।

[Moreover, when non-difference is revealed by declarations of identity by Śrutis such as 'That thou art', then, the transmigratoriness of the jīva is removed, as also the Creatorship of Brahman, for, all parlance based on differences arising because of *ajñāna* that is illusory has been sublated by right knowledge]

6 16 2 No return to samsara for the Liberated

Says the *Tattvasudhā* on the third stanza of the hymn—

नन्वेवं वाक्यजन्यज्ञानान्निवृत्तोऽपि संसारः सुषुप्तिप्रलययोरिव पुनरपि कदाचिदुद्भवेदित्याशङ्क्याह—यत्साक्षादित्यादिना । यत्साक्षात्करणात्—यस्य स्वप्रकाशनिष्प्रपञ्चसच्चिदानन्दस्वरूपस्य ब्रह्मणः साक्षात्करणादपरोक्षतया सोऽहमस्मीति ज्ञानात्, भवाम्भोनिधौ—संसारसमुद्रे, पुनः—भूयः, आवृत्तिः—आवर्तनं, आगमनं, न भवेत्—न स्यात्, 'तरति शोकमात्मवित्', 'ब्रह्मवेद ब्रह्मैव भवति', 'न स पुनरावर्तते' इत्यादि श्रुतिशतेभ्यः। सुषुप्तिप्रलययोर्मूलाज्ञानस्य विद्यमानत्वात् पुनरुत्थानम् । तस्य वाक्यजन्यज्ञानेनात्र नष्टत्वात् न मुक्तस्य पुनरुत्थानमिति भावः।

[Here a doubt is raised—though *samsāra* has been put an end to by enlightenment arising from the *Mahāvākya* it is possible that it will arise again as is evidenced in the case of deep sleep and dissolution This is answered in this third line of the third stanza of the hymn Never again will there be return to the ocean of *samsāra* because of the direct realisation of Brahman, the Self-effulgent Existence, Consciousness, Bliss which is devoid of the world, as 'That am I', because of hundreds of Śruti passages like—'The knower of Ātman crosses over sorrow', 'The knower of Brahman is verily Brahman Itself', and 'He returns not again'. *Samsāra* arises again after deep sleep and dissolution because of the persistence of primal ignorance In the present case, primal ignorance having been destroyed by the knowledge generated by the *Mahāvākya*, there is no return to *samsāra* for the liberated]

It may be noted that the Śruti 'न स पुनरावर्तते' (He does not return again) quoted here occurs in the *Nirālambopaniṣad*—33, the *Nāradaparivrājakopanisad*—922, as also in the *Kālāgnirudropanisad*—5 The *Bhāṣya* on the Sūtra (4–4–7–22) 'अनावृत्तिः शब्दादनावृत्तिः शब्दात्' (There is no return as per the Śruti, there is no return as per the Śruti) quotes the *Chāndogyopaniṣad* (8–15–1) 'न च पुनरावर्तते' pointing out that this Śruti pertains to the non-return of those who, after attaining *Brahmaloka* secure liberation along with Hiraṇyagarbha, the Lord of that World. It is a settled matter that those who, through perfect knowledge, have dispelled ignorance entirely and are devoted to *nirvāna* that is eternally accomplished, do not return to *samsāra* Only on the basis of this does it follow that even those who take refuge in the qualified Brahman and eventually secure enlightenment, do not return to *samsāra* So the *Sūtrabhāṣya* continues to say—

सम्यग्दर्शनविध्वस्ततमसा तु नित्यसिद्धनिर्वाणपरायणानां सिद्धैवा-नावृत्ति.। तदाश्रयणेनैव हि सगुणशरणानामप्यनावृत्तिमिद्धिरिति।

In this connection says the *Sūtrabhasya* (2–1–3–9)—

यथा हि अविभागेऽपि परमात्मनि मिथ्याज्ञानप्रतिबद्धो विभागव्यवहारः स्वप्नवत् अव्याहतः स्थितौ दृश्यते, एवमपीतावपि मिथ्याज्ञानप्रतिबद्धैव विभागशक्तिरनुमास्यते। एतेन मुक्ताना पुनरुत्पत्तिप्रसङ्गः प्रत्युक्तः। सम्यग्ज्ञानेन मिथ्याज्ञानस्य अपोदितत्वात्।

[Just as during the state of continuance of the world, it is seen that, like a dream there are empirical differentiations under the influence of unreal ignorance, though the Supreme Self is devoid of all distinction, so it is inferred that even in dissolution, a power of diversification founded on unreal ignorance persists. Hereby is answered the objection that freed jīvas may become subjected to rebirth, for, in their case unreal ignorance has been dispelled by perfect knowledge]

The *Mānasollāsa* (III, 35) and the *ṭikā* thereon say—

तस्मादेकप्रकाशत्व सर्वात्मत्वमिति स्थितम्।

एकप्रकाशत्वम्—एकत्व प्रकाशत्व च एकरूपप्रकाशत्वमिति वा। इदमेव सर्वात्मत्व 'तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात् तत्सर्वमभवत्' इति श्रुतावुक्तम्, नानेकरूपापत्तिरिति, स्थितम्—निश्चितमित्यर्थ.।

[Hence It is the One that is the Shine in all This is truly *Sarvātmatva,* being the Self of all, that is given expression to in the Śruti, "It knew verily Itself as 'I am Brahman'; therefore It became all" and not becoming manifold]

The Śruti quoted continues to say that whoever among the gods knew It, also became That; and the same with sages and men—

तद्यो यो देवाना प्रत्यबुध्यत स एव तदभवत्तथर्षीणाम्, तथा मनुष्याणाम्। (Br U. 1–4–10)

The Śruti gives the illustration of Vāmadeva and emphasises the same idea. The *Mānasollāsa* (III–35–37) continues to say—

देवतिर्यङ्मनुष्याणां प्रकाशान्न पृथक्स्थितिः ॥

जीवः प्रकाशाभिन्नत्वात् सर्वात्मेत्यभिधीयते ।

एवं प्रकाशरूपत्वपरिज्ञाने दृढीकृते ॥

पुनरावृत्तिरहित कैवल्य पदमश्नुते ।

[Divine beings, animals and men have no existence apart from the Shine As one with the Shine, jīva is designated *Sarvātman*, the Self of all

When this conviction of being one with the Shine is steadied, one attains to *Kaivalya*, the 'state' of liberation from which there is no more return]

Being always Brahman-conscious, conscious of the Brahman-Ātman identity, ever abiding in It, they attain this supreme goal from which there is no more return, since Avidyā along with its products viz , karma etc , has been destroyed by knowledge. Says the *Gītā* (V–17)—

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥

6.16.3 Kaivalya the Paramapurushartha; Culmination of all attainments

This *Kaivalya* is referred to in the Sūtra (4-4-2-4) and the *Bhāṣya* thereon—

अविभागेन दृष्टत्वात् । अविभक्त एव परेणात्मना मुक्तोऽवतिष्ठते । कुतः ? दृष्टत्वात् । तथा हि 'तत्त्वमसि', 'अहं ब्रह्मास्मि', 'यत्र नान्यत्पश्यति', 'न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्त यत्पश्येत्' इत्येवमादीनि वाक्यान्यविभागेनैव परमात्मानं दर्शयन्ति । यथादर्शनमेव च

फल युक्त तत्क्रतुन्यायात् । 'यथोदक शुद्धे शुद्धमासिक्तं तादृगेव भवति । एव मुनेर्विजानत आत्मा भवति गौतम ॥' इति चैवमादीनि मुक्तस्वरूप-निरूपणपराणि वाक्यान्यविभागमेव दर्शयन्ति । नदीसमुद्रादिनिदर्शनानि च । भेदनिर्देशस्त्वभेदेऽप्युपचर्यते । 'स भगवः कस्मिन् प्रतिष्ठित इति, स्वे महिम्नि' इति, 'आत्मरतिरात्मक्रीड.' इति चैवमादिदर्शनात् ।

[The liberated remains verily non-separate from the Supreme Self. Why so? Because it is so seen in the Upanisads. Thus it is, that Śrutis like—'That thou art', 'I am Brahman', 'Where one sees nothing else', 'But there is then no second entity which It can see as other than Itself' etc., reveal the Supreme Self as non-separate from the individual Self It is appropriate that the fruit accords with the cognition, in conformity with the maxim of 'becoming what one meditates upon'. Śrutis like 'O Gautama! just as pure water poured into pure water becomes verily the same, so also becomes the Self of the enlightened one given to deliberation', which describe the nature of the liberated, reveal this non-separation only; so also does the illustration of the river and the ocean. Expression of difference, even in a context of non-difference, is to be regarded only as having a secondary sense, because of Śrutis like—'O Venerable Sire! in what does that Infinite abide? In It's own glory', 'Delighting in his Self, sporting in his own Self']

The illustration of the river and the ocean referred to here, is given in the *Mundakopanisad* (3–2–8)—

यथा नद्य· स्यन्दमाना· समुद्रेऽस्त गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

[Just as flowing rivers disappear into the ocean, giving up both their names and forms, so does the enlightened, freed from name and form, attain the self-effulgent Purusa which is beyond the *avyakta*]

Thus it is clear that the attainment of Brahman-Ātman by enlightenment is liberation — ब्रह्मभावश्च मोक्षः

(Sū Bhā. 1–1–4–4), ब्रह्मैव हि मुक्त्यवस्था (Sū. Bhā. 3-4–17–52). One who is established therein is not subject, in the usual sense, to the threefold limitation. Says the *Sūtrabhāṣya* (1–1–4–4)—

इदं तु पारमार्थिकं कूटस्थनित्यं व्योमवत् सर्वव्यापि सर्वविक्रियारहितं नित्यतृप्तं निरवयवं स्वयंज्योतिःस्वभावं यत्र धर्माधर्मौ सहकार्येण कालत्रयं च नोपावर्तेते । तदेतदशरीरत्वं मोक्षाख्यम् । 'अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च' इत्यादिश्रुतिभ्यः ।

[That which is absolutely real, immutably eternal, all-pervading like the ether, devoid of all modifications, ever contented, impartite, self-effulgent by nature, where merit and demerit together with their fruits, as also the three periods of time, find no place—this incorporeal state is what is termed liberation, in accordance with the Śrutis like—'Different from merit and demerit, different from what is done and what is not done; different from past and future'.]

This state of *Vidvadanubhava* is the state on reaching which one finds that he is in possession of the substance of all desires and all attainments all at once. It is ipso facto the state of *Vidyānanda* which is spoken of as being fourfold in the *Pañcadaśī* (XIV–3)—

दुःखाभावश्च कामाप्तिः कृतकृत्योऽहमित्यसौ ।
प्राप्तप्राप्योऽहमित्येव चातुर्विध्यमुदाहृतम् ॥

It is the state of दुःखाभाव (absence of all sorrow)—नैनं कृताकृते तपतः (Bṛ. U. 4–4–22) (Things done or not done do not trouble him) It is the state of सर्वकामाप्ति (attainment of all desires). सोऽश्नुते सर्वान् कामान् सह (Tai. U 2) It is the state of कृतकृत्यता (fulfilment of all duties) — न वर्धते कर्मणा नो कनीयान् (Br. U. 4–4–23) (It neither increases nor decreases through karma) It is also the state in which what is to be

attained is attained—ब्रह्मविदाप्नोति परम् (Tai. U. 2) (The knower of Brahman attains the Supreme)

6.16.4 Culmination of all accomplishments

Says the *Sūtrabhāsya* (1–1–4–4)—

अलङ्कारो ह्ययमस्माकं यद्ब्रह्मात्मावगतौ सत्यां सर्वकर्तव्यताहानिः कृतकृत्यता चेति । तथाच श्रुतिः —'आत्मानं चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन् कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥' इति । 'एतद्-बुध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत' इति च स्मृतिः ।

[This indeed constitutes our glory, that on the realisation of Brahman-Ātman, all the obligations come to an end and everything that was to be accomplished stands accomplished. So says the Śruti—"If one knows the Self as 'I am this', then, desiring what and for whose sake will one suffer in the wake of the body?". Also the Smrti declares—'O Bhārata! having realised This, one attains to highest wisdom and will have accomplished all that is to be accomplished'.]

Says the *Sūtasamhita* (3–3–3 to 7)—

उत्पन्नायां मनोवृत्तौ महत्यामबुजेक्षण ।
अभिव्यक्तं भवेदेतद्ब्रह्मैवात्मा विचारतः ॥
अनेनैवात्मनोऽज्ञानमात्मन्येव विलीयते ।
विलीने स्वात्मनोऽज्ञाने द्वैतं वस्तु विनश्यति ॥
द्वैतवस्तुविनाशेन शोभनाशोभनामतिः ।
क्षीयते मतिनाशेन रागद्वेषौ विनश्यतः ॥
तयोर्नाशे महाविष्णो धर्माधर्मौ विनश्यतः ।
धर्माधर्मक्षयाद्देहो विषयाणीन्द्रियाणि च ॥
नश्यन्त्येव न सन्देहो ज्ञात्वा देवमिति श्रुतिः ।

[On the arising of *Akhandākāravrtti* (the plenary experience) by enquiry, O lotus-eyed Mahāvisnu! Brahman-Ātman becomes

manifest, by this, the ignorance pertaining to Ātman becomes dissolved in Ātman Itself, thereby duality vanishes; thereby the notions of good and evil disappear; thereby cease attachment and hatred; thereby merit and demerit are destroyed, by this the body, the senses and the objects verily vanish. There is no doubt in respect of this This follows from the Śruti 'On the realisation of the self-effulgent . '.]

6.16.5 Culmination of all knowledge

The very Shine of Brahman which reveals Māyā and its products superimposed on It as the Substratum, also destroys them as enshrined in the *Akhaṇḍākāravṛtti*; this is much in the same way as the very rays of the Sun which illuminate cotton, grass etc, destroy them on being focussed on them through a lens. Quotes the *ṭīkā* on the above *Sūtasaṃhitā*—

प्रकाशयति भा भानोर्यैव तूलतृणादिकम् ।
सा सूर्यकान्तसङ्क्रान्ता तद्दहन्त्युपलभ्यते ॥

Again, this realisation 'I am Brahman' is the culmination of all knowledge—

आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ।
(Bṛ. U. 4-5-6)

and nothing else remains to be known—

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते । (*Gītā*, VII-2)

This realisation is the ultimate *pramāna* as the *Sūtrabhāṣya* (1–1–4–4) points out—

तस्मात् 'अहं ब्रह्मास्मि' इत्येतदवसाना एव सर्वे विधयः सर्वाणि चेतराणि प्रमाणानि । न ह्यहेयानुपादेयाद्वैतात्मावगतौ सत्यां निर्विषयाण्यप्रमातृकाणि च प्रमाणानि भवितुमर्हन्तीति । अपि चाहुः —

गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबाधनात् ।
सद्ब्रह्मात्माहमित्येवं बोधे कार्यं कथं भवेत् ॥

अन्वेष्टव्यात्मविज्ञानात् प्राक्प्रमातृत्वमात्मनः ।
अन्विष्टः स्यात्प्रमातैव पाप्मदोषादिवर्जितः ॥
देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।
लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयात् ॥

[Hence all injunctions and all other *pramānas* end with the realisation given expression to as 'I am Brahman', for when once the non-dual Self which is not a thing that can be either rejected or appropriated, is realised, *pramānas* no longer persist, there being neither the cognised nor the cogniser.

Moreover the wise say—On the dawn of realisation as 'I am Brahman, the Existence', when the secondary and false selves cease to exist, the son, the body etc., being sublated, how can there be any action (prompted by injunction and prohibition)?

Self remains a knowing agent until the realisation of Brahman that is to be sought after. It is the knower alone as free from sin, defect etc, that is sought after

Just as the concoction in respect of the body as self passes off as valid knowledge in ordinary parlance, so do all these so-called worldly means of knowledge, until Brahman-Ātman realisation The particle '*tu*' here is intended to exclude Vedānta which is valid even after realisation as making known Brahman-Ātman that is eternal.]

6.16.6 Culmination of all happiness

Again, it is liberation, *moksa*, the supreme abode of peace or repose par excellence, शान्तिः शाश्वती, the state of fearlessness, आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चनेति। (Tai. U.2), one in which the *paramapurusārtha*, the supreme value, has been secured, the state of *sāttvikasukha* which is आत्मबुद्धिप्रसादज (arising from Brahman-Ātman consciousness) It is the state of experience of the Supreme Joy, no longer veiled, however, that is sought after in the pursuit of aesthetic pleasure—रसो वै सः । रसꣳह्येवायं लब्ध्वानन्दी

भवति । (Tai.U. 2). It is the state of *parābhakti*, the culmination of devotion, स एवाहम् (Verily He, am I), for the latter is the upsurge of the love for Ātman which is Brahman, the Highest, the Best and the most Beautiful. It is the basis of ethics, the bedrock of morality, for the *Vidvān* is सर्वभूतहिते रतः (*Gītā* XII-4) (revelling in the welfare of all), the other, in fact, being one's own Self. Just like Bliss and Wisdom, Virtue also is not being realised but revealed by Him in this state. It is the acme of satisfaction, the *tṛpti*, that knows no bounds.

6.16.7 The Realised one—The Blessed, the Esteemed

The *Gītā* (III-17, 18) says, for example—

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥

and refers to the man of realisation as *sthitaprajña*, *samnyāsī*, *yogī*, *jñānī*, *bhakta*, *guṇātīta*, *mahātma* etc. Elsewhere he is also referred to as *samāhita* (*Vivekacūḍamaṇi*), *jīvanmukta* (*Yogavāsiṣṭha*, *Vivekacūḍāmaṇi* etc.), *brāhmaṇa* (Śruti, *śāntiparva*), *ativarṇāśramī* (*Sūtasamhitā*) etc. He has reached that state which is aimed at by all disciplines each of which culminates in *Brahmavidyā*, as already shown. He is Man among men, the Hero, *dhīra*. He is to be felicitated and revered by all, as the *Vivekacūḍāmaṇi*-(426) says—

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-
रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन् क्वचिल्लब्धधी-
रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥

[Freed from awareness of any external object by reason of his ever being Brahman, partaking of only what is needed for bodily sustenance proffered to him by others, like one in sleep or like a child, beholding this world as in a dream when he chances to have such awareness, rare indeed is such a one, enjoyer of the fruit of endless merit. He alone is the blessed and esteemed on earth]

6.16.8 Enlightened, the unembodied

Says the *Sūtrabhāṣya* (1–1–4–4)—

तस्मान्मिथ्याप्रत्ययनिमित्तत्वात् सशरीरत्वस्य सिद्धं जीवतोऽपि विदुषोऽशरीरत्वम् । तथाच ब्रह्मविद्विषया श्रुतिः —‘तद्यथाऽहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेते । अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव’ इति । ‘सचक्षुरचक्षुरिव सकर्णोऽकर्ण इव सवागवागिव समना अमना इव सप्राणोऽप्राण इव’ इति च । स्मृतिरपि च — ‘स्थितप्रज्ञस्य का भाषा’ इत्याद्या स्थितप्रज्ञलक्षणान्याचक्षाणा विदुषः सर्वप्रवृत्त्यसंबन्ध दर्शयति । तस्मान्नावगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वम् । यस्य तु यथापूर्वं संसारित्वम् नासाववगतब्रह्मात्मभाव इत्यनवद्यम् ।

[Hence, since the embodiedness of Self is due to illusory knowledge, it is established that the enlightened one is unembodied while still alive. The same is declared in the Śruti pertaining to the knower of Brahman—‘Therefore, just as the slough of the snake lies dead, cast off in an ant-hill, so does this body lie. Thereafter Self, unembodied, Immortal spirit, is verily Brahman, the effulgence’. Also ‘Though without eyes, he appears as if possessed of eyes, though without ears, he appears as if possessed of ears, though without speech, he appears as if possessed of speech, though without mind, he appears as if possessed of mind; though without vital airs, he appears as though possessed of vital airs’. Also the Smrti ‘What are the characteristics of one whose mind is fixed ’ which describes the characteristics of one who abides in Brahman, shows that an

enlightened one has no connection with action of any kind. Therefore there is no more transmigration as before for the one who has realised Brahman-Ātman, while the person who is still involved in transmigration has not realised this identity Thus it is beyond blemish.]

6.16.9 Sadyomukti

These two aspects pertaining to the enlightened viz., the attainment of Brahman, *Brahmātmabhāva*, and the removal of *samsāra*, have to be understood from *Śāstra* and *vidvadanubhava*, the experience of the enlightened. These pertain to a situation that transcends the mind and therefore supra-rational. These must naturally find accommodation in the particular *prakriyā*, viewpoint entertained by the seeker, the reasoning employed by him being necessarily subordinate to them. While the *Brahmātmabhāva* is perforce accepted as such in every viewpoint, different approaches are seen in accommodating the other aspect, *samsāranivṛtti*. The disappearance of the world inclusive of the body, mind etc., of the seeker on realisation of his Brahmanhood, in tune with the dictum—

अधिष्ठानावशेषो हि नाशः कल्पितवस्तुनः ।

(The destruction of the concocted is its remaining over as merely the substratum) is what is advocated in the *ekajīvavāda* (the viewpoint that there is only one jīva). On this view, Guru, *Śāstra*, liberation even while being embodied, *jīvanmukti* etc., also being mere concoctions, Śrutis like, तस्य तावदेव चिरम् यावन्न विमोक्ष्येऽथ सपत्स्ये (Chā. U 6-14-2), भूयश्चान्ते विश्वमायानिवृत्तिः (Śve. U. 1-10) (For him there is delay only as long as he is not delivered from the body; then he becomes free. Again, finally there is cessation of all illusion) are to be treated as *arthavādas*,

eulogies The Śrutis क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे (Mu. U. 2-2-9) and the like, point to the destruction of all karma on realisation, leaving no scope whatever for the reappearance of the world to entangle him. Says the *Saṅksepaśārīraka* (4-38)—

सम्यग्ज्ञानविभावसुः सकलमेवाज्ञानतत्सभवं
सद्यो वस्तुबलप्रवर्तनमरुद्व्यापारसन्दीपितः ।
निर्लेपेन हि दन्दहीति न मनागप्यस्य रूपान्तरं
संसारस्य शिनष्टि तेन विदुषः सद्यो विमुक्तिर्ध्रुवा ॥

[The fire of the true knowledge of Self, set ablaze by the functioning of the wind that is the intensity of the brillance of Self, annihilates at once ignorance and its products No other form of worldly existence remains in the least. Hence it is certain that one who has realised Self is dissociated from his body etc., and attains immediate liberation.]

6.16.10 Experience of Jivanmukti

The other view is that of those who take the *Śāstra* along with the statements such as that of Śrī Śrī Ācārya-pāda in the *Bhāṣya* on the Sūtra (4-1-11-15)—

अनारब्धकार्ये एव तु पूर्वे तदवधेः ।

Taking the Śruti (Ch. U. 6-14-2)—

तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्ये ।

as it is, and not as eulogy, the *Bhāṣya* renders it plausible—

न तावदनाश्रित्यारब्धकार्यं कर्माशयं ज्ञानोत्पत्तिरुपपद्यते । आश्रिते च तस्मिन्कुलालचक्रवत्प्रवृत्तवेगस्यान्तराले प्रतिबन्धासंभवाद्भवति वेगक्षयप्रतिपालनम् । अकर्त्रात्मबोधोऽपि हि मिथ्याज्ञानबाधनेन कर्माण्युच्छिनत्ति । बाधितमपि तु मिथ्याज्ञानं द्विचन्द्रज्ञानवत्संस्कारवशात्कञ्चित्कालमनुवर्तत एव ।

अपि च नैवात्र विवदितव्य ब्रह्मविदा कञ्चित्काल शरीरं ध्रियते न वा ध्रियत इति । कथ ह्येकस्य स्वहृदयप्रत्यय ब्रह्मवेदन देहधारण चापरेण प्रतिक्षेप्तुं शक्येत ? श्रुतिस्मृतिषु च स्थितप्रज्ञलक्षणनिर्देशेन एतदेव निरुच्यते । तस्मादनारब्धकार्ययोरेव सुकृतदुष्कृतयोर्विद्यासामर्थ्यात्क्षय इति निर्णयः ।

[But only those past karmas, merits and demerits, get destroyed, which have not begun to bear fruit, for the fall of the body is set as the limit of waiting for liberation.

It cannot be that knowledge can originate quite independently of the result of karma that has begun to operate This dependence being granted, there being nothing to obstruct it in the interim, the exhaustion of the momentum of what has begun to operate is only to be awaited as in the case of the potter's wheel. The knowledge that Self is without any agency whatsoever, destroys all karma by sublating ignorance that is illusory

Inspite of sublation, this false ignorance continues, as it were, for a while, owing to the past impressions, like the appearance of the double moon. Moreover, it is not at all a matter for dispute as to whether the body of the knower of Brahman continues to exist for some time or not, for how can the fact of one's possessing the knowledge of Brahman vouched for by his heart's conviction and at the same time having bodily existence, be contested by somebody else? This same point is explained in Śrutis and Śmṛtis which give the characteristics of a *sthitaprajña*, he who abides in Brahman-knowledge Hence, the final decision is that knowledge effects the destruction of those karmas only, good or evil, which have not begun to bear fruit.]

The destruction of karma referred to in the Śrutis, in the case of one who has realised Brahman, thus pertains only to *sañcita*, i e., the merits and demerits accumulated in the innumerable previous lives and also in this life before Brahman-realisation, and which have not yet begun to fructify. The Upaniṣad says—' Just as the upper

part of the reed, thrown into fire, is completely burnt, so also all his sins are burnt away'—

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवं हास्य सर्वे पाप्मानः प्रदूयन्ते ।
(Ch. U. 5-24-3)

Also the Śruti—

यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यते ।
(Ch. U. 4-14-3)

and the *Gītā* (XVIII-17)—

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान् न हन्ति न निबध्यते ॥

[Like water, in the case of a lotus leaf, *āgāmi*, the future sin, does not cling to the enlightened. Because of the removal of the sense of agency, and the mind not being tainted, though he kills all these, he kills not and he is not bound.]

The term 'sin' is to be taken to convey the sense of merit as well, as the result of merit like that of sin, is inferior to the fruit of Brahman-realisation. This is made clear in the Sūtras—

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् । (4-1-9-13)

and इतरस्याप्येवमसंश्लेषः पाते तु । (4-1-10-14) and the *Bhāṣya* thereon.

6.16.11 Avarana destroyed—Badhitanuvritti, Brahmavitparampara

Distinct from *sañcita* and *āgāmi* is the so-called *prārabdha*, the karma which has begun to fructify and is responsible for the present life providing the equipment of the body, the mind etc., necessary even to acquire jñāna. Though the *āvarana* aspect of Avidyā has been destroyed by jñāna as also the two aspects of *vikṣepaśakti* giving rise to the notion that the universe is absolutely real, or to the notion that, though not absolutely real,

it is empirically real, the third aspect of *vikṣepaśakti* (giving rise to the *bādhitānuvṛtti* i.e., the apparent presentation of the universe in the manner of a burnt cloth—*dagdha-paṭanyāyena*) is not annihilated It is this third aspect of *vikṣepaśakti* that explains the apparent activity, secular as well as spiritual, on the part of the *jñānī*, such as the handing down the tradition of *Brahmavidyā* as is evidenced in the lives of Yāgñavalkya, Bhagavān Vyāsa, Śrī Śaṅkarabhagavatpāda, Śrī Vidyāranyacarana and every one in the *Brahmavitparamparā* This is what is sought to be conveyed by various expressions such as trace, shadow, tinge and impression of Avidyā, as must be understood by considering the earlier and later portions of the *Sūtrabhāsya* (4–1–11–15). Says the *Saṅksepaśārīraka* (4–42)—

गन्धच्छायालेशसंस्कारभाषा विज्ञातव्या भाष्यकारीयतन्त्रे ।
स्वाविद्याया बाधितायाः प्रतीतिः पौर्वापर्येणार्थमालोच्य बुध्या ॥

which also quotes the Śruti (Śve. U. 1–10)—

तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ॥

[By meditating on Him as 'I am Brahman', by uniting with Him and by abiding in Him, in the end when the *prārabdha* is exhausted, the illusory universe is annihilated.]

6.16.12 Brahmavit, Brahmavidvara, Brahmavidvriyan, Brahmavidvarishtha

Śrī Vidyāraṇyacaraṇa observes in the *Jīvanmukti-viveka* (4)—

सिद्धो न पश्यत्याचारमाचरतीत्युभयोः परस्पर विरोध इति चेत्, न; विश्रान्तितारतम्येन व्यवस्थोपपत्तेः । तदेव तारतम्यमभिप्रेत्य श्रूयते 'आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः' (Mu. U. 3-1-4) इति । अत्र चत्वारः प्रतीयन्ते – ब्रह्मवित् प्रथमः, ब्रह्मविद्वरो द्वितीयः, ब्रह्मविद्वरीयास्तृतीयः, ब्रह्मविद्वरिष्ठश्चतुर्थः ।

[The apparent contradiction between the two statements that 'the liberated sees not (this mortal coil)' and 'he conducts himself in everyday life', is removed by taking into consideration the varying degrees of abidance in Self involved. The Śruti says, with these varying 'degrees of Self-abidance' in view—'This is he who revels in Self, this is he who is enraptured by Self, this is he who perseveres in Self and this is he who is the highest among the knowers of Brahman' These four knowers of Brahman, alluded to here are, in order, termed as *Brahmavid*, *Brahmavidvara*, *Brahmavidvarīyān* and *Brahmavid-varistha*]

6.16 13 Saptabhumika, Seven stages of Yoga

All this is to be traced to the lingering aspect of the peculiarities in the *viksepaśakti* which comes in the way, as it were, of the full enjoyment of the Bliss of liberation, inspite of its direct realisation Hence it is that Śrī Vidyāranyacarana instructs the practice of the four stages of *samādhi* of the knowers of Brahman viz , *Brahmavid* etc., which are the last four of the seven stages of yoga enumerated by sage Vasistha—ardour, the spirit of enquiry, attenuation, attainment of *sattva* (purity), indifference, oblivion and transcendence (of the previous three) 'Why do I stand thus steeped in ignorance? Let me call to aid *Śāstra* and the wise'—such a desire, arising from a deep sense of dispassion, is called 'ardour' by the wise The 'spirit of enquiry' consists of the constant application of the mind in search of Brahman, the Existent, resulting from the study of *Śāstra*, the company of the wise and practice of dispassion The wearing away to almost imperceptible thinness, of the attachment to sense objects, resulting from 'ardour' and 'spirit of enquiry' is called 'attenuation'. With constant application to these

three stages, the mind attains purity and turns away from sense objects and rests in pure *sattva* in the fourth plane called, therefore, as the 'attainment of *sattva*'. As a result of the virtues practised in these four stages, comes the fifth called 'indifference' in which detachment and the glorious gift of confirmed *sattva* are predominant On the perfection of these five stages, results the sixth called *padārthābhāvanī* —'oblivion' in which there is total absense of the consciousness of all objects, external and internal, because of deep absorption in the Bliss of Ātman, when, owing to the persistent efforts of others, arousal from *samādhi* is occasioned. As a result of long practice of these six stages, he perceives no duality and abides in Self alone and is said to have reached the seventh stage called 'transcendence'.

Here the requisite fourfold equipment is the first. *Śravaṇa* after *saṁnyāsa* is the second. The wealth of reflection and meditation is the third. Direct realisation is the fourth. *Nirvikalpakasamādhi* from which he can come out of his own accord after a definite interval of time is the fifth. *Samādhi* from which arousal can be effected only by others, is the sixth. The stage in which he remains in *samādhi* for ever and arousal cannot be effected by himself or by others, is the seventh. Of these, the first three are comparable to the waking state since the objective world is then believed to be real The one in the fourth stage looks upon the world as a dream since the world has been sublated by jñāna and has only an illusory appearance because of past impressions, as in a dream. The fifth is like dreamless sleep. The sixth is like very profound sleep, there being then the awareness of neither duality nor identity ..Some are of the opinion that disembodied liberation, *videhakaivalya*, is itself the seventh.

Enunciating these several stages pertaining to the realisation of Brahman-Ātman, says the *Svārājyasiddhiṭīkā* (3–11)—

यद्यपि ब्रह्मसाक्षात्कारेणैव सकार्याविद्याबाधान्मुक्तिः संपन्ना, तथापि प्रारब्धशेषभोगाय ब्रह्मविद्यासंप्रदायानुच्छित्तये च 'तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सपत्स्ये' इति श्रुत्या दग्धपटन्यायेन अविद्यालेशप्रयुक्त-बाधितप्रपञ्चानुवृत्तिर्यावदायुरभ्युपगम्यते। तत्र च कर्मवैचित्र्याच्चित्तविक्षेपे, अपरोक्षीकृतमपि आत्मसुख न सम्यगनुभवितुं शक्यमिति समाध्यभ्यासः तत्त्वज्ञानामपि न निष्फलः। अत एव हि विद्यारण्यस्वामिभिः वसिष्ठोक्तासु शुभेच्छाविचारणातनुमानसासत्त्वापत्त्यसंसक्तिपदार्थाभावनीतुर्यगामिनीसंज्ञक-सप्तयोगभूमिकासु चतुर्थीभूमिकामारभ्य क्रमेण भूमिकाचतुष्टय प्राप्ताः — ब्रह्मवित्, ब्रह्मविद्वर', ब्रह्मविद्वरीयान्, ब्रह्मविद्वरिष्ठः —इति कृतसाक्षात्कारा एव विक्षेपोपशमतारतम्याच्चतुर्धा व्यपदिष्टाः। आसां च सप्तभूमिकानां लक्षणान्याह वसिष्ठः।

(*Yogavāsistha*—3–118–8 to 15)—

स्थितः किं मूढ एवास्मि प्रेक्ष्येऽहं शास्त्रसज्जनैः।
वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः॥
शास्त्रसज्जनसंपर्कवैराग्याभ्यासपूर्वकम्।
सद्विचारप्रवृत्तिर्या प्रोच्यते सा विचारणा॥
सविचारशुभेच्छाभ्यामिन्द्रियार्थेषु सक्तता।
यत्र सा तनुतामेति प्रोच्यते तनुमानसा॥
भूमिकात्रितयाभ्यासाच्चित्तेऽर्थाद्विरतेर्वशात्।
सत्त्वात्मनि स्थिते शुद्धे सत्त्वापत्तिरुदाहृता॥
दशाचतुष्टयाभ्यासादसंसर्गफला तु या।
रूढसत्त्वचमत्कारा प्रोक्ताऽसंसक्तिनामिका॥

भूमिका पञ्चकाभ्यासात्स्वात्मारामतया भृशम् ।
आभ्यन्तराणां बाह्यानां पदार्थाऽभावना परा ॥
परप्रयुक्तेन चिरं प्रयत्नेनावबोधनम् ।
पदार्थाऽभावनी नाम षष्ठी भवति भूमिका ॥
भूमिषट्कचिराभ्यासादन्यस्यानुपलंभनात् ।
यत् स्वभावैकनिष्ठत्व सा ज्ञेया तुर्यगा गतिः ॥ इति ।

साधनचतुष्टयसंपत्तिः प्रथमा । संन्यासपूर्वकश्रवणसिद्धिर्द्वितीया । मननिदिध्यासनसंपत् तृतीया । साक्षात्कारश्चतुर्थी । निर्विकल्पकसमाधेः स्वत एव नियतकालमुत्थाने पञ्चमी । पार्श्वस्थबोधनेन व्युत्थाने षष्ठी । स्वतः परतोऽपि चिरमनुत्थाने सप्तमीति निष्कर्षः । तत्र आद्यभूमित्रय प्रपञ्चे सत्यताबुद्ध्यबाधनाज्जाग्रदित्युच्यते । चतुर्थी तु ज्ञानबाधितप्रपञ्चस्य स्वप्न इव संस्कारमात्रेण मिथ्याभूतस्य भानात् स्वप्न इति । पञ्चमी सुषुप्तिरिति । षष्ठी गाढसुषुप्तिरिति द्वैतैक्यवर्जितावस्थेति चाख्यायते . . . केचित्तु विदेहकैवल्यमेव सप्तमीं भूमिकामाहुः ।

These seven stages are again referred to in chapter 120 of the *Yogavāsiṣṭha pūrvārdha* of *Nirvāṇaprakaraṇa*.

6.16·14 Absolute and relative standpoints—Prarabdha

All this is brought out in the *Vivekacūḍāmani* (454) and the commentary on it by Śrī Śrī Candraśekharabhāratī-mahāsvamipāda—

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः
सम्यग्ज्ञानहुताशनेन विलयः प्राक्सञ्चितागामिनाम् ।
ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः
तेषा तत्त्रितयं न हि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥

The attainment of *Brahmajñāna* need not synchronise with the decease of the body. The *Jīvanmukta* is he who

is released even while being embodied There is for him, the persistence of the body until the fruition of the residue of the *prārabdhakarma*. The enlightened one merges in Brahman after exhausting the other two viz., the merit and demerit that have started fruition, by experiencing their results in the present life—

भोगेन त्वितरे क्षपयित्वा संपद्यते । (Br. Sū. 4–1–14–19)

Here it should be noted that for the enlightened, there is nothing like departure from the body as in the case of the unenlightened; the organs do not depart; he attains Brahman in this very body; being but Brahman, he is merged in Brahman. So says the Śruti—

न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति । (Br.U. 4-4-6) and अत्र ब्रह्म समश्नुते । (Br. U. 4-4-7)

The topic is discussed in the *Sūtras* (4–2–6–12 to 14) and the *Bhāsya* thereon. The *Bhāsya* on the next *Sūtra* (4–2–7–15) points out that the *Mundakopanisad* (3–2–7) which says 'the constituents that are the products of the five elements repair to their own material sources', speaks from the phenomenal point of view, whereas the *Praśnopaniṣad* (6–5) which says 'they have Purusa as their abode and get absorbed on reaching Puruṣa', speaks from the standpoint of the enlightened—

सा खलु व्यवहारापेक्षा पार्थिवाद्याः कलाः पृथिव्यादिरेव स्वप्रकृतीरपियन्तीति । इतरा तु विद्वत्प्रतिपत्त्यपेक्षा कृत्स्नं कलाजातं परब्रह्मविदो ब्रह्मैव संपद्यत इति । तस्माददोषः ।

Besides, the constituents that spring from ignorance can have no remnant after their 'resorption' through Knowledge. Accordingly, they must become absolutely unified with Brahman as per the *Sūtra* which says that

non-distinction with Brahman results on the authority of Śruti. So say the *Sūtra* (4–2–8–16) and its *Bhāṣya*—

अविभागो वचनात्। अविद्यानिमित्तानां च कलाना न विद्यानिमित्ते प्रलये सावशेषत्वोपपत्तिः। तस्मादविभाग एवेति।

The Śruti referred to here is—

भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति।
(Pra. U. 6–5)

[Their names and forms are destroyed and they are simply called Purusa; such a man of realisation is without constituents and is immortal.]

Again, the *Svarūpa* of the liberated is also spoken of as Pure Consciousness from the absolute standpoint of the enlightened and as the Supreme Lord from the parlance-standpoint of the ignorant. This is plausible because of the differing viewpoints of the liberated and the bound, the latter view arising as a result of this concoction on the part of the ignorant by superimposition. Says the *Vaiyāsakanyāyamālā* on the Sūtras (4–4–3–5 to 7)—

प्रतिपत्तृभेदाद्युगपदेव सविशेषत्वनिर्विशेषत्वे उपपद्येते। मुक्तप्रतिपत्त्या निर्विशेषत्वमेव। बद्धप्रतिपत्त्या तु सविशेष मुक्तस्वरूप ब्रह्म सर्वज्ञत्वादिगुण-विशिष्ट सज्जगत्कारणत्वेनावभासते। न हि मुक्ताः पुरुषाः कदाचिदपि 'सर्वज्ञत्वसत्यसङ्कल्पत्वादिगुणयुक्ता वयम्' इति प्रतिपद्यन्ते। तत्प्रतिपत्ति-हेतुभूताया अविद्याया विनाशितत्वात्। बद्धस्वरूपास्त्वविद्यायुक्तास्सन्तो निर्विशेषमेव ब्रह्म सर्वज्ञत्वादिविशिष्टम् इति कल्पयन्ति।

Similarly, the ignorant look upon the one who abides in Brahman and is wholly rid of the bondages of the body etc [illegible]sessed of the body, seeing but an appearan[illegible] as people who do not know the truth of [illegible]se of delusion, that the Sun is

swallowed by Rāhu, while in reality it is not. So say the *Vivekacūdāmani* (548, 549)—

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।
ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥

तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।
पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥

In a similar manner, the notion of *prārabdha* brought in by Śruti in answer, from the standpoint parlance, to the question by the ignorant as to how th body of the enlightened can continue to exist even aft ignorance, along with its products, has been sublated b enlightenment The intention of Śruti is not in assertin the existence of the body etc., for the enlightened, sinc its sole purport is the Supreme Reality. So says th *Vivekacūdāmani* (463, 464)—

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
तिष्ठत्ययं कथ देह इतिशङ्कावतो जडान् ।
समाधातु बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ॥
न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।
यतः श्रुतेरभिप्रायः परमार्थैकगोचरः ॥

So also says the *Aparokṣānubhūti* (97)—

अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥

6.16.15 Experience of Realisation variously given expression to

This must be borne in mind in understanding th activities ascribed to the one liberated while embodied- *Jivanmukta*. This is yet another instance to show that is the ignorant who works in the realm of the mind tha seeks to understand things in conformity with reason

while the *jñānī* transcends reason, and that the so-called reason must adapt itself to this situation established by *Śrutipramāṇa.* The *jñānī* is no longer touched by Avidyā or its products, *kāma* (desire) and karma, as they have already been sublated by *jñāna.* If a rat, even while alive cannot kill a cat, how can it do so while dead?—

नाविद्या नापि तत्कार्यं बोधं बाधितुमर्हति ।
पुरैव तत्त्वबोधेन बाधिते ते उभे यतः ॥
जीवन्नाखुर्न मार्जारं हन्ति हन्यात्कथं मृतः ॥

(*Pañcadaśī* VII 278, 279)

Next, the desires are made ineffective because of sublation like a fried seed and, as such, they cannot do their work of 'sprouting' as shown in the (*Pañcadaśī* VII–164)—

भर्जितानि तु बीजानि सन्त्यकार्यकराणि च ।
विद्वदिच्छा तथेष्टव्याऽसत्त्वबोधान्न कार्यकृत् ॥

Further, as the *Pañcadaśī* VII says—He is full of the highest Bliss—परमानन्दपूर्णः; his contentment is unimpeded —तृप्तिर्निरङ्कुशा; there is nothing in the world to equal his contentment—तृप्तेर्मे कोपमा भवेल्लोके. Supremely contented, he incessantly thinks within his own mind in this manner—

कृतकृत्यतया तृप्त प्राप्तप्राप्यतया पुनः ।
तृप्यन्नेव स्वमनसा मन्यतेऽसौ निरन्तरम् ॥ (291)
धन्योऽहं धन्योऽहं नित्य स्वात्मानमञ्जसा वेद्मि ।
धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥ (292)

Also, as far as he is concerned, he does not desire sleep, begging food, bathing or purification, nor does he do them. These activities which are attributed as indispensable to him, do not concern him. A heap of red berries and the like will not burn just because somebody mistakes it for

fire; *samsāra*, in any of its aspects, does not pertain to him though ascribed to him by others—

निद्राभिक्षे स्नानशौचे नेच्छामि न करोमि च ।
द्रष्टारश्चेत् कल्पयन्ति किं मे स्यादन्यकल्पनात् ॥ (258)

गुञ्जापुञ्जादि दह्येत नान्यारोपितवह्निना ।
नान्यारोपितससारधर्मानेवमह भजे ॥ (259)

What should he, who is of the very *Svarūpa* of all the worlds perform, for what purpose and how?—

सर्वलोकात्मकः कस्मादनुतिष्ठामि किं कथम् ॥ (256)

As there is no distraction for him, practice of *samādhi* is not necessary for him; distraction or *samādhi* is for the mind which is subject to change—

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।
विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥ (265)

Bereft wholly of the sense of agency as also enjoyership, how can injunctions and prohibitions pertain to him? Says Śrī Śukamaharṣi in the *Nirvāṇāṣṭaka* (6, 7)—

दृष्ट्वा वेद्य परममृतं स्वात्मबोधस्वरूपं
बुध्वात्मानं सकलवपुषामेकमन्तर्बहिष्ठम् ।
भूत्वा नित्य सदुदिततया स्वप्रकाशस्वरूप
निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेध. ॥

कार्याकार्ये किमपि सततं नैव कर्तव्यमस्ति
जीवन्मुक्तस्थितिरवगता दग्धवस्त्रावभासा ।
एव देहे प्रविलयगते तिष्ठमानो विमुक्तो
निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेधः ॥

There is no kind of obligation cast upon him, either worldly or śāstraic. The liberated one is a law unto

himself. Both action and cessation of action are of no avail to him and cannot affect him in any way—

प्रवृत्तिर्नोपयुक्ता चेन्निवृत्तिः कोपयुज्यते । (*Pañcadaśī* VII-276)

6.16.16 Jnani's 'vyavahara'

For all external appearances, there is not the slightest difference between the ignorant and the enlightened, in the activity or the cessation of it, of the body, the senses, the mind or the intellect (*Pañ.* VI-267)—

प्रवृत्तौ वा निवृत्तौ वा देहेन्द्रियमनोधियाम् ।
न किञ्चिदपि वैषम्यमस्त्यज्ञानिविबुद्धयोः ॥

Says the *Svārājyasiddhi* (3-22)—

केऽपि वर्णाश्रमाचारनिष्ठाः परा मुग्धबालप्रमत्तोपमाश्चापरे ।
रागिणो भोगिनो योगिनश्चेतरे ज्ञानिना लक्ष्यते नैकरूपा स्थितिः ॥

[Some enlightened ones are engaged in the duties according to their *varna* and *āśrama*; others appear to be like innocent children or even mad men; still others are seen to be attached, enjoying or practising yoga. Thus the enlightened are not all alike]

The phases of the life of an enlightened produce various impressions upon the outside world. People judge him diversely; but he is supremely indifferent to what others think of him or do towards him. In the words of the *Vivekacūdāmani* (543), the enlightened one appearing sometimes like an ignorant, sometimes like a learned one, sometimes as possessed of regal splendour, sometimes as mad, sometimes cordial, sometimes like a python (which seldom moves but waits for food to come to it), sometimes evoking respect, sometimes insulted, but never fathomed by anyone, goes about always immersed in Supreme Bliss—

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः
क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।
क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदित-
श्चरत्येव प्राज्ञः सततपरमानन्दसुखितः ॥

The empirical parlance does not come into conflict with the Knowledge of the enlightened. He may be seen to be at the helm of political power, having sway over a vast empire, since the apparatus required viz., the mind, the speech, the body and the external objects which, though sublated from his standpoint, are not seen as 'destroyed'. This is exemplified by King Janaka, Śrī Rāma, Śrī Kṛsna etc., and by Śrī Śrī Vidyāraṇyacarana himself who says (*Pañ.* IX-114)—

तदित्थ तत्त्वविज्ञाने साधनानुपमर्दनात् ।
ज्ञानिनाऽऽचरितु शक्य सम्यग्राज्यादिलौकिकम् ॥

As has been seen by way of explanation from the point of view of the ignorant, these differences are accounted for on the basis of *prārabdhakarma* which is of various sorts—the wished, not wished and wished by others. Let them be anyhow according to their *karmas*. The fact is that the realisation in all of them is of the same nature and liberation is the same for all. Therefore the learned must not get confounded regarding the purport of the *Śāstras* (*Pañ.* VI–287, 288 and VII–152)—

आरब्धकर्मनानात्वाद्बुद्धानामन्यथान्यथा ।
वर्तन तेन शास्त्रार्थे भ्रमितव्यं न पण्डितैः ॥

स्वस्वकर्मानुसारेण वर्ततां ते यथा तथा ।
अविशिष्टः सर्वबोधः समा मुक्तिरिति स्थितिः ॥

. . . यतोऽनेकविधं प्रारब्धमीक्ष्यते ।
इच्छानिच्छा परेच्छा च प्रारब्ध त्रिविध स्मृतम् ॥

The enlightened bereft of body-consciousness is sometimes seen to move about amidst sense enjoyments like a *samsārī*, because of *vāsanās* due to *prārabdhakarma* In himself, however, like the nave of a wheel, he lives in quiet peace as a witness, with no mental concoctions Says the *Viveka-cūḍāmani* (552)—

प्रारब्धकर्मपरिकल्पितवासनाभिः संसारिवच्चरति भुक्तिषु मुक्तदेहः ।
सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥

The details in respect of this are dealt with in the *Pañcadaśī*, the *Gītā* etc. Indeed, the *Jīvanmukta* who is termed as the doer par excellence, the experiencer par excellence and the renouncer par excellence, is held out as the ideal; and Śrī Vasiṣṭha asks Śrī Rāmacandra to be such by laying aside all misgivings and courageously adhering to it for ever (Yo. Vā Nı Pr. Pū. 6–115–1)—

महाकर्ता महाभोक्ता महात्यागी भवानघ ।
सर्वाः शङ्का परित्यज्य धैर्यमालम्ब्य शाश्वतम् ॥

These characteristics are explained in detail in the chapter The springs of the action of the liberated are hidden, for they go deep down in a transcendent vision which he alone has

6.16 17 Jnani's 'actions' directed solely towards emancipation of others

He has nothing to gain, but only to give; and he chooses the way he wants to give; he is his own master. Again says the *Pañcadaśī*—

व्यवहारो लौकिको वा शास्त्रीयो वान्यथापि वा ।
ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ॥ (VII–267)
अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।
शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षतिः ॥ (VII–268)
प्रवृत्तावाग्रहो न्याय्यो बोधहीनस्य सर्वथा ।
स्वर्गाय वापवर्गाय यतितव्य यतो नृभिः ॥ (VII–284)
विद्वांश्चेत्तादृशा मध्ये तिष्ठेत्तदनुरोधतः ।
कायेन मनसा वाचा करोत्येवाखिलाः क्रियाः ॥ (VII–285)
एष मध्ये बुभुत्सूना यदा तिष्ठेत्तदा पुन॰ ।
बोधायैषा क्रियाः सर्वा दूषयंस्त्यजतु स्वयम् ॥ (VII–286)
निन्दित. स्तूयमानो वा विद्वानज्ञैर्न निन्दति ।
न स्तौति किन्तु तेषा स्याद्यथा बोधस्तथाऽऽचरेत् ॥ (VII-289)
येनाय नटनेनात्र बुध्यते कार्यमेव तत् ।
अज्ञप्रबोधान्नैवान्यत् कार्यमस्त्यत्र तद्विदः ॥ (VII–290)

[Since he is free from the sense of agency and is untainted, he may let his dealings, worldly, *śāstraic* or otherwise, to take place in accordance with the so-called *prārabdha*, or he may act in consonance with the dictates of the *śāstra* with the intent to benefit the world, though he has done what is to be done and he has nothing to gain or lose. Urge for activity is, by all means, proper for the ignorant since they have to strive for either heaven or salvation.

If the liberated lives in the midst of such people, he too does all actions with his body, speech and mind, in conformity with them And when he finds himself in the midst of those who desire knowledge, he criticises and eschews all activities in order to teach them the futility of activities

The *jñānī*, abused or praised by the ignorant, does not abuse or praise, but acts in such a way as to arouse knowledge in them.

His actions are solely directed towards helping the ignorant to see the Light.]

Thus when he 'acts' he can only act in the best interests of all human beings; to help mankind in its struggle towards the supreme goal of Freedom, is the one moving principle of all his activity Says the *Śataśloki* (2)—

यद्वच्छ्रीखण्डवृक्षप्रसृतपरिमलेनाभितोऽन्येऽपि वृक्षाः
शश्वत्सौगन्ध्यभाजोऽप्यतनुतनुभृतां तापमुन्मूलयन्ति ।
आचार्याल्लब्धबोधा अपि विधिवशत. सन्निधौ सस्थिताना
त्रेधा तापं च पाप सकरुणहृदयाः स्वोक्तिभिः क्षालयन्ति ॥

[Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it are also full of fragrance at all times, and are thereby soothing, in addition to offering shelter from heat, to diverse beings, so do they that have secured enlightenment from their Master, with hearts full of mercy, emancipate, by their teachings all those who are fortunate enough to be in their proximity, from the three kinds of misery (due to body, other beings and nature) and the three kinds of sin (of body, speech and mind).]

6.16.18 Sarvatmabhava—Knower of Brahman verily Brahman Itself

Thus his mere presence among men is a service of the highest kind to them. All his activities stemming from his *Sarvātmabhāva* that is realisation that he is Self of all, would be naturally directed towards manifesting this spirit in everyone which, in worldly parlance, would mean that they are directed towards elevating each one to this state. This again provides the basis as well as the culmination for all such attempts stemming from socialism etc , which are but feeble efforts to provide necessities of life etc., to their less-fortunate brethren As mentioned before,

he is *Mahātyāgī* and at the same time *Mahābhoktā*, i e, 'socialist' par excellence and 'capitalist' par excellence, as well. The opposition that is seen in such concepts in the world are only apparent and arise because of partial vision due to ignorance ; the *Jñānī* has indeed transcended all opposites He is ever conscious of the underlying unity in the apparently diverse entities of the world which are due to name and form—

अविभक्त विभक्तेषु विभक्तमिव च स्थितम् । (*Gītā* XIII–16)

He is the one who is able to perceive equality, nay, the sameness—*samatva*—in all beings such as a *brāhmana* endued with wisdom and humility, a cow, an elephant, a dog and even a dog-eater, as constituted of the same stuff viz., Brahman the undefiled, as per the *Gītā* (V-18, 19)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
इहैव तैर्जितः सर्गो येषां साम्ये स्थित मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिता ॥

Incidentally, it must be realised that all theories speaking in terms of equality of beings must be based upon this realisation only. All talk of equality, taking into account only the physical, the vital and the psychological accompaniments of the individuals without this basis, would be empty, because such an equality is nowhere in evidence All his actions spring from the Divine Life that is the Universal Life within him. What is seen as his intensely human nature is nothing but an expression of the divinity in him. He is rightly called a God-man. When activity is ascribed to him, he appears to take cognisance of the world; when no activity is seen, he

does not appear to take cognisance of diversity that is the world He, however, always abides in Brahman that is devoid of diversity. In respect of him, spoken of as *Yogiparamahamsa*, the *Jivanmuktiviveka* (5) quotes the Smrti—

दर्शनादर्शने हित्वा स्वय केवलरूपत: ।

यस्तिष्ठति स तु ब्रह्मन् ब्रह्म, न ब्रह्मवित् स्वयम् ॥

[He who is established in the One Self, taking no heed of perception or non-perception (as usually understood) is O Brāhmana! not merely a knower of Brahman, but Brahman Itself]

Says the *Sūtrabhāsya* (4–1–9–13)—

पूर्वसिद्धकर्तृत्वभोक्तृत्वविपरीत हि त्रिष्वपि कालेष्वकर्तृत्वाभोक्तृत्व-स्वरूप ब्रह्माहमस्मि नेत. पूर्वमपि कर्ता भोक्ता वाहमासं नेदानीं नापि भविष्यत्काल इति ब्रह्मविदवगच्छति ।

[Quite contrary to what had been previously regarded as agent and enjoyer, I am verily that Brahman, which, by nature, is neither agent nor enjoyer at all in all the three periods of time. Even earlier I was never an agent or enjoyer, nor am I so at present, nor shall I be so in future—such is the realisation of the knower of Brahman]

Says the *Vivekacūḍāmani* (554)—

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठत्केवलात्मना ।

शिव एव स्वयं साक्षादय ब्रह्मविदुत्तम. ॥

Says the *Mānasollāsa* (III–37, 38, 39)—

सकृत्प्रसक्तमात्रोऽपि सर्वात्मत्वे यदृच्छया ॥

सर्वपापविनिर्मुक्त: शिवलोके महीयते ।

सर्वात्मभावना यस्य परिपक्वा महात्मन: ॥

संसारतारक: साक्षात् स एव परमेश्वर: ।

[Without the least botheration as to the fitness or otherwise of an object for consideration and abiding in Ātman alone, the *Brahmavit* excels; he is verily Śiva Himself.

Even he who by chance but once cherishes the notion that he is the Universal Self, is freed from all sins and is adored in *Śivaloka* as Śiva Himself.

Need it be said that the *Mahātman* in whom the Universal Selfhood has been perfectly established is verily the deliverer from *samsāra*; He is the Supreme Lord himself.]

He transcends even the consciousness of the type 'I know Brahman' or 'I do not know Brahman' as the *ṭīkā* on the verse quoted (*Pañcadaśī* IV–68) makes clear. The previous verse in the *Pañcadaśī* says—

विक्षेपो यस्य नास्त्यस्य ब्रह्मवित्त्वं न मन्यते ।
ब्रह्मैवायमिति प्राहुर्मुनयः पारदर्शिनः ॥

[The enlightened that has transcended the projecting tendencies of the mind is spoken of as the knower of Brahman only by courtesy; those who know the truth declare that he is Brahman Itself.]

The *Jñānī* who is immersed in the Eternal Bliss is referred to as Brahman Itself in the *Manīṣāpañcaka* as well—

यस्मिन्नित्यसुखांबुधौ गलितधीर्ब्रह्मैव न ब्रह्मवित् ।

Giving expression to the same in the words of the disciple who has secured enlightenment, says the *Vivekacūḍāmaṇi*—

यत्प्रत्यस्ताशेषमायाविशेषं प्रत्यग्रूपं प्रत्ययागम्यमानम् ।
सत्यज्ञानानन्तमानन्दरूपं ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ (515)

कर्तापि वा कारयितापि नाहं भोक्तापि वा भोजयितापि नाहम् ।
द्रष्टापि वा दर्शयितापि नाहं सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ (508)

नारायणोऽहं नरकान्तकोऽहं पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी निरीश्वरोऽहं निरहं च निर्ममः ॥ (495)

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।
शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ (491)

[I am that secondless Brahman Itself which is of the nature of Existence, Consciousness, Infinity and Bliss, into which have vanished without any trace whatever, all diversity due to Māyā. I am the inmost entity which cannot be comprehended by mere intellect I neither do nor make others do any action. I neither enjoy nor make others enjoy, I neither see nor make others see, I am that Self-effulgent peerless Ātman.

I am Nārāyana, I am the slayer of Naraka; I am the slayer of Tripurāsura, I am the Supreme Purusa, the Lord I am the impartite Consciousness, I am the Witness of all, there is none to rule over me, I am without the sense of 'I' or 'mine'

I am not the doer, I am not the enjoyer, I am not subject to change; I transcend all activity, I am of the nature of Pure Consciousness, I am the Absolute, I am Sadāśiva the Ever-auspicious]

6.16 19 Enlightening Grace of Guru the incomparable—disciple's grateful obeisance

This is the expression of the experience of the disciple in tune with the *Śāstra*, the teaching of the Master and reasoning as well Says the *Vivekacūdāmani* (475)—

स्वस्याविद्याबन्धसंबन्धमोक्षात्सत्यज्ञानानन्दरूपात्मलब्धौ ।
शास्त्र युक्तिर्देशिकोक्ति. प्रमाण चान्त.सिद्धा स्वानुभूति. प्रमाणम् ॥

The Brahmanhood—Existence, Consciousness, Bliss—that the disciple has attained is the very *Svarūpa* of the Master Himself, which has been so graciously conferred on him. Says the *Śataślokī*—

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम् ।
न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरु स्वीयशिष्ये
स्वीय साम्य विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि ॥

[No comparison is in evidence, in all the three worlds for the venerable Master that bestows Knowledge. If the philosopher's stone be assumed as such, it only turns iron into gold, but alas! cannot convert it into philosopher's stone The venerable Master, on the other hand, confers His own status on His disciple who takes refuge at His feet. He is therefore peerless, nay, even transcendental.]

Overwhelmed by the direct experience of Brahman-Ātman the disciple sings of the unparallelled kindness of his Master with a sense of gratitude that knows no bounds. *Gurugītā*—

यस्य प्रसादादहमेव विष्णुर्मय्येव सर्वं परिकल्पित च ।
इत्थ विजानामि सदात्मतत्त्व तस्याङ्घ्रिपद्म प्रणतोऽस्मि नित्यम् ॥ (142)

[I always prostrate at the lotus feet of my revered Guru by whose grace I realise that I myself am Visnu and all else is concocted in me alone—which is the truth about Ātman that is Existence]

Says the *Sanksepaśārīraka* (4–58, 59)—

त्वत्पादपङ्कजसमाश्रयण विना मे सन्नप्यसन्निव परः पुरुषः पुरासीत् ।
त्वत्पादपद्मयुगलाश्रयणादिदानीं नासीन्न चास्ति न भविष्यति भेदबुद्धिः ॥
यस्मात्कृपापरवशो मम दुश्चिकित्सं संसाररोगमपनेतुमसि प्रवृत्तः ।
त्वत्पादपङ्कजरजः शिरसा दधानस्त्वामाशरीरपतनादहमभ्युपासे ॥

[Before serving Your lotus feet, the Supreme Self, though existing, appeared as non-existing. Now, after taking refuge in Your lotus feet, the cognition of duality neither existed, nor exists nor shall exist.

Since You have undertaken to remove my disease that is transmigration which is hard to cure, I shall worship You until the final fall of my body, by bearing the dust of Your lotus feet on my head]

Says the *Vivekacūdāmani*—

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्त क्लिश्यन्त बहुलतरतापैरनुकलम् ।

अहङ्कारव्याघ्रव्यथितमिममत्यन्तकृपया ।
प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥ (519)
यत्कटाक्षशशिसान्द्रचन्द्रिकापातधूतभवतापजश्रमः ।
प्राप्तवानहमखण्डवैभवानन्दमात्मपदमक्षय क्षणात् ॥ (488)

[Revered Sire! You have, out of boundless grace, awakened me from sleep and saved me who has been wandering in a dream that seemed to be never ending, in a forest of birth, decay and death, created by ignorance, being tormented day after day by countless afflictions and sorely troubled by the tiger of egoism.

By the bestowal of whose gracious glance that is soothing like the continuous flow of intense moonlight, all my afflictions of *samsāra* have been removed, and I have acquired in a moment the 'Ātman status' with Its majestic splendour of the nectar of Bliss that knows no decay]

Further, this Knower of Brahman is never without the Brahman-Consciousness even for a split second. Says the *Aparoksānubhūti* (134)—

निमेषार्धं न तिष्ठन्ति वृत्ति ब्रह्ममयीं विना ।
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः शुकादय. ॥

In the *ṭikā* on it Śrī Vidyāranyacarana points out—

यथा ब्रह्माद्यास्तथा सनकाद्याः, यथा सनकाद्यास्तथा शुकाद्या इति संप्रदायो दर्शितः ।

Thus all along the *Guruśisyaparamparā*—the Master-disciple lineage—it is the one *Sphuranasvarūpa*, the Lord Dakṣināmūrti that manifests through the seemingly different individuals like Brahmā etc., among gods, Sanaka etc., among the celestial sages, and Śuka etc., among the sages on earth. It is evident, therefore, that the disciple receives the instruction of Mahāvākya directly from Lord Daksiṇāmūrti, incarnate as his Guru.

The import of the first three lines of the third stanza in the hymn is put in a nutshell in the following verse—

जगदाकारतयापि प्रथते गुरुशिष्यविग्रहतयापि ।
निगमाकारतयापि प्रतिभातीद परात्परं तत्त्वम् ॥

[It is this One transcendent *Svarūpa* that shines as all—as the world, in the form of Guru and śisya and also as Śruti.]

Obeisance is paid to this *Sarvātmasvarūpa*, with utmost gratitude—

नमस्तस्मै सदेकस्मै नमश्चिन्महसे मुहुः ।
यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ (*Vivekacūḍāmaṇi*–520)

[Obeisance to Thee, the One, Existence, the Supreme Self-effulgence that is Consciousness, shining as this universe, O the Sovereign among Gurus! Obeisance to Thee, again and again.]

Obeisance to this most revered Guru of mine who is Śiva, the Supreme Lord Daksināmūrti Himself, the very existence and shine everywhere, the *Sarvātmā* which, and none other, I am made to realise as my very *Svarūpa*; I surrender myself totally at His sacred feet—

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Objections raised against this identity of Brahman and Ātman are considered and answered in the succeeding stanzas of the hymn.

